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TOGETHER WITH THE

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AND THE MARTYROLOGY

TRANSLATED OUT OF
LATIN INTO ENGLISH BY

JOHN, MARQUESS OF BUTE, K.T.

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FOR USE IN ENGLAND

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ERRATA.

Page 925, 2nd col., line 8 from foot, *for* Antiphon *read* Commemoration.
" 928, 2nd col., line 11 from top, *before* Octave *insert* preceding, of the.

TWO EASY TABLES,

COMPILED FROM THE PIE.

And in which it can be seen at a glance what is to be done

(1) *When the Second Vespers of one Office fall on the same evening with the First Vespers of another Office.*

(2) *When two Offices fall on the same day.*

To use these Tables, find the little square in which lines drawn from the designations of the two Offices meet at right angles, and then look what direction is given underneath the Table, with the number inscribed in the square.

For instance, in Table A a Double of the Second Class meets a Semi-double in a square containing the numeral 4. And 4 gives the Rule "all of the former, with a Commemoration of the latter," but if the case be reversed they meet in 1, and the Service is "all of the latter, nothing of the former." And so in Table B, the case of a Double of the Second Class and a Semi-double falling on the same day is provided for in 4 and 3, and it is ordered that the Semi-double be commemorated and the Double of the Second Class observed. 0 indicates a case which either cannot occur, or which is the subject of special directions in its own place. However, it is first needful to know the rank of the different Offices.

LIST OF FEASTS ACCORDING TO THEIR CLASS.

Doubles of the First Class.

Christmas Day. Dec. 25.
Twelfth-Day. Jan. 6.
Maundy Thursday.
Good Friday.
Holy Saturday.
Easter Day.
Easter Monday.
Easter Tuesday.
Ascension Day.
Whitsun Day.
Whitsun Monday.
Whitsun Tuesday.
Corpus Christi.
The Sacred Heart.
The Immaculate Conception. Dec. 8.
Lady Day. March 25.

The Assumption. Aug. 15.
The Birthday of St John the Baptist. June 24.
St Joseph. March 19.
SS. Peter and Paul. June 29.
All Saints. Nov. 1.
St Thomas of Canterbury.[1] Dec. 29.
St George. April 23.
St Augustine of Canterbury. May 26.
The Dedication of the Particular Church.
The Feast of the Patron, or Titular of the Particular Church.
The Feast of the Chief Patron or Patrons of the diocese.

Doubles of the Second Class.

The Circumcision. Jan. 1.
The Holy Name.
The Most Holy Trinity.
The Most Precious Blood.
The Finding of the Cross. May 3.
Candlemas Day. Feb. 2.
The Visitation. July 2.
The Birth of the Blessed Virgin. Sept. 8.
The Solemnity of the Most Holy Rosary.
Michaelmas Day. Sept. 29.
The Patronage of St Joseph.
The Feasts of the Eleven Apostles, and of the Evangelists.
St Stephen. Dec. 26.
The Holy Innocents. Dec. 28.
St Lawrence. Aug. 10.
St Anne. July 26.
St Joachim.
St Gregory the Great. March 12.
St Edward. Oct. 13.

Greater Doubles.

The Commemorations—
  Of the Prayer of our Lord,
  Of His Sufferings,
  Of His Coronation,
  Of His Piercing,
  Of His Enshroudment,
  Of His Five Wounds,
  Of His Precious Blood.
The Transfiguration. Aug. 6.
The Most Holy Redeemer. Oct. 23.
The Exaltation of the Cross. Sept. 14.
Dedication of the Church of St Saviour. Nov. 9.

---

[1] Regarding the rank of this Feast, see note under his day.

The Expectation of the Blessed Virgin. Dec. 18.
Her Espousal. Jan. 23.
Her Sorrows (the two Feasts).
The Blessed Virgin styled Help of Christians. May 24.
The Blessed Virgin styled of Mount Carmel. July 16.
Dedication of St Mary's of the Snows. Aug. 5.
The Name of Mary.
The Blessed Virgin styled of Ransom. Sept. 24.
The Presentation of the Blessed Virgin.
Her Motherhood.
Her Purity.
Her Patronage.
Manifestation of St Michael. May 8.
St Gabriel. March 18.
St Raphael. Oct. 24.
The Guardian Angels. Oct. 2.
The Beheading of the Baptist. Aug. 29.
St Peter's Chair at Rome. Jan. 18.
St Peter's Chair at Antioch. Feb. 22.
St Peter's Chains. Aug. 1.
The Conversion of St Paul. January 25.
Commemoration of St Paul. June 30.
Dedication of the Churches of SS. Peter and Paul. Nov. 18.
St John before the Latin Gate. May 6.
St Barnabas. June 11.
The Blessed John and his companions. May 4.
St Bede the Venerable. May 27.
St Alban. June 22.
Translation of St Thomas of Canterbury. July 7.
The Holy Relics (second Sunday in July).
St Ursula. Oct. 21.
St Edmund the Martyr. Nov. 20.
St Benedict. March 21.
St Dominic. Aug. 4.
St Francis. Oct. 4.
St Patrick. March 17.
St Francis Xavier. Dec. 3.[1]

Sundays of the First Class.

The First Sunday of Advent.
The First Sunday of Lent.
Passion Sunday.
Palm Sunday.
Easter Sunday.
Low Sunday.
Whitsunday.
Trinity Sunday.

---

[1] The Feast was an Ordinary Double when the Office given in this Breviary was printed.

Sundays of the Second Class.

The Second, Third, and Fourth Sundays in Advent.
Septuagesima Sunday.
Sexagesima Sunday.
Quinquagesima Sunday.
The Second, Third, and Fourth Sundays of Lent.

Greater Week-days.

Those of Advent.
Those of Lent.
The Ember Days.
Rogation Monday.

In the General Appendix will be found the following Greater Doubles.

Translation of the Holy House of Loreto.
The Finding of the Child Jesus in the Temple.
The Holy Home.
The Blessed Thomas Plumtree and his Companions.
The Flight of our Lord Jesus Christ into Egypt.
The Blessed Virgin Mary, styled of Good Counsel.
The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.
Lowliness of the Blessed Virgin Mary.
The Blessed Virgin Mary, styled Mother of Grace.
Translation of St Edmund.
The Blessed Virgin Mary, styled of Perpetual Succour.
The Blessed John Fisher.
The Blessed Thomas More.
Translation of St Cuthbert.
The Blessed Thomas Percy.

LIST OF PRIMARY FEASTS.

I. *Doubles of the First Class.*

Christmas.
Twelfth Day.
Easter Day.
The Ascension.
Whitsun Day.
Corpus Christi.
The Immaculate Conception.
Lady Day.
The Assumption.
The Birthday of St John the Baptist.
St Joseph.

SS. Peter and Paul.
All Saints.
St Thomas of Canterbury.
St George.
St Augustine of Canterbury.
The Dedication of the Particular Church.
The Patron or Titular.
The principal Patron or Patrons of the district or diocese.

II. *Doubles of the Second Class.*

The Circumcision.
The Most Holy Trinity.
Candlemas Day.
The Visitation.
The Nativity of the Blessed Virgin.
Michaelmas Day.
The Feasts of the Eleven Apostles, and of the Evangelists.
St Stephen. Dec. 26.
The Holy Innocents.
St Lawrence.
St Anne.
St Joachim.
St Gregory the Great.
St Edward.

III. *Greater Doubles.*

The Transfiguration.
The Dedication of St Saviour's.
Dedication of St Mary's of the Snows.
The Angels Guardian.
The Dedication of the Basilicas of SS. Peter and Paul.
St Barnabas.
St Benedict.
St Dominic.
St Francis.
St Gabriel.
St Raphael.
The Blessed John and his Companions.
St Bede the Venerable.
St Alban.
The Holy Relics.
St Ursula.
St Edmund the Martyr.
St Patrick.
St Francis Xavier.

IV. *Doubles.*

The Birthday (or day kept as such) of each Saint.

LIST OF SECONDARY FEASTS.

I. *Doubles of the First Class.*

The Most Sacred Heart of JESUS.

II. *Doubles of the Second Class.*

The Most Holy Name of JESUS.
The Finding of the Holy Cross.
The Feast of the Most Precious Blood.
The Solemnity of the Most Holy Rosary.
The Patronage of St Joseph.

III. *Greater Doubles.*

The Exaltation of the Holy Cross.
The Sorrows of the Blessed Virgin (the two Feasts).
The Blessed Virgin styled of Mount Carmel.
Her Holy Name.
The Blessed Virgin styled of Ransom.
Her Presentation.
The Manifestation of St Michael.
The Beheading of St John the Baptist.
St Peter's Chair at Rome.
St Peter's Chair at Antioch.
St Peter's Chains.
The Conversion of St Paul.
The Commemoration of St Paul.
St John before the Latin Gate.
The Commemorations—
  Of the Prayer of our Lord,
  Of His Sufferings,
  Of His Coronation,
  Of His Piercing,
  Of His Enshroudment,
  Of His Five Wounds,
  Of His Precious Blood.
Feast of the Most Holy Redeemer.
The Espousal of the Blessed Virgin.
Her Motherhood.
Her Purity.
Her Patronage.
The Expectation of the Blessed Virgin.
The Blessed Virgin styled Help of Christians.
Translation of St Thomas of Canterbury.
All other Feasts of our Lord, the Blessed Virgin Mary, and the Saints not provided for in these lists.

TABLE A.

If the Second Vespers of	fall on the same evening with the First Vespers of									
	A Day within an Octave.	An Octave-day.	A Simple.	A Semi-double.	A Double.	A Greater Double.	A Patron or Titular.	A Double of the Second Class.	A Double of the First Class.	A Sunday.
An Higher Sunday (*i.e.*, of the First or Second Class)	4	3	4	4	3	3	3	3	3	0
An Ordinary Sunday	4	3	4	4	3	3	1	1	1	0
A Double of the First Class	2	4	2	4	4	4	6	4	6	4
A Double of the Second Class	4	4	4	4	4	4	3	6	3	4
A Patron or Titular	2	4	2	4	4	4	0	4	6	4
A Greater Double	4	4	4	4	4	6	1	3	1	4
A Double	4	5	4	4	5	3	1	3	1	4
A Semi-double	4	3	4	5	3	3	1	1	1	5
An Octave-day	4	5	4	4	5	3	1	3	1	4
A Day within an Octave	0	3	4	3	3	3	1	1	1	5

1. All of the latter, nothing of the former.
2. All of the former, nothing of the latter.
3. All of the latter, but with a Commemoration of the former.
4. All of the former, but with a Commemoration of the latter.
5. All of the former till the Chapter, exclusive; then of the latter, from the Chapter, inclusive, but with a Commemoration of the former.
6. All of the more important, but with a Commemoration of the less important; if equal, Vespers of the latter from the Chapter inclusive.

Note.

At the First Vespers of the Octave-days of the Ascension and of Corpus Christi and of other Primary Feasts of our Lord, the whole Service is of the Octave. If a Double Feast have occupied the day, it is only commemorated, unless it be of the First or Second Class, in which case the Service is of it, with a Commemoration of the First Vespers of the Octave.

If the Second Vespers of the Octave-days of the Feasts of our Lord which are Primary and more solemn, such as those of Twelfth-Day, Easter, the Ascension, and the others, clash with the First Vespers of a Double (including the Octave-day of St John the Baptist), the Double is only commemorated, unless it be of the First or Second Class, the Patron, Titular, or Dedication Feast of the particular Church, in which cases the Service is of the Double, with a Commemoration of the Second Vespers of the Octave.

On the Octave-days of Primary Feasts of the Blessed Virgin, the Angels, St John the Baptist, St Joseph, and the Holy Apostles, there is only a Commemoration made of an Ordinary or Lesser Double that precedes or follows.

If a Double or Semi-double Feast have been reduced to the condition of a Simple according to the Pie, Chap. x., and a Double of the First Class fall upon the day before, the reduced Feast is commemorated at the Second Vespers of the Double of the First Class only if it is to be commemorated at the Lauds of the succeeding day, that is to say of its own day; but upon Doubles of the Second Class such a reduced Feast is commemorated at both Vespers in the same way as an Octave-day or a Sunday would be; but a day within an Octave is not commemorated unless the next day's Office be of the same.

When several Commemorations are to be made, they are arranged in the order of 1, Privileged Sunday; 2, Octave-Day; 3, Greater Double; 4, Reduced Double; 5, Ordinary Sunday; 6, Day within the Octave of Corpus Christi; 7, Semi-double; 8, Day within an Octave, reduced to the form of Simple; 9, Greater Week-day or Eve; 10, Simple.

[Table B.

TABLE B.

If	An Eve.	A Greater Week-day.	A Simple.	A Semi-double.	An Octave-day.	A Day within an Octave.	A Double.	A Double of a Doctor.	A Greater Double.	A Double of the Second Class.	A Double of the First Class.	An Ordinary Sunday.	A Sunday of the Second Class.	A Sunday of the First Class.
A Double of the First Class . .	6	4	6	6	4	6	6	2	2	2	8	4	4	1
A Double of the Second Class .	4	4	4	4	4	6	4	2	2	8	1	4	1	1
A Greater Double	4	4	4	4	1	4	4	2	8	1	1	4	1	1
A Double of a Doctor . .	4	4	4	4	1	4	0	0	1	1	1	4	1	1
A Double	4	4	4	4	3	4	7	0	3	3	5	4	3	3
A Day within an Octave . .	4	4	4	3	3	7	3	3	3	5	5	3	3	3
An Octave-day . . .	4	4	4	4	7	4	4	2	2	3	3	4	3	3
A Semi-double . . .	4	4	4	7	3	4	3	3	3	3	5	3	3	3
A Simple	3	3	0	3	3	3	3	3	3	3	5	3	3	3
A Greater Week-day . .	6	0	4	3	3	3	3	3	3	3	3	0	0	0
An Eve	0	5	4	3	3	3	3	3	3	3	5	0	0	0

fall on the same day with

1. The former is transferred, and the latter observed.
2. The former is observed, and the latter transferred.
3. The latter is observed, and the former commemorated.
4. The former is observed, and the latter commemorated.
5. The former is altogether omitted, and the latter observed.
6. The former is observed, and the latter altogether omitted.
7. The more important is observed, and the less important commemorated.
8. The more important is observed, and the less important transferred.

Note.

A Double of any sort, even the Patron, Titular, or Dedication Feast of the particular Church, if it fall on Dec. 24, Whitsun Eve, Jan. 1 or 13, Ash Wednesday, Holy, Easter, or Whitsun Weeks, Ascension Day, Corpus Christi Day, March 25, Aug. 15, Dec. 8, Midsummer Day, March 19, June 29, or Nov. 1, is transferred, if it can be transferred, but if not, it is simply commemorated upon its own day, or totally omitted, as may be directed in the Pie.

Within the Octave of the Epiphany no Feast can be kept except Double Feasts of the First Class, and that with Commemoration of the Octave. Other Feasts of Nine Lessons are permanently fixed on the first free day after the Octave; Simples are commemorated only. Within the Octave of Corpus Christi, Semi-doubles are reduced to the rank of Simples and commemorated, neither can Doubles be transferred thither unless they be of the First or Second Class, and a Commemoration is always made of the Octave. Within those Octaves, in which the observance of Feasts is allowed, a Semi-double, if it fall on a Sunday, is commemorated as prescribed by the Pie.

The Octaves of Christmas, Twelfth-Day, and Corpus Christi, are commemorated at every Vespers and Lauds, whatever be the Office.

Other Octaves, which are not in the Kalendar,[1] are not observed from Ash Wednesday to Low Sunday, or Whitsun Eve to Trinity Sunday, both inclusive, or from Dec. 17 to Jan. 6.

An Octave-day can never be transferred. Therefore, if Corpus Christi fall on Midsummer Day, and the Feast of St John were consequently kept on June 25, July 1 would be kept as the Octave of Corpus Christi, with a Commemoration of the Octave of St John at both Vespers and at Lauds.

If some other Saints be mentioned in the Kalendar on the same day with the Patron or Titular, the Feast of the Patron or Titular alone is observed. If the other Feast be a Double or Semi-double, it is permanently fixed on the first free day and kept as a Semi-double. If it is a Double of the First or Second Class, it is similarly transferred and kept as on its own day.[2]

The Week-days of Advent and Lent, if not kept as such, are always commemorated at both Vespers and Lauds, whatever be the Office; Ember Days, Eves, and Rogation Monday, at Lauds only. But if an Eve fall in Advent or Lent, on an Ember Day, a Double of the First Class, or the Patronal, Titular, or Dedication Feast of the particular Church, no notice is taken of it, even in Lauds.

---

[1] But in the diocese of Hexham there is a special privilege permitting the observance of an Octave in honour of St Cuthbert.

[2] *I.e.*, in that particular Church, it has a *day fixed* other than elsewhere.

KALENDAR.

JANUARY.

1. *Circumcision of our Lord.* Double of the Second Class.
2. Octave of St Stephen. *Double.* Commemoration of the Octaves of St Thomas of Canterbury, of St John, and of the Holy Innocents.
3. Octave of St John, Apostle and Evangelist. *Double.* Commemoration of St Thomas of Canterbury, and of the Octave of the Holy Innocents.
4. Octave of the Holy Innocents, Martyrs. *Double.* Commemoration of St Thomas of Canterbury.
5. Octave of St Thomas of Canterbury, Martyr. *Double.* Commemoration of the Eve of the Epiphany and of St Telesphorus, Pope of Rome, Martyr.
6. EPIPHANY OF OUR LORD. Double of the First Class.
7. Within the Octave of the Epiphany.
8. Within the Octave.
9. Within the Octave.
10. Within the Octave.
11. Within the Octave. Commemoration of St Hyginus, Pope of Rome, and Martyr.
12. Within the Octave.
    * Lord's Day within the Octave of the Epiphany. [*The Finding of the Child JESUS in the Temple.* Greater Double. General Appendix.]
13. Octave of the Epiphany. *Double.*
    * Second Lord's Day after the Epiphany. *Feast of the Most Holy Name of JESUS.* Double of the Second Class. Commemoration of the Sunday.
14. Hilary, Bishop [of Poitiers,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Felix, Priest and Martyr.
15. Paul, the First Hermit. *Double.* Commemoration of St Maurus, Abbat.
16. Marcellus, Pope and Martyr. *Semi-double.*
17. Antony, Abbat. *Double.*
18. The Chair of St Peter at Rome. *Greater Double.* Commemoration of St Paul and of St Prisca, Virgin and Martyr.
19. Wolstan, Bishop [of Worcester,] Confessor. *Double.* Commemoration of SS. Maris, Audifax, Abachum, and Martha, Martyrs.
    * Third Lord's Day after the Epiphany. [*The Feast of the Holy Home, JESUS, Mary, and Joseph.* Greater Double. Gen. App.]
20. Fabian and Sebastian, Martyrs. *Double.*
21. Agnes, Virgin and Martyr. *Double.*
22. Vincent and Anastasius. *Semi-double.*
23. Espousal of the Blessed Virgin Mary to St Joseph. *Greater Double.* Commemoration of St Joseph and of Emerentiana, Virgin and Martyr.
24. Timothy, Bishop [of Ephesus,] Martyr. *Double.*

25. Conversion of St Paul. *Greater Double.* Commemoration of St Peter.
26. Polycarp, Bishop [of Smyrna,] Martyr. *Double.*
27. John Chrysostom, Patriarch [of Constantinople,] Confessor and Doctor of the Church. *Double.*
28. Raymond of Peñafuerte, Confessor. *Semi-Double.*[1] Commemoration of St Agnes for the second time.
29. Francis de Sales, Bishop [of Geneva,] Confessor, and Doctor of the Church. *Double.*
30. Martina, Virgin and Martyr. *Semi-Double.*
[*Double* in the Province of Westminster.]
31. Peter Nolasco, Confessor. *Double.*
* Friday after Septuagesima Sunday, *Prayer of our Lord in the Garden of Gethsemane.* Greater Double.
* Friday after Sexagesima Sunday, *Sufferings of our Lord.* Greater Double.

FEBRUARY.

1. Ignatius, Bishop [of Antioch,] Martyr. *Double.*
2. *Purification of the Blessed Virgin Mary.* Double of the Second Class.
3. Laurence, Archbishop of Canterbury, Confessor. *Double.* Commemoration of Blase, Bishop of Sebaste in Armenia, Martyr.
4. Andrew Corsini, Bishop [of Fiesole,] Confessor. *Double.*
5. Agatha, Virgin and Martyr. *Double.*
6. Titus, Archbishop [of Gortyna in Crete,] Confessor. *Double.* Commemoration of St Dorothy, Virgin and Martyr.
7. Romuald, Abbat. *Double.*
8. John de la Mata, Confessor. *Double.*
9. Cyril, Pope of Alexandria, Confessor, and Doctor of the Church. *Double.* Commemoration of St Apollonia, Virgin and Martyr.
[The Twenty-six Holy Martyrs who suffered in Japan. *Double.* Gen. App.]
10. Scholastica, Virgin. *Double.*
11. Gilbert [of Sempringham,] Confessor. *Semi-double.*
12. Benedict Biscop, Abbat, Confessor. *Double.*
13. The Seven Founders of the Servite Order, Confessors. *Double.*
[Kentigern, Bishop [of Glasgow,] Confessor. *Double.* Gen. App.]
14. Valentine, Priest and Martyr.
[Thomas Plumtree and his Companions, Martyrs. *Greater Double.* Gen. App.]
15. Faustinus and Jovita, Martyrs.
16.
17. [The Flight of our Lord Jesus Christ into Egypt. *Greater Double.* Gen. App.]
18. Simeon, Bishop [of Jerusalem,] Martyr.
19.

---

[1] *See* vol. i. p. 723.

20.
21.
22. The Chair of St Peter at Antioch. *Greater Double.* Commemoration of St Paul.
23. Peter Damian, [Cardinal] Bishop [of Ostia,] Confessor, and Doctor of the Church. *Double.* Commemoration of the Eve.
24. *Matthias, Apostle.* Double of the Second Class.
25.
26. Ethelbert, King of Kent, Confessor. *Double.*
27. [Margaret of Cortona, Penitent. *Semi-double.* Gen. App.]
28.

In Leap-Year February has 29 days, the additional day is inserted after the 23rd, the 24th is then the Eve of St Matthias, and the following days are each counted one later, the Feast of St Matthias being the 25th, &c.

* First Friday in Lent, *Coronation of our Lord with Thorns.* Greater Double.

Second Friday in Lent, *Piercing of Our Lord with Spear and Nails.* Greater Double.

Third Friday in Lent, *Enshroudment of our Lord.* Greater Double.

Fourth Friday in Lent, *The Five Most Holy Wounds of our Lord.* Greater Double.

MARCH.

1. David, Archbishop [of Caerleon,] Confessor. *Double.*
2. Chad, Bishop [of Lichfield,] Confessor. *Double.*
3. Aelred, Abbat, Confessor. *Semi-double.*
4. Casimir, Confessor. *Semi-double.* Commemoration of St Lucius, Pope of Rome, and Martyr.
5.
6.
7. Thomas of Aquino, Confessor, and Doctor of the Church. *Double.* Commemoration of SS. Perpetua and Felicitas, Martyrs.
8. Felix, Bishop [of Dunwich,] Confessor. *Double.*
9. Frances of Rome, Widow. *Double.*
10. The Forty Martyrs. *Semi-double.*
11. John of God, Confessor. *Double.*
12. *Gregory [the Great,] Pope of Rome, Doctor of the Church, and Apostle of England.* Double of the Second Class.
13.
14.
15.
16.
17. Patrick, Archbishop [of Armagh,] Confessor. *Greater Double.*
18. The Archangel Gabriel. *Greater Double.*
19. JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY. Double of the First Class.

20. Cuthbert, Bishop [of Lindisfarne,] Confessor. *Double.*
[In the diocese of Hexham and Newcastle this Feast has an Octave. See Gen. App.]
21. Benedict, Abbat and Confessor. *Greater Double.*
22. Cyril, Bishop [of Jerusalem,] Confessor, and Doctor of the Church. *Double.*
[Edward, King of England, Martyr. *Double.* Gen. App.]
23.
24.
25. ANNUNCIATION OF THE BLESSED VIRGIN MARY. Double of the First Class.
26. [The Penitent Thief. *Double.* Gen. App.]
27. John of Damascus, Confessor, and Doctor of the Church. *Double.*
28. John of Capistrano, Confessor. *Semi-double.*
29.
30.
31.

* Friday in Passion Week, *Sorrows of the Blessed Virgin Mary.* Greater Double.

APRIL.

1.
2. Francis of Paola, Confessor. *Double.*
3. Richard, Bishop [of Chichester,] Confessor. *Double.*
4. Isidore, Archbishop [of Seville,] Confessor, and Doctor of the Church. *Double.*
5. Vincent Ferrer, Confessor. *Double.*
6.
7.
8.
9.
10.
11. Leo the Great, Pope of Rome, Confessor, and Doctor of the Church. *Double.*
12.
13. Hermenegild, Martyr. *Semi-double.*
14. Justin, Martyr. *Double.* Commemoration of SS. Tiburtius, Valerian, and Maximus, Martyrs.
15.
16.
17. Stephen Harding, Abbat, Confessor. *Semi-double.* Commemoration of St Anicete, Pope of Rome, and Martyr.
18.
19. Ælphege, Archbishop of Canterbury, Martyr. *Double.*
20.
21. Anselm, Archbishop [of Canterbury,] Confessor, and Doctor of the Church. *Double.*
22. Soter and Caius, Popes of Rome, and Martyrs. *Semi-double.*

23. George, Martyr, Patron of England. Double of the First Class.
24. Faithful of Sigmaringen, Martyr. *Double.* Commemoration of the Octave of St George and of St Mellitus, Archbishop of Canterbury.
25. *Mark, Evangelist.* Double of the Second Class.
26. Cletus and Marcellinus, Popes of Rome, and Martyrs. *Semi-double.* Commemoration of the Octave of St George.
    [The Blessed Virgin Mary, styled of Good Counsel. *Greater Double.* Gen. App.]
27. Egbert, Confessor. *Semi-double.* Commemoration of the Octave of St George.
28. Paul of the Cross, Confessor. *Double.* Commemoration of the Octave of St George and of St Vitalis, Martyr.
29. Peter, Martyr. *Double.* Commemoration of the Octave of St George.
30. Octave of St George, Martyr. *Double.*
    * Third Lord's Day after Easter, *Patronage of St Joseph.* Double of the Second Class. Commemoration of the Sunday.
    [In some dioceses this Feast has an Octave. See Gen. App.]

MAY.

1. *Philip and James, Apostles.* Double of the Second Class. Commemoration of St Asaph, Bishop of St Asaph.
    [* First Lord's Day in May, *The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.* Greater Double. Gen. App.]
2. Athanasius, Pope of Alexandria, Confessor, and Doctor of the Church. *Double.*
3. *Finding of the Holy Cross.* Double of the Second Class. Commemoration of SS. Alexander, Eventius, and Theodulus, Martyrs, and Juvenal, Bishop of Narni, Confessor.
4. John, Cardinal Bishop of Rochester, Thomas More, and their companions, Martyrs. *Greater Double.*
5. Katharine of Sienna, Virgin. *Double.*
6. John, Apostle and Evangelist, before the Latin Gate. *Greater Double.*
7. Stanislaw, Bishop [of Crakow,] Martyr. *Double.*
8. Manifestation of the Archangel St Michael. *Greater Double.*
9. Gregory of Nazianzus, Patriarch [of Constantinople,] Confessor, and Doctor of the Church. *Double.*
10. Antonine, Archbishop [of Florence,] Confessor. *Double.* Commemoration of SS. Gordian and Epimachus, Martyrs.
11. Pius V., Pope of Rome, Confessor. *Double.*
    [John Rochester and James Walworth and their Companions, Martyrs. *Double.* Gen. App.]
12. Nereus, Achilles, the Virgin Domitilla, and Pancras, Martyrs. *Semi-double.*
    [Lowliness of the Blessed Virgin Mary. *Greater Double.* Gen. App.]
13. Walburg, Virgin. *Double.*
14. Monica, Widow. *Double.* Commemoration of St Boniface, Martyr.

15. [Jean-Baptiste de la Salle, Confessor. *Double.* Gen. App.]
 [The Blessed Virgin Mary, styled Mother of Grace. *Greater Double.* Gen. App.]
16. Simon Stock, Confessor. *Double.*
17. Paschal Baylon, Confessor. *Double.*
18. Venantius, Martyr. *Double.*
19. Dunstan, Archbishop [of Canterbury,] Confessor. *Double.* Commemoration of St Pudentiana, Virgin.
20. Bernardine of Sienna. *Semi-double.*
21. Peter Celestine, Pope of Rome, Confessor. *Double.*
22. Ubald, Bishop [of Gubbio,] Confessor. *Semi-double.*
23. John Baptist de' Rossi, Confessor. *Double.*
24. The Blessed Virgin Mary, styled "Help of Christians." *Greater Double.*
 [In the dioceses of Shrewsbury and Westminster, *Double of the First Class, with an Octave.* Gen. App.]
25. Aldhelm, Bishop [of Sherborne,] Confessor. *Double.* Commemoration of St Urban, Pope of Rome, and Martyr.
26. AUGUSTINE, ARCHBISHOP OF CANTERBURY, CONFESSOR, APOSTLE OF ENGLAND. Double of the First Class.
27. Bede the Venerable, Confessor, and Doctor of the Church. *Greater Double.* Commemoration of the Octave of St Augustine and of St John I., Pope of Rome, and Martyr.
28. Gregory VII., Pope of Rome, Confessor. *Double.* Commemoration of the Octave of St Augustine.
 [The Blessed Margaret Pole, Countess [of Salisbury,] Martyr. *Double.* Gen. App.]
29. Eleutherius, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Augustine.
30. John of Nepomuc, Martyr. *Double.* Commemoration of the Octave of St Augustine and of St Felix, Pope of Rome, and Martyr.
31. Angela Merici, Virgin. *Double.* Commemorations of the Octave of St Augustine and of St Petronilla, Virgin.
 * Third Lord's Day after Pentecost, *the Most Sacred Heart of JESUS.* Double of the First Class. Commemoration of the Sunday.

JUNE.

1. Within the Octave of St Augustine of Canterbury.
2. Octave of St Augustine of Canterbury. *Double.* Commemoration of SS. Marcellinus, Peter, and Elmo, Martyrs.
3. Mary Magdalen de' Pazzi, Virgin. *Double.*
4. Francis Caracciolo, Confessor. *Double.*
5. Boniface, Archbishop [of Maintz,] Martyr. *Double.*
 [In the diocese of Plymouth, a *Double of the First Class, with an Octave.* Gen. App.]
6. Norbert, Archbishop [of Magdeburg,] Confessor. *Double.*
7.

8. William, Archbishop of York, Confessor. *Double.*
9. Primus and Felician, Martyrs.
[*In the diocese of Portsmouth*, Translation of St Edmund, Archbishop of Canterbury, Confessor. *Greater Double.* Gen. App.]
10. Margaret, Queen of Scots, Widow. *Double.*
11. Barnabas, Apostle. *Greater Double.*
12. John of San Fagondez. *Double.* Commemoration of SS. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs.
13. Anthony of Padua, Confessor. *Double.*
14. Basil the Great, Archbishop [of Cæsarea-in-Pontus,] Confessor and Doctor of the Church. *Double.*
15. Philip Neri, Confessor. *Double.* Commemoration of SS. Vitus, Modestus, and Crescentia, Martyrs.
16.
17. Botolph, Abbat, Confessor. *Semi-double.*
[Lord's Day before the birth of St John the Baptist, *the Blessed Virgin Mary, styled of Perpetual Succour.* Greater Double. Gen. App.]
18. Mark and Marcellian, Martyrs.
19. Juliana de' Falconieri, Virgin. *Double.* Commemoration of SS. Gervase and Protase, Martyrs.
20. Silverius, Pope of Rome, and Martyr.
21. Aloysius Gonzaga, Confessor. *Double.*
22. Alban, Proto-Martyr of Britain. *Greater Double.* Commemoration of Paulinus, Bishop of Nola, Confessor.
[First Free Day after June 22, the Blessed John Fisher, Cardinal Bishop of Rochester, Martyr. *Greater Double.* Gen. App.]
23. Etheldreda, Virgin. *Double.* Commemoration of Midsummer Eve.
24. BIRTH OF ST JOHN THE BAPTIST. Double of the First Class.
25. William, Abbat, Confessor. *Double.* Commemoration of the Octave of St John.
26. John and Paul, Martyrs. *Double.* Commemoration of the Octave of St John.
27. Within the Octave of the Birth of St John.
28. Leo II., Pope of Rome, and Confessor. *Semi-double.* Commemoration of the Octave of St John, and of the Eve of the Apostles.
29. PETER AND PAUL, APOSTLES. Double of the First Class.
[Commemoration of all the Holy Apostles. Gen. App.]
30. Commemoration of St Paul. *Greater Double.* Commemoration of St Peter, and of the Octave of St John.

JULY.

* First Lord's Day in July, *the Most Precious Blood of our Lord JESUS Christ.* Double of the Second Class. Commemoration of the Sunday.
1. Octave of the Birth of St John the Baptist. *Double.* Commemoration of the Octave of SS. Peter and Paul.

2. *Visitation of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of SS. Processus and Martinian, Martyrs.
3. Within the Octave of the Apostles.
4. Within the Octave of the Apostles.
5. Anthony Mary Zaccaria, Confessor. *Double.* Commemoration of the Octave of the Apostles.
6. Octave of the Holy Apostles Peter and Paul. *Double.*
[First Free Day after July 6, the Blessed Thomas More, Martyr. *Greater Double.* Gen. App.]
7. Translation of Thomas, Archbishop [of Canterbury], Martyr. *Greater Double.*
* Second Lord's Day in July, *the Holy Relics.* Greater Double. Commemoration of the Sunday.
8. Isabel, Queen of Portugal, Widow. *Semi-double.*
9. Willibald, Bishop of Eichstad, Confessor. *Double.*
10. The Seven Brethren and the Holy Virgins Rufina and Secunda, all Martyrs. *Semi-double.*
11. Cyril, Bishop of Moravia, and Methodius, Bishop of Kieff, Confessors. *Double.* Commemoration of St Pius I., Pope and Martyr.
12. John Gualberto, Abbat [of Passignano,] *Double.* Commemoration of SS. Nabor and Felix, Martyrs.
13. Anaclete, Pope of Rome, and Martyr. *Semi-double.*
14. "Buona-ventura," [Cardinal] Bishop [of Albano,] Confessor, and Doctor of the Church. *Double.*
15. Swithun, Bishop [of Winchester,] Confessor. *Double.*
[The Division of the Apostles. *Double.* Gen. App.]
[Third Sunday in July, Commemoration of All the Holy Bishops of Rome. *Double.* Gen. App.]
16. The Blessed Virgin Mary, styled of Mount Carmel. *Greater Double.*
[In the diocese of Salford, *Double of the First Class.* Gen. App.]
17. Osmund, Bishop [of Salisbury,] Confessor. *Double.*
18. Camillus de' Lelli, Confessor. *Double.* Commemoration of St Symphorosa and her Seven Sons, Martyrs.
19. Vincent de Paul, Confessor. *Double.*
20. Jerome Miani, Confessor. *Double.* Commemoration of St Margaret, Virgin and Martyr.
21. Henry II., Emperor of the Romans, Confessor. *Semi-double.* Commemoration of St Praxedes, Virgin.
22. Mary Magdalen. *Double.*
23. Apollinaris, Bishop [of Ravenna,] Martyr. *Double.* Commemoration of St Liborius, Bishop of Mans, Confessor.
24. Alexis, Confessor. *Semi-double.* Commemoration of the Eve of St James, and of St Christina, Virgin and Martyr.
25. *James, Apostle.* Double of the Second Class. Commemoration of St Christopher, Martyr.
26. *Anne, Mother of the Blessed Virgin Mary.* Double of the Second Class.
[*In the diocese of Leeds*, Double of the First Class. Gen. App.]
27. Pantaleon, Martyr.
28. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope of Rome, and Confessor. *Semi-double.*

29. Martha, Virgin. *Semi-double.* Commemoration of SS. Felix, Simplicius, Faustinus, and Beatrix, Martyrs.
30. Germanus, Bishop of Auxerre, Confessor. *Double.* Commemoration of SS. Abdon and Sennen, Martyrs.
31. Ignatius, Confessor. *Double.*

AUGUST.

1. The Chains of St Peter. *Greater Double.* Commemoration of the Holy Machabees, Martyrs.
2. Alphonsus Mary de' Liguori, Bishop [of Santa-Agata-de'-Goti,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Stephen, Pope of Rome, and Martyr.
3. Finding of the body of St Stephen, the First Martyr. *Semi-double.*
4. Dominick, Confessor. *Greater Double.*
5. Dedication of St Mary's of the Snows. *Greater Double.*
6. Transfiguration of our Lord. *Greater Double.* Commemoration of St Xystus, Pope of Rome, and SS. Felicissimus and Agapitus, Martyrs.
7. Gaëtan, Confessor. *Double.* Commemoration of St Donatus, Bishop of Arezzo, Martyr.
8. Cyriacus, Largus, and Smaragdus, Martyrs. *Semi-double.*
9. Oswald, King of the Northumbrians, Martyr. *Double.* Commemoration of the Eve of St Lawrence, and of St Romanus, Martyr.
10. *Lawrence, Martyr.* Double of the Second Class.
11. Within the Octave of St Lawrence. Commemoration of SS. Tiburtius and Susanna.
12. Clare, Virgin. *Double.* Commemoration of the Octave of St Lawrence.
13. Within the Octave of St Lawrence. Commemoration of SS. Hippolytus and Cassian, Martyrs.
14. Within the Octave of St Lawrence. Commemoration of the Eve of the Assumption, and of St Eusebius, Confessor.
15. ASSUMPTION OF THE BLESSED VIRGIN MARY. Double of the First Class.
    * The Lord's Day within the Octave of the Assumption, *St Joachim, Confessor, Father of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of the Sunday.
16. Hyacinth, Confessor. *Double.* Commemoration of the two Octaves.
17. Octave of St Lawrence. *Double.* Commemoration of the Octave of the Assumption.
18. Helen, Empress of the Romans, Widow. *Double.* Commemoration of the Octave of the Assumption, and of St Agapitus, Martyr.
19. Within the Octave of the Assumption.
20. Bernard, Abbat [of Clairvaux,] Confessor, and Doctor of the Church. *Double.* Commemoration of the Octave of the Assumption.
21. Jeanne Frances Frémiot de Chantal, Widow. *Double.* Commemoration of the Octave of the Assumption.
22. Octave of the Assumption of the Blessed Virgin Mary. *Double.* Commemoration of SS. Timothy, Hippolytus, and Symphorian, Martyrs.

* The Lord's Day after the Octave of the Assumption of the Blessed Virgin Mary. [*Office of the Most Pure Heart of the Blessed Virgin.* Greater Double. Vol. iii., Gen. App., p. 1028; vol. iv., Gen. App., p. 916.]
23. Philip Benizzi, Confessor. *Double.* Commemoration of the Eve of St Bartholomew.
24. *Bartholomew, Apostle.* Double of the Second Class.
25. Louis IX., King of France, Confessor. *Semi-double.*
26. Zephyrinus, Pope of Rome, and Martyr.
27. Joseph Casalanz, Confessor. *Double.*
28. Austin, Bishop [of Hippo,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Hermes, Martyr.
29. Beheading of St John the Baptist. *Greater Double.* Commemoration of St Sabina, Martyr.
30. Rose of Lima, Virgin. *Double.* Commemoration of SS. Felix and him that joined him, Martyrs.
31. Aidan, Bishop [of Lindisfarne,] Confessor. *Double.*

SEPTEMBER.

1. Raymond the Unborn, Confessor. *Double.* Commemoration of St Giles, Abbat, and of the Twelve Holy Brethren, Martyrs.
2. Stephen, King of Hungary, Confessor. *Semi-double.*
3.
4. [Translation of St Cuthbert, Bishop [of Lindisfarne] and Confessor. *Greater Double in the diocese of Hexham.* Gen. App.]
5. Lawrence de' Giustiniani, Patriarch of Venice, Confessor. *Semi-double.*
6.
7.
8. *Birth of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of St Adrian, Martyr.
* The Lord's Day within the Octave, *The Holy Name of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
9. Within the Octave of the Birth of the Blessed Virgin. Commemoration of St Gorgonius, Martyr.
10. Nicolas of Tolentino. *Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
11. Within the Octave of the Birth of the Blessed Virgin. Commemoration of SS. Protus and Hyacinth, Martyrs.
12. Within the Octave of the Birth of the Blessed Virgin.
13. Within the Octave of the Birth of the Blessed Virgin.
14. Uplifting of the Holy Cross. *Greater Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
15. Octave of the Birth of the Blessed Virgin. *Double.* Commemoration of St Nicomede, Martyr.
* Third Lord's Day in this Month, *The Seven Sorrows of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.

16. Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage, Martyrs. *Semi-double.* Commemoration of SS. Euphemia, Lucy, and Geminian, Martyrs.
17. Marking of the Body of St Francis with the marks of Our Lord. *Double.*
18. Joseph of Cupertino, Confessor. *Double.*
19. Januarius, Bishop [of Benevento,] and his Companions, Martyrs. *Double.*
20. Eustace, Agapitus, Theopistus, and Theopista, Martyrs. *Double.* Commemoration of the Eve of St Matthew.
21. *Matthew, Apostle and Evangelist.* Double of the Second Class.
22. Thomas of Villanueva, Archbishop [of Valencia,] Confessor. *Double.* Commemoration of St Maurice and his Companions, Martyrs.
23. Linus, Pope of Rome, and Martyr. *Semi-double.* Commemoration of St Thecla, Virgin and Martyr.
24. The Blessed Virgin Mary, styled "of Ransom." *Greater Double.*
25. Ninian, Bishop [of Galloway,] Confessor. *Double.*
26. Theodore, Archbishop of Canterbury, Confessor. *Double.* Commemoration of SS. Cyprian and Justina, Martyrs.
27. Cosmas and Damian, Martyrs. *Semi-double.*
28. Wenceslaus, Duke [of Bohemia,] Martyr. *Semi-double.*
29. *Dedication of the Church of St Michael, the Archangel.* Double of the Second Class.

    [In the dioceses of Menevia and Newport, ST MICHAEL AND ALL ANGELS. Double of the First Class. Gen. App.]
30. Jerome, Priest, Confessor, and Doctor of the Church. *Double.* Commemoration of St Honorius, Archbishop of Canterbury.

OCTOBER.

* First Lord's Day in the Month, *The Holy Rosary of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of the Sunday.

1. Remy, Bishop of Rheims, Confessor. *Simple or Semi-double at will.*
2. The Guardian Angels. *Greater Double.*
3. Thomas, Bishop of Hereford, Confessor. *Double.*
4. Francis, Confessor. *Greater Double.*
5. Placidus and his Companions, Martyrs.
6. Bruno, Confessor. *Double.*
7. Mark, Pope of Rome, Confessor. Commemoration of SS. Sergius and his Companions, Martyrs.

    * Second Lord's Day in the Month, *Motherhood of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
8. Bridget, Princess of Nericia, Widow. *Double.*
9. Denys, Bishop of Paris, Rusticus, and Eleutherius, Martyrs. *Semi-double.*
10. Paulinus, Archbishop of York, Confessor. *Double.*
11. Francis Borgia, Confessor. *Semi-double.*
12. Wilfred, Archbishop [of York,] Confessor. *Double.*
13. *Edward, King of England, Confessor.* Double of the Second Class.

14. Kallistus, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Edward.
    * Third Lord's Day in the Month, *Purity of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
15. Theresa, Virgin. *Double.* Commemoration of the Octave of St Edward.
16. Within the Octave of St Edward.
17. Iadwiga, Widow. *Semi-double.* Commemoration of the Octave of St Edward.
18. *Luke, Evangelist.* Double of the Second Class.
19. Peter of Alcántara, Confessor. *Double.* Commemoration of the Octave of St Edward.
    [In the diocese of Shrewsbury, *Double of the First Class.* Gen. App.]
20. Octave of St Edward. *Double.*
21. Ursula and her Companions, Virgins and Martyrs. *Greater Double.* Commemoration of St Hilarion, Abbat.
    * Fourth Lord's Day in the Month, *Patronage of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
22. John of Kenty, Confessor. *Double.*
23. Feast of the Most Holy Redeemer. *Greater Double.*
24. The Archangel Raphael. *Greater Double.*
25. John of Beverley, Archbishop [of York,] Confessor. *Double.* Commemoration of SS. Chrysanthus and Daria, Martyrs.
26. Evaristus, Pope of Rome, Martyr.
27. Eve of SS. Simon and Jude.
28. *Simon and Jude, Apostles.* Double of the Second Class.
29.
30.
31. Eve of All Saints.

NOVEMBER.

1. FEAST OF ALL THE SAINTS. Double of the First Class.
2. Within the Octave of All Saints. Commemoration of all the Faithful Departed.
3. Winefrid, Virgin and Martyr. *Double.* Commemoration of the Octave of All Saints.
4. Charles, [Cardinal] Archbishop [of Milan,] Confessor. *Double.* Commemoration of the Octave of All Saints, and of Saints Vitalis and Agricola, Martyrs.
5. Within the Octave of All Saints.
6. Within the Octave of All Saints.
7. Within the Octave of All Saints.
8. Octave of All Saints. *Double.* Commemoration of the Four Crowned Martyrs.
9. Dedication of the Cathedral Church of Our Most Holy Saviour. *Greater Double.* Commemoration of St Theodore, Martyr.

10. Andrew Avellino, Confessor. *Double.* Commemoration of SS. Tryphon, Respicius, and the Virgin Nympha, Martyrs, and of St Justus, Bishop of Rochester, Confessor.
11. Martin, Bishop [of Tours,] Confessor. *Double.* Commemoration of St Mennas, Martyr.
12. Martin, Pope of Rome, Martyr. *Semi-double.*
13. Diego, Confessor. *Semi-double.*
14. Erconwald, Bishop of London, Confessor. *Double.*
    [Thomas Percy, Earl of Northumberland, Martyr. *Greater Double.* Gen. App.]
15. Gertrude, Virgin. *Double.*
16. Edmund Rich, Archbishop of Canterbury, Confessor. *Double.*
    [In the diocese of Portsmouth, EDMUND OF CANTERBURY. Double of the First Class. Gen. App.]
17. Hew, Bishop of Lincoln, Confessor. *Double.*
18. Dedication of the Churches of SS. Peter and Paul. *Greater Double.*
19. Elizabeth, Widow. *Double.* Commemoration of St Pontian, Pope of Rome, and Martyr.
20. Edmund, King of the East Angles, Martyr. *Greater Double.*
21. Presentation of the Blessed Virgin Mary. *Greater Double.*
22. Cecily, Virgin and Martyr. *Double.*
23. Clement, Pope of Rome, Martyr. *Double.* Commemoration of St Felicity, Martyr.
24. John of the Cross, Confessor. *Double.* Commemoration of St Chrysogonus, Martyr.
25. Katharine, Virgin and Martyr. *Double.*
26. Sylvester, Abbat, Confessor. *Double.* Commemoration of St Peter, Pope of Alexandria, Martyr.
27. Gregory, the Wonder-worker, Bishop [of Neo-Cæsarea in Pontus,] Confessor. *Double.*
28. Jehoshaphat, Archbishop of Polotsk, Martyr. *Double.*
29. Willibrord, Archbishop of Utrecht, Confessor. *Double.* Commemoration of the Eve of St Andrew, if out of Advent, and of St Saturninus, Martyr.
    [Cuthbert Maine, Martyr. *Double.* Gen. App.]
30. *Andrew, Apostle.* Double of the Second Class.

DECEMBER.

1. Felix de Valois, Confessor. *Double.*
   [Edmund Campion and his Companions, Martyrs. *Double.* Gen. App.]
2. Bibiana, Virgin and Martyr. *Semi-double.*
3. Francis Xavier, Confessor. *Double.*[1]
4. Peter Chrysologus, Archbishop [of Ravenna,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Barbara, Virgin and Martyr.

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[1] Since raised to the rank of a *Greater Double.*

5. Brian, Bishop [of Dorchester,] Confessor. *Double.* Commemoration of St Saba, Abbat.
6. Nicolas, Archbishop [of Myra,] Confessor. *Double.*
   [In diocese of Liverpool, Double of the First Class. Gen. App.]
7. Ambrose, Bishop [of Milan,] Confessor, and Doctor of the Church. *Double.*
8. IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. Double of the First Class.
9. Within the Octave of the Conception.
10. Within the Octave of the Conception. Commemoration of St Melchiades, Pope of Rome, Martyr.
    [Translation of the Holy House of Loreto. *Greater Double.* Gen. App.]
11. Damasus, Pope of Rome, Confessor. *Semi-double.* Commemoration of the Octave of the Conception.
12. Within the Octave of the Conception.
13. Lucy, Virgin and Martyr. *Double.* Commemoration of the Octave of the Conception.
14. Within the Octave of the Conception.
15. Octave of the Immaculate Conception of the Blessed Virgin. *Double.*
16. Eusebius, Bishop [of Vercelli,] Martyr. *Semi-double.*
17.
18. The Blessed Virgin Mary looking shortly to be delivered. *Greater Double.*
19.
20. Eve of St Thomas.
21. *Thomas, Apostle.* Double of the Second Class.
22.
23.
24. Christmas Eve.
25. BIRTHDAY OF OUR LORD JESUS CHRIST. Double of the First Class.
26. *Stephen, the First Martyr.* Double of the Second Class. Commemoration of the Octave of Christmas.
27. *John, Apostle and Evangelist.* Double of the Second Class. Commemoration of the Octaves of Christmas and of St Stephen.
28. *The Holy Innocents.* Double of the Second Class. Commemoration of the Octaves of Christmas, of St Stephen, and of St John.
29. THOMAS, ARCHBISHOP OF CANTERBURY, MARTYR. Double of the First Class.[1] Commemoration of the Octaves of Christmas, [of St Stephen, of St John, and of the Innocents.]
30. Office of the Sunday within the Octave of Christmas, or of the Octave. Commemorations of the Octaves of [Christmas,] of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.
31. Silvester, Pope of Rome, Confessor. *Double.* Commemoration of the Octaves of Christmas, of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.

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[1] See the note to the Office in the Breviary.

PRAYERS. ABSOLUTIONS AND BLESSINGS.

A Prayer before a Service.

O Lord, open Thou my mouth that I may bless Thy Holy Name. Cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding; kindle my affections, that I may pray to, and praise Thee with attention and devotion; and may worthily be heard before the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

Lord, in union with that Divine Intention wherewith Thou didst Thyself praise God, while as Thou wast on earth, I offer these Hours unto Thee.

A Prayer after a Service.

In respect of which Pope Leo X. has granted to all persons who after saying the Divine Office shall devoutly recite it on their knees, condonation of the shortcomings and faults committed by them from human frailty in saying the Office.

To the Most Holy and undivided Trinity, to the Manhood of our Lord Jesus Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. *Amen.*

Verse. Blessed be the womb of the Virgin Mary which bore the Son of the Eternal Father.

Answer. And blessed be the paps which gave suck to Christ our Lord.

Then are said the Lord's Prayer and the Angelic Salutation.

Summary of the Absolutions and Blessings pronounced at Mattins.

In the First Nocturn, and on Monday and Thursday.

Absolution.

Graciously hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father, and the Holy Ghost, world without end. *Amen.*

First Blessing.

May the Eternal Father bless us
With an eternal blessing. *Amen.*

Second Blessing.

May the Son, the Sole-begotten,
Mercifully bless and keep us. *Amen.*

Third Blessing.

May the grace of God the Spirit
All our heart and mind enlighten. *Amen.*

In the Second Nocturn, and on Tuesday and Friday.

Absolution.

May His loving-kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end. *Amen.*

Fourth Blessing.

God the Father Omnipotent,
Be to us merciful and clement. *Amen.*

Fifth Blessing.

May Christ to all His people give,
For ever in His sight to live. *Amen.*

Sixth Blessing.

May the Spirit's fire Divine
In our hearts enkindled shine. *Amen.*

In the Third Nocturn, and on Wednesday and Saturday.

Absolution.

May the Almighty and merciful Lord loose us from the bonds of our sins. *Amen.*

Seventh Blessing.

May the Gospel's holy lection
Be our safety and protection. *Amen.*

Eighth Blessing.

God's most mighty strength alway
Be His people's staff and stay. *Amen.*

For Feasts of Saints.

He (*or* she *or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

For Feasts of the Blessed Virgin.

She whose feast-day we are keeping—
Mary, blessed Maid of Maidens,
Be our Advocate with God.

Ninth Blessing.

May He that is the Angels' King
To that high realm His people bring. *Amen.*

Or, if another Gospel and Homily are to be begun,

May the Gospel's glorious word
Cleansing to our souls afford.

On days of Three Lessons the Absolution and Blessings are as above, according to the Week-day, with the following exceptions: First Blessing on Wednesday or Saturday, (not the Simple Office of the Blessed Virgin,) if the First Lesson be not Gospel with Homily,

May His blessing be upon us
Who doth live and reign for ever.

Whenever the First Lesson is Gospel with Homily, the Blessings are from the Third Nocturn.

If the Office be of a Saint or Saints, the Blessings are:

First Blessing.

May His blessing be upon us
Who doth live and reign for ever.

Second Blessing.

He (*or* she *or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Third Blessing.

May He that is the Angels' King
To that high realm His people bring. *Amen.*

The Absolution and Blessings in the Simple Office of the Blessed Virgin for Saturdays are peculiar to that Office, and are given in their own place.

The Psalter,

OR,

BOOK OF PSALMS,

DIVIDED ACCORDING TO THE DAYS OF THE WEEK, TOGETHER WITH THE ORDINARY OFFICE FOR THE DIFFERENT SEASONS.

MATTINS,[1] OR MORNING PRAYER.

FOR THE LORD'S DAY, SUNDAY.

Before Mattins, and every other Hour, except Lauds and Compline, there is said inaudibly,[2]

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

At the beginning of Mattins and Prime, and at the end of Compline, is then said inaudibly the Apostles' Creed.

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[1] The proper hour for Mattins is midnight, at which time it is said in many Convents. In others it is said at 2 or 5 A.M. In the Cathedral of Rome (St. John Lateran's) and other Churches of the same country, the hour is about 7 A.M. It is allowable to say it at any hour after the sun has begun to decline, and an ordinary practice is to do so late in the afternoon.

[2] The reason why the Lord's Prayer and the Apostles' Creed are recited inaudibly during the Office seems to be, that in the early Church these formulæ were concealed from the unbaptized until very shortly before their baptism. Now, all were allowed to be present at the Office, of which these formulæ are a part, and therefore they were then so said that the unbaptized could not hear them. The "Hail, Mary," having been added as a sort of appendix to the Lord's Prayer, follows the same rule with it. The Lord's Prayer is said aloud during the Canon of the Mass, because only the faithful were then present.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

Then is said aloud:

Verse.[1] ✠ O Lord, open Thou my lips.

Answer. And my mouth shall show forth Thy praise.

Verse.[2] ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

[3] As it was in the beginning, is now, and ever shall be, world without end. Amen, Alleluia.[4]

From Septuagesima Sunday to Maundy Thursday instead of Alleluia *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then is said Psalm xciv. *with the Invitatory. The Invitatory here given is said from the Octave of the Epiphany to Septuagesima Sunday, and from the Octave of Pentecost to Advent Sunday.*

Invitatory. Let us worship the Lord, for * He is our Maker.

Repetition. Let us worship the Lord, for * He is our Maker.

Psalm XCIV.[5]

[Vulgate and LXX., "A song of praise by David."]

O COME, let us sing unto the Lord, let us make a joyful noise to the God of our Salvation: let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

Let us worship the Lord, for He is our Maker.

For the Lord is a great God, and a great King above all gods: for the Lord will not cast off His people: for in His hand are all the ends of the earth; and the heights of the hills are His also.

He is our Maker.

For the sea is His, and He made it: and His hands formed the dry land: [6] O come, let us worship and fall down; let us cry unto the

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[1] Ps. l. 17. [2] Ps. lxix. 2.

[3] The Greek original of this Doxology does not contain the words, "As it was in the beginning" (inserted against the Arians), but runs thus: "Glory be to the Father, and to the Son, and to the Holy Ghost, both now, and ever, and to the ages of ages. Amen."

[4] Or rather, "Hal'lu-YAH," "Praise-ye-the-Eternal," a Hebrew phrase which occurs repeatedly in the Bible. The sound of these words causes the Church such joy that she denies herself their use during her penitential season. But in order not to remit the praise of God, she substitutes for the Hebrew phrase a short rhyming Latin one, of similar meaning.

[5] This Psalm is not given in the original from the Vulgate, but from some other Latin translation.

[6] Here it is usual to kneel till the *.

Lord our Maker. * For He is the Lord our God; and we are His people, and the sheep of His pasture.

Let us worship the Lord, for He is our Maker.

To-day if ye will hear His voice, harden not your heart; as in "the Provocation," and as in the day of "Temptation" in the wilderness: when your fathers tempted Me, proved Me, and saw My works.[1]

He is our Maker.

Forty years long was I grieved with that generation[2] and said, It is a people that do alway err in their heart, and they have not known My ways: unto whom I sware in My wrath that they should not enter into My rest.

Let us worship the Lord, for He is our Maker.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

He is our Maker.

Let us worship the Lord, for He is our Maker.

The following Hymn is then said, from the Octave of the Epiphany to the First Sunday in Lent, and from the first Sunday of October to Advent.

Hymn.[3]

TO-DAY the Blessed Three in One
  Began the earth and skies;
To-day a Conqueror, God the Son,
  Did from the grave arise;
We too will wake, and, in despite
Of sloth and languor, all unite,
As Psalmists bid, through the dim night
  Waiting with wistful eyes.

So may He hear, and heed each vow,
  And prayer to Him addrest;
And grant an instant cleansing now,
  A future glorious rest.
So may He plentifully shower,
On all who hymn His love and power,
In this most still and sacred hour,
  His sweetest gifts and best.

Father of purity and light!
  Thy presence if we win,
'Twill shield us from the deeds of night,
  The burning darts of sin;
Lest aught defiled or dissolute
Relax our bodies or imbrute,
And fires eternal be the fruit
  Of fire now lit within.

Fix in our hearts, Redeemer dear,
  The ever-gushing spring
Of grace to cleanse, of life to cheer
  Souls sick and sorrowing.
Thee, bounteous Father, we entreat,
And only Son, awful and sweet,
And life-creating Paraclete,
  The Everlasting King.
        Amen.

Instead of the foregoing the following Hymn is said from the Octave of Pentecost to the first Sunday of October.

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[1] The occasion here referred to is that described in Exodus xvii. 1-7. The children of Israël while travelling through the desert became rebellious from want of water. It was given them from the smitten rock. Then is added: "And he [Moses] called the name of the place Temptation" (Hebrew and LXX. add "and Provocation"), "because of the chiding of the children of Israël, and because they tempted the Lord, saying: Is the Lord among us, or not?"

[2] Namely, that particular generation which had come out of Egypt. The next clauses relate to that which is written in Numbers xiv. 22: "Because all these men which have seen My glory, and My miracles, which I did in Egypt, and in the wilderness, have tempted Me now these ten times, and have not hearkened to My voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it." And this is confirmed with an oath, in verse 28: "As truly as I live, saith the Lord, as ye have spoken in Mine ears, so will I do to you: your carcasses shall fall in this wilderness."

[3] Ascribed to Pope St. Gregory the Great, but altered, one verse omitted, and the last verse added. Translation by the late Card. Newman.

HYMN.[1]

LET us arise and watch by night,
And meditate always;
And chant as in our Maker's sight
United hymns of praise.

So singing with the saints in bliss,
With them we may attain
Life everlasting after this,
And heaven for earthly pain.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

When the Invitatories, Hymns, &c., are different from the above they are given in the Office to which they belong.

FIRST NOCTURN, OR WATCH OF THE NIGHT.

Antiphon for Advent. Behold, there cometh the King.

Antiphon for the rest of the year. Serve the LORD.

Antiphon for Paschal time. Alleluia.

Psalm I.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, * nor sitteth in the seat of the scoffers:

But his delight is in the Law of the LORD; * and in His Law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, * that bringeth forth his fruit in his season:

His leaf also shall not wither: * and whatsoever he doeth shall prosper.

Not so are the ungodly, not so: * but are like the chaff which the wind driveth away from the face of the earth.

Therefore the ungodly shall not stand in the judgment: * nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: * but the way of the ungodly shall perish.

Glory be to the Father, and to the Son, * and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

This Doxology is said at the end of every Psalm unless special directions are given to the contrary.

Psalm II.

[In Acts iv. 25, 26, the authorship of this Psalm is attributed to David.]

WHY do the heathen rage, * and the peoples devise a vain thing?

The kings of the earth set themselves, and the rulers take counsel together * against the LORD, and against His Anointed.

Let us break their bands asunder: * and cast away their yoke from us.

He That sitteth in the heavens shall laugh them to scorn: * and the Lord shall have them in derision.

Then shall He speak unto them in His wrath: * and plague them in His sore displeasure.

Yet hath He set me for King upon His holy hill of Zion * to declare His decree.

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[1] Also ascribed to Pope St. Gregory the Great, although somewhat altered. Translation by the late Card. Newman.

The LORD hath said unto me: * Thou art My Son, this day have I begotten thee.

Ask of Me, and I shall give thee the heathen for thine inheritance, * and the uttermost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, * and shalt dash them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings; * be instructed, ye judges of the earth.

Serve the LORD with fear: * and rejoice with trembling before Him.

Lay hold of instruction, lest the Lord be angry, * and ye perish from the righteous way.

When His wrath is kindled suddenly, * blessed are all they that put their trust in Him.

Psalm III.

[Intituled "A Psalm of David, when he fled from Absalom his son." See the history in 2 Kings (Sam.) xv., xvi., xviii.]

LORD, how are they increased that trouble me? * many are they that rise up against me.

Many there be that say of my soul: * There is no help for him in his God.[1]

But Thou, O LORD, art a shield for me, * my glory, and the Lifter up of mine head.

I cried unto the LORD with my voice: * and He heard me out of His holy hill.[2]

I laid me down and slept; * I awaked, for the LORD sustained me.

I will not be afraid of thousands of people that have set themselves against me round about: * arise, O LORD, save me, O my God.

For Thou hast smitten all them that fought against me without a cause[3]: * Thou hast broken the teeth of the ungodly.

Salvation belongeth unto the LORD: * and Thy blessing is upon Thy people.[2]

Psalm VI.

[Intituled "A Psalm of David." The title also contains directions, probably musical, the meaning of which is now uncertain.]

O LORD, rebuke me not in Thine anger: * neither chasten me in Thine hot displeasure.

Have mercy upon me, O LORD, for I am weak: * O LORD, heal me, for my bones are shaken.

My soul also is sore vexed: * but Thou, O LORD, how long?

Return, O LORD, deliver my soul: * O save me for Thy mercy's sake.

For in death there is no one that remembereth Thee: * and in the grave who shall give Thee thanks?

I am weary with my groaning, every night I wash my bed: * I water my couch with my tears.

Mine eye is grown dim because of grief: * I am waxen old because of all mine enemies.

Depart from me, all ye workers of iniquity: * for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: * the LORD hath received my prayer.

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[1] Here occur in the Hebrew the letters SLH, or "Selah." The meaning of this is uncertain. Gesenius thinks "it seems to have been used to mark a short pause in singing the words of the Psalm, so that the singer would be silent, while the instrumental music continued."

[2] SLH, again.

[3] But the Hebrew reads, not, "without a cause," but, "on the jaw-bone.'

Let all mine enemies be ashamed and sore vexed : * let them return and be ashamed suddenly.

Antiphon for Advent. Behold, there cometh the King, even the Most High, with great power, to save the nations. Alleluia.

Antiphon for the rest of the year. [1] Serve the LORD with fear, and rejoice with trembling before Him.

In Paschal time there is only one Antiphon to the whole Nocturn.

Second Antiphon for Advent. Strengthen ye.

Second Antiphon for the rest of the year. God is a righteous judge.

Psalm VII.

[Intituled "An Hymn of David, which he sang unto the LORD concerning the words of Cush the Benjamite." This Cush is supposed to be the same as Shimei, whose cursing of David is narrated in 2 Kings (Sam.) xvi. 7, 8, or else a nickname for Saul.]

O LORD my God, in Thee do I take refuge : * save me from all them that persecute me, and deliver me.

Lest he tear my soul like a lion, * while there is none to deliver, or to save.

O LORD my God, if I have done this, * if there be iniquity in mine hands ;

If I have requited with evil them that requited me [with good], * may I then flee empty before mine enemies.

Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, * and lay mine honour in the dust.[2]

Arise, O LORD, in Thine anger : * and lift up Thyself against the borders of mine enemies.

And awake for me, O Lord my God, according to the decree that Thou hast made : * so shall the congregation of the people compass Thee about.

For their sakes, therefore, return Thou on high : * the LORD judgeth the peoples.

Judge me, O LORD, according to my righteousness, * and according to mine integrity that is in me.

O let the wickedness of the wicked come to an end, and establish the just ; * God trieth the hearts and reins.

Mine help is righteous, coming from the Lord, * Who saveth the upright in heart.

God is a righteous judge, strong and patient : * is He not provoked every day ?

If ye turn not, He will whet His sword : * He hath bent His bow and made it ready.

And hath fitted thereon the instruments of death, * He hath ordained His arrows against the persecutors.

Behold, he travaileth with iniquity : * he hath conceived mischief, and brought forth falsehood.

He made a pit and digged it : * and is fallen into the ditch which he made.

His mischief shall return upon his own head : * and his iniquity shall come down upon his own pate.

I will praise the LORD according to His righteousness : * and will sing praise to the name of the LORD Most High.

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[1] Ps. ii. 11.

[2] SLH.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Psalm IX.

[Intituled "A Psalm of David." It has also a superscription the meaning of which is not now certain. The Targum connects it with the slaying of Goliath.]

I WILL praise Thee, O LORD, with mine whole heart: * I will show forth all Thy marvellous works.

I will be glad and rejoice in Thee: * I will sing praise to Thy Name, O Thou Most High.

When mine enemies are turned back, * they shall fall and perish at Thy presence.

For Thou hast maintained my right and my cause: * Thou satest in the throne judging right.

Thou hast rebuked the heathen, and the wicked are perished: * Thou hast put out their name for ever, even for ever and ever.

The swords of the enemy have failed utterly: * and their cities Thou hast destroyed.

Their memorial is perished with a crash: * and the LORD endureth for ever.

He hath prepared His throne for judgment: * and He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

The LORD also is a refuge for the poor: * a refuge in times of trouble.

And let them that know Thy name put their trust in Thee: * for Thou, LORD, hast not forsaken them that seek Thee.

Sing praises to the LORD, Who dwelleth in Zion: * declare among the people His doings.

For when He maketh inquisition for blood He remembereth them: * He forgetteth not the cry of the afflicted.

Have mercy upon me, O LORD: * consider my trouble [which I suffer] of them that hate me.

Thou That liftest me up from the gates of death: * that I may show forth all Thy praises in the gates of the daughter of Zion!

I will rejoice in Thy salvation: *

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[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

the heathen are sunk down in the pit that they made.

In the net which they hid, * is their own foot taken.

The LORD is known when He executeth judgment: * the wicked is snared in the work of his own hands.[1]

The wicked shall be turned into hell: * all the nations that forget God.

For the needy shall not alway be forgotten: * the expectation of the poor shall not perish for ever.

Arise, O LORD, let not man prevail: * let the heathen be judged in Thy sight.

Put Thou a master over them, O LORD: * let the nations know themselves to be but men.[2]

Why standest Thou afar off, O LORD, * why hidest Thou Thyself in times of trouble?

The wicked in his pride doth persecute the poor: * they are taken in the devices that they have imagined.

For the wicked is praised according to his soul's desire: * and the unrighteous is deemed blessed.

The wicked provoketh the LORD: * in the greatness of his scornful indignation he doth not care.

God is not before his eyes: * his ways are always grievous.

Thy judgments are far out of his sight: * he hath dominion over his enemies.

He hath said in his heart: * I shall not be moved unto generation and generation, yea, I shall never be in adversity.

His mouth is full of cursing, and bitterness, and fraud: * under his tongue is mischief and sorrow.

He sitteth in the lurking-places with the rich: in the secret places * doth he murder the innocent.

His eyes are privily set against the poor: * he lieth in wait secretly, as a lion in his den.

He lieth in wait to catch the poor: * to catch the poor when he draweth him [after him].

In his snare doth he bring him down: * yet shall he himself totter and fall down, when he hath mastered the poor.

He hath said in his heart: God hath forgotten: * He turneth away His face so that He shall never see it.

Arise, O LORD, O God, lift up Thine hand: * forget not the afflicted.

Wherefore doth the wicked provoke God? * for he hath said in his heart: He will not require it.

Thou seest it, for Thou beholdest labour and sorrow: * to deliver them into Thine own hand.

The poor leaveth himself unto Thee: * Thou wilt be the helper of the fatherless.

Break Thou the arm of the wicked and the evil man: * his wickedness shall be sought after and shall not be found.

The LORD shall be King for ever and ever: * the heathen shall perish out of His land.

The LORD hath heard the petition of the poor: * Thine ear hath heard the desire of his heart.

To judge the fatherless and the oppressed, * that man may magnify himself no more upon earth.

[1] Here occurs:—"Instrumental music—SLH." This is a strong argument in favour of Gesenius' opinion, see p. 5, note 1.

[2] SLH. Here, according to the present Hebrew text, ends Ps. ix.

Psalm X.

[Intituled "Of David." There is also a superscription perhaps musical, but now of uncertain meaning.]

IN the LORD put I my trust; how say ye to my soul, * Flee as a bird to the mountain?

For lo, the wicked bend their bow, they make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

For they have destroyed that which Thou hast established: * and what hath the righteous done?

The LORD is in His holy temple: * the LORD's throne is in heaven.

His eyes behold the poor: * His eyelids try the children of men.

The LORD trieth the righteous and the wicked: * but he that loveth iniquity hateth his own soul.

Upon the wicked He shall rain snares: * fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.

For the righteous LORD loveth righteousness: * His countenance doth behold uprightness.

Antiphon for Advent. [1] Strengthen ye the weak hands: be strong; say: Behold, our God will come, and save us, Alleluia.

Antiphon for the rest of the year. [2] God is a righteous judge, strong, and patient: is He not provoked every day?

Third Antiphon for Advent. Rejoice, all ye.

Third Antiphon for the rest of the year. Thou shalt keep us.

Psalm XI.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as before.]

HELP, LORD, for the godly man ceaseth: * for the truth faileth from among the children of men.

They speak vanity every one with his neighbour: * with flattering lips, with a double heart, do they speak.

The LORD shall cut off all flattering lips, * and the tongue that speaketh proud things.

Who have said: With our tongue will we prevail, our lips are our own: * who is lord over us?

For the oppression of the poor, and the sighing of the needy, * now will I arise, saith the LORD.

I will set him in safety: * I will deal faithfully with him.

The words of the LORD are pure words: * silver tried in a furnace, purged of dross, purified seven times.

Thou shalt keep us, O LORD, and preserve us * from this generation for ever.

The wicked walk on every side: * the increase of men is according to Thy secret counsel.

Psalm XII.

[This Psalm has the same title as the last.]

HOW long wilt Thou forget me, O LORD? for ever? * How long hidest Thou Thy face from me?

How long shall I take counsel in my soul, * having sorrow in mine heart daily?

How long shall mine enemy be exalted over me? * Consider, and hear me, O LORD my God.

Lighten mine eyes, lest I sleep the sleep of death: * lest mine enemy say: I have prevailed against him.

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[1] Isa. xxxv. 3, 4.

[2] Ps. vii. 12.

Those that trouble me will rejoice if I am moved: * but I have trusted in Thy mercy.

Mine heart shall rejoice in Thy salvation; I will sing unto the LORD because He hath dealt bountifully with me: * and I will sing praise to the name of the Lord Most High.

Psalm XIII.

[Same title as Psalm x.]

THE fool hath said in his heart: * There is no God.

They are corrupt, and have become abominable in their works: * there is none that doeth good, no, not one.

The LORD looked down from heaven upon the children of men: * to see if there were any that did understand, or seek God.

They are all gone aside, they are altogether become unprofitable: * there is none that doeth good, no, not one.

[1] Their throat is an open sepulchre: with their tongues they have used deceit: * the poison of asps is under their lips.

Their mouth is full of cursing and bitterness: * their feet are swift to shed blood.

Destruction and misery are in their ways, and the way of peace they have not known: * there is no fear of God before their eyes.

Have all the workers of iniquity no knowledge, * who eat up my people as they would eat bread?

They call not upon the LORD: * there were they in great fear, where no fear was;

For the Lord is in the generation of the righteous: ye have shamed the counsel of the poor: * because the LORD is his hope.

O that the salvation of Israël were come out of Zion! * when the LORD bringeth back the captivity of His people, Jacob shall rejoice and Israël shall be glad.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Antiphon for Advent. [2] Rejoice, all ye, and be glad: for, behold, the Lord will come with vengeance, He will bring a recompense: He will come and save us.

Antiphon for the rest of the year. [3] Thou shalt keep us, O LORD, and preserve us.

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[1] The next three verses are not in the Hebrew, although found in the Vulgate and the LXX., which are supported by Rom. iii. 13-18.

[2] Isa. xxxv. 4.

[3] Ps. xi. 8.

Antiphon for Paschal time. Alleluia. [1] The stone was rolled away, Alleluia, from the door of the sepulchre. Alleluia, alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [2] Out of Zion, the Perfection of beauty.
Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [3] I have remembered Thy name, O Lord, in the night.
Answer. And have kept Thy law.

In Lent.

Verse. [4] He hath delivered me from the snare of the fowler.
Answer. And from the noisome pestilence.

In Passion time.

Verse. [5] O God, deliver my soul from the sword.
Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.
Answer. Who hung for us upon the tree, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)
Verse. And lead us not into temptation.
Answer. But deliver us from evil.

Then this Absolution.

GRACIOUSLY hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father and the Holy Ghost, world without end.
Answer. Amen.

Then the reader says:

[6] Sir, be pleased to give the blessing.

First Blessing.

May the Eternal Father bless us
With an everlasting blessing.
Answer. Amen.

Then is read the First Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Then is said the First Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Second Blessing.

May the Son the Sole-begotten
In His mercy bless and help us.
Answer. Amen.

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[1] Mark xvi. 3.
[2] Ps. xlix. 2.
[3] Ps. cxviii. 55.
[4] Ps. xc. 3.
[5] Ps. xxi. 20.
[6] Some persons bound to say the Office, when reciting alone, are accustomed to substitute for this the words, "Command Thy blessing, O Lord!"

Then is read the Second Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Second Responsory, after which the reader says :

Sir, be pleased to give the blessing.

Third Blessing.

May the grace of God the Spirit
All our heart and mind enlighten.
Answer. Amen.

Then is read the Third Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Third Responsory.

SECOND NOCTURN, OR WATCH OF THE NIGHT.

Antiphon for Advent. Rejoice greatly.

Antiphon for the rest of the year. Thou hast no need.

Antiphon for Paschal time. Alleluia.

Psalm XV.

[Intituled a work "of David," but the specifically descriptive word is not now of certain meaning.]

PRESERVE me, O Lord, for in Thee do I put my trust : * I have said unto the LORD : Thou art my God, for Thou hast no need of my goods.

To the Saints that are in His land, * He hath made all my will admirable.

Their sorrows are multiplied, * that hasten after [a strange god]. In their assemblies for blood-shedding will I have no part : * nor mention their names with my lips.

The LORD is the portion of mine inheritance, and of my cup : * Thou art He That shalt restore mine inheritance unto me.

The lines are fallen unto me in pleasant places : * yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel : * my reins also instruct me in the night seasons.

I have set the LORD always before my face : * because He is at my right hand, I shall never be moved.

Therefore mine heart is glad, and my tongue rejoiceth : * my flesh also shall rest in hope,

For Thou wilt not leave my soul in hell : * neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast shown me the path of life, Thou shalt fill me with joy in Thy presence : * at Thy right hand there are pleasures for evermore.

Antiphon for Advent. [1] Rejoice greatly, O daughter of Jerusalem : behold, thy King cometh into thee, O Zion ; fear not, for thy salvation cometh quickly.

Antiphon for the rest of the year. [2] Thou hast no need of my goods, in Thee do I put my trust, preserve me, O Lord.

In Paschal time there is only one Antiphon to the whole Nocturn.

Second Antiphon for Advent. Christ our King.

Second Antiphon for the rest of the year. By the words.

[1] Zech. ix. 9.

[2] Ps. xv. 1, 2.

Psalm XVI.

[Intituled "A Prayer of David."]

HEAR my right, O LORD, * attend unto my cry.

Give ear unto my prayer, * that goeth not out of feigned lips.

Let my sentence come forth from Thy presence: * let Thine eyes behold the things that are equal.

Thou hast proved mine heart, and visited it by night: * Thou hast tried me with fire, and found no wickedness in me.

That my mouth may not speak concerning the works of men: * by the words of Thy lips I have kept me to strait paths.

Hold up my goings in Thy paths, * that my footsteps slip not.

I have called upon Thee, for Thou hast heard me, O God; * incline Thine ear unto me, and hear my speech.

Show Thy marvellous loving-kindness, * O Thou That savest them which put their trust in Thee!

From those that rise up against Thy right hand keep me, * as the apple of the eye.

Hide me under the shadow of Thy wings, * from the face of the wicked that oppress me.

Mine enemies compass my soul round about, they are inclosed in their own fat: * with their mouth they speak proudly.

They that drave me out have now compassed me: * they have set their eyes bowing down to the earth.

They have lain in wait for me, as a lion that is ready for his prey: * and as it were a young lion lurking in secret places.

Arise, O LORD, disappoint him, and cast him down: * deliver my soul from the wicked, Thy sword from them that hate Thine hand.

O LORD, part them in their life from the precious things of the earth: * their belly is filled with Thine hidden treasure.

They have children to the full: * and leave the rest of their substance to their babes.

As for me, I will behold Thy face in righteousness: * I shall be satisfied when Thy glory shall appear.

Antiphon for Advent. Christ our King cometh, [1] Whom John preached, saying; Behold the Lamb That should come!

Antiphon for the rest of the year. [2] By the words of Thy lips I have kept me to strait paths.

Third Antiphon for Advent. Behold, I come.

Third Antiphon for the rest of the year. I will love Thee.

When this Antiphon is used the Psalm begins with the words, "O LORD, my strength."

Psalm XVII.

[After a superscription, of meaning now uncertain, the title of this Psalm proceeds, "Of David, the servant of the LORD, who spake unto the LORD the words of this song, in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said:—" It is found also, with a few slight differences, in 2 Kings (Sam.) xxii.]

I WILL love Thee, O LORD, my strength: * the LORD is my rock, and my fortress, and my Deliverer.

My God, mine Helper, * in Whom I trust.

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[1] John i. 36.

[2] Ps. xvi. 4.

My buckler, and the horn of my salvation, * and my refuge.

I called upon the Lord with praises, * and am saved from mine enemies.

The sorrows of death compassed me: * and the floods of wickedness made me afraid.

The sorrows of hell compassed me about: * the snares of death came upon me.

In my distress I called upon the Lord, * and cried unto my God.

And He heard my voice out of His holy temple: * and my cry came before Him, even into His ears.

The earth shook and trembled: * the foundations of the hills moved and quaked, because He was wroth.

There went up a smoke in His wrath, and fire burst forth before His presence: * coals were kindled by it.

He bowed the heavens also, and came down: * and darkness was under His feet.

And He rode upon the Cherubim [1] and did fly: * yea, He did fly upon the wings of the wind.

And He made darkness His secret place, His pavilion round about Him: * dark waters, thick clouds of the skies.

At the brightness that was before Him, the thick clouds passed, * hailstones and coals of fire.

The Lord also thundered in the heavens, and the Highest uttered His voice: * hailstones and coals of fire.

Yea, He sent out His arrows and scattered them: * He shot out many lightnings and discomfited them.

And the fountains of waters were seen, * and the foundations of the world were discovered.

At Thy rebuke, O Lord, * at the blast of the breath of Thy wrath!

He sent from above, and took me; * and drew me out of many waters.

He delivered me from the strongest of mine enemies, and from them which hated me: * for they were too strong for me.

They came upon me in the day of my calamity, * but the Lord was my stay.

He brought me forth also into a large place: * He delivered me because He delighted in me.

And the Lord shall reward me according to my righteousness, * and according to the cleanness of mine hands shall He recompense me.

For I have kept the ways of the Lord, * and have not wickedly departed from my God.

For all His judgments were before me: * and I did not put away His statutes from me.

I shall also be upright with Him, * and keep myself from mine iniquity.

And the Lord shall reward me according to my righteousness, * and according to the cleanness of mine hands in His eye-sight.

With the holy Thou shalt be holy, * and with the innocent Thou shalt be innocent.

And with the pure Thou shalt be

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[1] Of these creatures, frequently mentioned in connection with the Divine manifestation, an elaborate account will be found in Ezekiel i. (First Sunday of November), and more shortly in Apoc. iv. (Tuesday in Third Week after Easter).

pure, * and with the contentious Thou shalt be contentious.

For Thou wilt save the afflicted people, * and bring down high looks.

For Thou lightest my lamp, O LORD: * my God, enlighten my darkness!

For by Thee shall I be delivered from temptation, * and by my God shall I leap over a wall.

As for my God, His way is perfect; the word of the LORD is tried in the fire: * He is a buckler to all those that trust in Him.

For who is God save the LORD? * or who is God save our God?

It is God that girdeth me with strength, * and maketh my way perfect.

He maketh my feet like hinds' feet, * and setteth me upon mine high places.

He teacheth my hands to war, * and maketh mine arms like a bow of brass.

Thou hast also given me the shield of Thy salvation: * and Thy right hand hath holden me up.

Thy correction also hath made me great: * and Thy chastening it is that shall teach me.

Thou hast enlarged my steps under me, * and my feet have not slipped.

I will pursue mine enemies and overtake them: * neither will I turn again till they be consumed.

I will wound them that they shall not be able to rise: * they shall fall under my feet.

Thou hast girded me also with strength unto the battle, * and hast subdued under me those that rose up against me.

And hast made mine enemies to turn their back toward me, * and hast destroyed them that hate me.

They cried, but there was none to save them, even unto the LORD, * but He answered them not.

And I will beat them small, as the dust before the wind: * I will cast them out as the dirt in the streets.

Thou shalt deliver me from the gainsayings of the people: * Thou shalt make me the head of the heathen.

A people whom I knew not have served me: * as soon as they heard of me they obeyed me.

The strangers feigned obedience unto me: * the strangers were wearied out, and stumbled in their paths.

The LORD liveth, and blessed be my God: * and let the God of my salvation be exalted!

It is Thou, O God, That avengest me, and subduest the people under me. * Thou art my deliverer from my wrathful adversaries.

And Thou shalt lift me up above those that rise up against me: * Thou shalt deliver me from the wicked man.

Therefore will I give thanks unto Thee, O LORD, among the heathen, * and sing praises unto Thy name.

Great deliverance giveth He to His king, and showeth mercy to His Anointed, to David, * and to his seed for evermore.

Antiphon for Advent. [1] Behold, I come quickly, saith the Lord, and My reward is with Me, to give every man according as his work shall be.

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[1] Apoc. xxii. 12.

Antiphon for the rest of the year. [1] I will love Thee, O LORD, my strength.

Antiphon for Paschal time. Alleluia. [2] Woman, whom seekest thou? Alleluia. The Living among the dead? Alleluia. Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [3] Send forth the Lamb, O Lord, the ruler of the land.
Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. [4] For Thou lightest my candle, O LORD.
Answer. My God, enlighten my darkness.

In Lent.

Verse. [5] He shall cover thee with His wings.
Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. [6] O Lord, save me from the lion's mouth.
Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. [7] The Lord is risen indeed, Alleluia.
Answer. And hath appeared unto Simon, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)
Verse. And lead us not into temptation.
Answer. But deliver us from evil.

Then this Absolution.

MAY His loving-kindness and His mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.
Answer. Amen.

Then the reader says:

Sir, be pleased to give the blessing.

Fourth Blessing.

God the Father the Almighty,
Show on us His grace and mercy.
Answer. Amen.

Then is read the Fourth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Then is said the Fourth Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Fifth Blessing.

May Christ to all His people give,
For ever in His sight to live.
Answer. Amen.

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[1] Ps. xvii. 2.
[2] John xx. 15.
[3] Isa. xvi. 1. The "Rock" is the town of Petra in the wilderness.
[4] Ps. xvii. 29.
[5] Ps. xc. 3.
[6] Ps. xxi. 22.
[7] Luke xxiv. 34.

Then is read the Fifth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Fifth Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Sixth Blessing.

May the Spirit's fire Divine
In our inmost being shine.
Answer. Amen.

Then is read the Sixth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Sixth Responsory.

THIRD NOCTURN, OR WATCH OF THE NIGHT.

Antiphon for Advent. The Angel Gabriel.

Antiphon for the rest of the year. There is no speech.

Antiphon for Paschal time. Alleluia.

Psalm XVIII.

[Intituled "A Psalm of David," with the same farther obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

He hath set His tabernacle in the sun:[1] * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever: * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them:

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[1] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St. Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

* in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Antiphon for Advent. [1] The Angel Gabriel spake unto Mary, saying: Hail, thou that art full of grace, the Lord is with thee: blessed art thou among women.

Antiphon for the rest of the year. [2] There is no speech nor language where their voice is not heard.

In Paschal time only one Antiphon is said to the whole Nocturn.

Second Antiphon for Advent. Mary said.

Second Antiphon for the rest of the year. The LORD.

When this Antiphon is used the Psalm begins with the words "Hear thee."

Psalm XIX.

[This Psalm has the same title as the last.]

THE LORD hear thee in the day of trouble: * the Name of the God of Jacob defend thee.

Send thee help from the sanctuary, * and strengthen thee out of Zion.

Remember all thine offerings, * and accept thy burnt sacrifice.[3]

Grant thee according to thine own heart, * and fulfil all thy counsel.

We will rejoice in Thy salvation: * and in the name of our God will we exult.

The LORD fulfil all thy petitions: * now know I that the LORD saveth His Anointed.

He will hear him from His holy heaven, * strong is the salvation of His right hand.

Some trust in chariots and some in horses: * but we will call upon the name of the LORD our God.

They are brought down and fallen: * but we are risen, and stand upright.

O LORD, save the king: * and hear us in the day when we call upon Thee.

Antiphon for Advent. [4] Mary said: What manner of salutation is this? My soul is troubled. Shall I bear the King? And will He not break the seal of my virginity?

Antiphon for the rest of the year. [5] The LORD hear thee in the day of trouble.

Third Antiphon for Advent. The King.

Third Antiphon for the rest of the year. The king.

When this Antiphon is used the Psalm begins with the words "Shall joy."

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[1] Luke i. 28.
[2] Ps. xviii. 4.
[3] SLH.
[4] Luke i. 29.
[5] Ps. xix. 2.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[1]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Antiphon for Advent. The King, even the Most High, cometh; therefore let the hearts of men be purified to go forth to meet Him, for, behold, [2] He will come and will not tarry.

Antiphon for the rest of the year. [3] The king shall joy in Thy strength, O LORD.

Antiphon for Paschal time. Alleluia, Weep not, Mary, Alleluia: the Lord is risen, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [4] The Lord cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. [5] Be Thou exalted, O LORD, in Thine own strength.

Answer. We will sing and praise Thy power.

In Lent.

Verse. [6] His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. [7] Take not away my soul with sinners, O God!

Answer. Nor my life with bloody men.

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[1] SLH.
[2] Heb. x. 37.
[3] Ps. xx. 2.
[4] Isa. xxxv. 4; Micah i. 3.
[5] Ps. xx. 14.
[6] Ps. xc. 5.
[7] Ps. xxv. 9.

In Paschal time.

Verse. [1] The disciples were glad, Alleluia.
Answer. When they saw the Lord, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)
Verse. And lead us not into temptation.
Answer. But deliver us from evil.

Then the Absolution.

MAY the Almighty and merciful Lord loose us from the bonds of our sins.
Answer. Amen.

Then the reader says:

Sir, be pleased to give the blessing.

Seventh Blessing.

May the Gospel's saving Lord
Bless the reading of His word.
Answer. Amen.

Then is read the Seventh Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Then is said the Seventh Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Eighth Blessing.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Then is read the Eighth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Then is said the Eighth Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Ninth Blessing.

May He That is the Angels' King
To that high realm His people bring.
Answer. Amen.

Or, if another Gospel and Homily are to be read:

May the Gospel's glorious word
Cleansing to our souls afford.

Then is read the Ninth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Then is said a Ninth Responsory, unless this Hymn, "We praise Thee, O God," *be substituted for it. The Hymn* "We praise Thee, O God," *is said in this place on every Sunday and Feast-day in the year* (*except the Feast of the Holy Innocents if it fall on a Week-day*) *from Easter to Advent and from Christmas to Septuagesima. In Advent and from Septuagesima to Easter it is not said on Sunday, but only on Feast-days. From Easter to Pentecost it is said on every day whatsoever, except only Rogation Monday.*

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[1] John xx. 20.

[1] WE praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee, the Father everlasting.

To Thee all Angels cry aloud, the heavens, and all the Powers therein.

To Thee Cherubim[2] and Seraphim[3] continually do cry:

Holy, Holy, Holy Lord God of Sabaoth.[4]

Heaven and earth are full of the majesty of Thy glory.

The glorious company of the Apostles praise Thee:

The goodly fellowship of the Prophets praise Thee:

The white-robed army of Martyrs praise Thee:

The holy Church throughout all the world doth acknowledge Thee:

The Father of an infinite Majesty:

Thine honourable, true and only Son:

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ!

Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb:

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers:

Thou sittest at the right hand of God, in the glory of the Father:

We believe that Thou shalt come to be our Judge:

[5] We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy Saints in glory everlasting.[6]

[7] O Lord, save Thy people, and bless Thine inheritance.

Govern them, and lift them up for ever.

Day by day we magnify Thee;

And we worship Thy name, ever world without end.

Vouchsafe, O Lord, this day, to keep us without sin.

[8] Have mercy upon us, O Lord, have mercy upon us.

[9] O Lord, let Thy mercy lighten upon us, as our trust is in Thee.

[10] O Lord, in Thee have I trusted: let me never be confounded.

If Lauds be not immediately to follow, Mattins end thus:

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

Then the Prayer for the day; then

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

Verse. May the souls of the faithful, through the mercy of God, rest in peace.

Answer. Amen.

Then the Lord's Prayer.

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[1] The authorship of this Hymn, which is prescribed in the Rule of St. Benedict (born A.D. 480, died 543), is uncertain.
[2] See Ezek. i.
[3] See Isaiah vi. 2.
[4] Hebrew feminine Plural, meaning "hosts," "armies."
[5] During this verse it is usual to kneel.
[6] Here ends the original Hymn.
[7] Ps. xxvii. 9.
[8] Ps. cxxii. 3.
[9] Ps. xxxii. 22.
[10] Ps. xxx. 2.

LAUDS, OR THE MORNING PRAISES OF GOD.[1]

Sunday.

The Lord's Day.

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen, Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia," *is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

Then follow at once the Psalms and Antiphons. From the First Sunday in Advent till the Sunday after the Octave of the Epiphany and from Septuagesima Sunday till the Octave of Pentecost (*and also on all Feasts*), *Five Antiphons are given, which are then said in the places here marked. During the rest of the year only Three Antiphons are said, which are given here.*

Antiphon. Alleluia.

Psalm XCII.

[The Hebrew and the Targum give no superscription; but the LXX. and the Vulgate have "A Song of Praise by David for the eve of the Sabbath when the earth was established"—*i.e.*, A Song of Praise proper for the close of Friday before the setting-in of the Sabbath; the time of which it is said (Gen. i. 31, ii. 1):—"And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them."]

THE Lord reigneth, He is clothed with majesty: * the Lord is clothed with strength, wherewith He hath girded Himself.

He hath established the world also, * that it cannot be moved.

Thy throne is established of old: * Thou art from everlasting.

The floods have lifted up, O Lord, * the floods have lifted up their voice—

The floods lift up their waves. * —But Mightier than the noise of many waters—

Than the mighty breakers of the sea—* is the Lord on high!

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[1] The proper hour for Lauds is the dawn of day. This is reckoned to be about 3 A.M., at which time this Office is said in many Convents. For this purpose it is, in choirs, invariably (except where it forms part of the same service with the Midnight Mass at Christmas) said immediately after and as one service with Mattins. Hence it follows 1st, that it is said late in the afternoon, when Mattins are said at that time, and 2ndly, that the Lord's Prayer and Angelic Salutation are not said at the beginning. This service is constructed on the same general principle as Vespers, and answers to that Office as Prime does to Compline.

Thy testimonies are very sure: * holiness becometh Thine house, O Lord, for ever!

When there are Five Antiphons the First is repeated, and the Second begun or said through the first time here.

Psalm XCIX.

[Intituled in the Vulgate and the LXX., "A Psalm of Thanksgiving."]

MAKE a joyful noise unto God, all ye lands: * serve the Lord with gladness.

Come before His presence, * with singing.

Know ye that the Lord, He is God: * it is He That hath made us, and not[1] we ourselves:

We are His people, and the sheep of His pasture. * Enter into His gates with thanksgiving, and into His courts with praise: give thanks unto Him,

Praise His Name. For the Lord is good, His mercy is everlasting: * and His truth endureth to all generations.

When there are Five Antiphons the Second is repeated, and the Third begun or said through the first time here.

Psalm LXII.

[Intituled "A Psalm of David, when he was in the wilderness of Judah." This was one of the most perilous periods of David's life, when he was flying from the pursuit of Saul, and hiding in different forests and wildernesses in the south of Palestine. He was betrayed again and again, and had the most hairbreadth escapes. The history will be found in I Kings (Sam.) xxii. and xxiii.]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

In a dry and desert land, without water. * So have I appeared before Thee in the Sanctuary, to see Thy power and Thy glory.

Because Thy loving-kindness is better than life, * my lips shall praise Thee.

Thus will I bless Thee while I live: * and will lift up mine hands in Thy name.

My soul shall be satisfied as with marrow and fatness; * and my mouth shall praise Thee with joyful lips.

When I remember Thee upon my bed, I meditate upon Thee in the night watches: * because Thou hast been mine help:

And in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: * Thy right hand upholdeth me.

But those that seek my soul to destroy it, shall go into the lower parts of the earth: * they shall fall by the sword, they shall be a portion for foxes.

But the King shall rejoice in God: every one that sweareth by him shall glory: * for the mouth of them that speak lies shall be stopped.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm LXVI.

[Besides a musical superscription, the Hebrew and the Targum give no title except "A Psalm, a Psalm." But the Vulgate and the LXX. ascribe the authorship to David.]

GOD be merciful unto us, and bless us: * cause His face to shine upon us, and be merciful unto us.[1]

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[1] The Hebrew tradition attributes the negative to an eccentric spelling, and translates "and His we are."

That Thy way may be known upon earth: * Thy saving health among all nations.

Let the people praise Thee, O God: * let all the people praise Thee.

O let the nations be glad and sing for joy: * for Thou judgest the people righteously, and governest the nations upon earth.[2]

Let the people praise Thee, O God, let all the people praise Thee. * The earth hath yielded her increase;

Let God, even our own God, bless us; let God bless us: * and let all the ends of the earth fear Him.

When there are Five Antiphons, the Third is repeated, and the Fourth begun or said through the first time here.

Ordinary Antiphon throughout the year. Alleluia, Alleluia.

Second Ordinary Antiphon. The king commanded.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia; Alleluia, Alleluia, Alleluia; Alleluia, Alleluia, Alleluia.

Second Antiphon for Paschal time. He That delivered.

THE SONG OF THE THREE HOLY CHILDREN. (Daniel iii. 57.)

[It is well known how the three young comrades of Daniel, Hananiah, Mishaël, and Azariah, called by the heathen, Shadrach, Meshach, and Abednego, were thrown into a furnace for refusing to worship an idol, and remained unhurt amid the flames. In this strange position Azariah offered a long prayer. "And the king's servants, that put them in, ceased not to make the oven hot with resin, pitch, tow, and small wood, so that the flame streamed forth above the furnace forty and nine cubits. But the Angel of the Lord came down into the oven together with Azariah and his fellows, and smote the flame of the fire out of the oven, and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying" the Hymn, of which that in the text is a cento. The first five verses are omitted.]

O ALL ye works of the Lord, bless ye the Lord: * praise Him, and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord: * O ye heavens, bless ye the Lord.

O all ye waters that be above the heavens, bless ye the Lord: * O all ye powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord: * O ye stars of heaven, bless ye the Lord.

O ye showers and dew, bless ye the Lord: * O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord: * O ye winter and summer, bless ye the Lord.

O ye dews and rime, bless ye the Lord: * O ye frost and cold, bless ye the Lord.

O ye ice and snow, bless ye the Lord: * O ye nights and days, bless ye the Lord.

O ye light and darkness, bless ye the Lord: * O ye lightnings and clouds, bless ye the Lord.

O let the earth bless the Lord: * let her praise and exalt Him above all for ever!

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[1] SLH. The repetition of the words "be merciful unto us" is peculiar to the Latin.

[2] SLH.

O ye mountains and hills, bless ye the Lord: * O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord: * O ye seas and floods, bless ye the Lord.

O ye whales, and all that move in the waters, bless ye the Lord: * O all ye fowls of the air, bless ye the Lord.

O all ye beasts and cattle, bless ye the Lord: * O ye children of men, bless ye the Lord.

O let Israël bless the Lord: * let him praise and exalt Him above all for ever!

O ye Priests of the Lord, bless ye the Lord: * O ye servants of the Lord, bless ye the Lord.

O ye spirits and souls of the righteous, bless ye the Lord: * O ye holy and humble men of heart, bless ye the Lord.

O Ananias, Azarias, and Misaël, bless ye the Lord: * praise and exalt Him above all for ever.

[1] Bless we the Father, and the Son, and the Holy Ghost: * let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: * and to be praised, and glorified, and exalted above all for ever.

Here the Doxology, "Glory be to the Father, &c.," *is not said, nor* "Amen" *answered. But the other Canticles are treated like ordinary Psalms.*

When there are Five Antiphons, the Fourth is repeated, and the Fifth begun or said through the first time here.

Ordinary Antiphon throughout the year. The king commanded, and the Three Children were cast into the furnace, fearing not the flame of the fire, but saying: Blessed be God!

Antiphon for Paschal time. He That delivered the Three Children from the burning fiery furnace, even Christ, is risen from the grave. Alleluia.

Third Antiphon. Alleluia.

Psalm CXLVIII.

[To this Psalm is prefixed "Alleluia." The LXX. connect it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the LORD from the heavens: * praise Him in the heights.

Praise ye Him, all His Angels: * praise ye Him, all His hosts.

Praise ye Him, sun and moon: * praise Him, all ye stars and light.

Praise Him, ye heavens of heavens: * and all the waters that be above the heavens. Let them praise the Name of the LORD!

For He spake, and they were made [2]: * He commanded, and they were created.

He hath established them for ever and ever: * He hath made a decree which shall not pass.

Praise the LORD from the earth, * ye dragons, and all deeps:—

Fire, hail, snow, ice, stormy wind, * fulfilling His word:—

Mountains, and all hills, * fruitful trees, and all cedars:—

Beasts, and all cattle, * creeping things, and flying fowl:—

Kings of the earth, and all people;

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[1] This verse is, of course, a later addition; more than two verses are omitted, and the last given is one of those omitted at the beginning.

[2] Taken from Ps. xxxii. 9.

* princes, and all judges of the earth :—

Young men, and maidens, old men, and children : let them praise the Name of the Lord—* for His Name alone is exalted !

His glory is above heaven and earth. * He also exalteth the horn of His people,

The praise of all His Saints, * even of the children of Israël, a people near unto Him.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm CXLIX.

[Here "Alleluia."]

SING unto the Lord a new song : * His praise in the congregation of Saints.

Let Israël rejoice in Him That made him : * and let the children of Zion be joyful in their King.

Let them praise His Name in the dance : * let them sing praises unto Him with the timbrel and harp.

For the Lord taketh pleasure in His people : * He also will exalt the meek unto salvation.

Let the Saints be joyful in glory : * let them sing aloud upon their beds :

Let the high praises of God be in their mouth : * and a two-edged sword in their hands ;

To execute vengeance upon the heathen, * and punishments upon the people ;

To bind their kings with chains, * and their nobles with fetters of iron ;

To execute upon them the judgment written : * this honour have all His Saints.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm CL.

[Here "Alleluia."]

PRAISE the Lord in His sanctuary ! * praise Him in the firmament of His power !

Praise Him in His mighty acts ! * praise Him according to His excellent greatness !

Praise Him with the sound of the trumpet ! * praise Him with the psaltery and harp !

Praise Him with the timbrel and dance ! * praise Him with stringed instruments and organs !

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals ! * Let everything that hath breath praise the Lord !

[Here "Alleluia."]

Antiphon. Alleluia, Alleluia, Alleluia.

(*The last of Five Antiphons is, of course, repeated here.*)

Then follows the Chapter. From the First Sunday in Advent to the Second Sunday after the Epiphany, and from Septuagesima Sunday to the Third Sunday after Pentecost, as also on all Feasts, a special Chapter is given. On the remaining Sundays the Chapter is that given here.

Chapter. (Apoc. vii. 12.)

BLESSING, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

Answer. Thanks be to God.

This answer is always made after the Chapter.

Then follows the Hymn. From the First Sunday in Advent till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost, as also on all Feasts, a special Hymn is given. On the remaining Sundays the Hymn given here is said, except between the Octave of Pentecost and the first Sunday of October.

HYMN.[1]

FRAMER of the earth and sky,
Ruler of the day and night,
With a glad variety,
Tempering all, and making light;

Gleams upon our dark path flinging,
Cutting short each night begun,
Hark! for chanticleer is singing,
Hark! he chides the lingering sun.

And the morning star replies,
And lets loose the imprison'd day;
And the godless bandit flies
From his haunt, and from his prey.

Shrill it sounds, the storm relenting
Soothes the weary seamen's ears;
Once it wrought a great repenting,
In that flood of Peter's tears.

Rouse we; let the blithesome cry
Of that bird our hearts awaken;
Chide the slumberers as they lie,
And arrest the sin-o'ertaken.

Hope and health are in his strain,
To the fearful and the ailing;
Murder sheathes his blade profane,
Faith revives when faith was failing.

Jesu, Master! when we sin,
Turn on us Thy healing Face;
It will melt the offence within
Into penitential grace:

Beam on our bewildered mind,
Till its dreamy shadows flee;
Stones cry out where Thou hast shined,
Jesu! musical with Thee.

To the Father and the Son,
And the Spirit, Who in heaven
Ever witness, Three and One,
Praise on earth be ever given.
Amen.

The following Hymn is said from the Fourth Sunday after Pentecost till the first Sunday of October.

HYMN.[2]

PALER have grown the shades of night,
And nearer draws the day,
Checkering the sky with streaks of light,
Since we began to pray:

To pray for mercy when we sin,
For cleansing and release,
For ghostly safety, and within
For everlasting peace.

Praise to the Father, as is meet,
Praise to the Only Son,
Praise to the Holy Paraclete,
While endless ages run.
Amen.

Then is said a Verse and Answer. In Advent and from Septuagesima Sunday till the end of Paschal time, as also on all Feasts, a special Verse and Answer are given.

Verse. [3] The Lord reigneth, He is clothed with majesty.

Answer. The Lord is clothed with strength, and hath girded Himself with power.

Then is said the following Song from the Gospel. It has an Antiphon, which is always special, and which is either

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[1] By St. Ambrose, or at least of the Ambrosian school, except the last verse. Translation by the late Card. Newman.

[2] By Pope St. Gregory the Great, but a good deal altered. Translation by the late Card. Newman.

[3] Ps. xcii. 1.

begun or said through the first time before it, according as the Office is Double or not.

THE SONG OF ZACHARIAS.

[On the occasion of the circumcision of St. John the Baptist.—Luke i. 68-79.]

BLESSED be the Lord God of Israël, * for He hath visited and redeemed His people.

And hath raised up an horn of salvation for us, * in the house of His servant David:

As He spake by the mouth of His holy Prophets, * which have been since the world began:

That we should be saved from our enemies, * and from the hand of all that hate us:

To perform the mercy promised to our fathers, * and to remember His holy covenant:

The oath which He sware to our father Abraham, * that He would grant unto us,

That we, being delivered out of the hand of our enemies, * might serve Him without fear,

In holiness and righteousness before Him * all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways:

To give knowledge of salvation unto His people, * by the remission of their sins;

Through the tender mercy of our God, * whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness, and in the shadow of death, * to guide our feet into the way of peace.

The Doxology, "Glory be to the Father, &c.," *is said, and then the Antiphon repeated.*

Then is said:

Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer for the day at the end of which is answered:

Answer. Amen.

Afterwards are made any Commemorations necessary, by the Antiphon for the Song of Zacharias, the Verse and Answer after the Hymn, and the Prayer (preceded by "Let us pray"*) from the superseded Office which is to be commemorated. After which the following Common Commemorations are made, if required, according to Chapter* xxxv. *of the General Rubrics.*

When more than two Prayers are to be said, the last clause of each (beginning "Through our Lord, &c.," *or* "Who livest, &c.,"*) is omitted in all except the first and the last, nor is* "Amen" *answered except after these two.*

(*Note that if these Commemorations be said upon a week-day, kept as such, out of Paschal time, they are preceded by the Commemoration of the Cross, given hereafter at the end of the Lauds of Monday.*)

I. *Commemoration of the Blessed Virgin Mary.*

(*Omitted if the Office of the day is of the Blessed Virgin, or if her Little Office is to be said.*)

Antiphon. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance, feel the might of thine assistance.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may continually enjoy soundness both of mind and of body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness.

From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

II. *Commemoration of St. Joseph, Patron of the Universal Church.*

(*Omitted in his Votive Office.*)

Antiphon. [1] JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph.

Verse. [2] The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

Let us pray.

O GOD, Who, in Thine unspeakable foreknowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. *Commemoration of the Holy Apostles, Peter and Paul.*

(*Omitted in the Votive Office of the Apostles.*)

Antiphon. [3] These are glorious princes over all the earth, they loved one another in their lives, and in their death they were not divided.

Verse. [4] Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink,[5] and thrice delivered his fellow-Apostle Paul from the deep of the sea, when he suffered shipwreck;[6] graciously hear us, and grant, for the sake of them both, that we also may attain unto everlasting glory.

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[1] Luke iii. 23.
[2] Ps. xxxvi. 30.
[3] 2 Kings (Sam.) i. 23.
[4] Ps. xviii. 5.
[5] Matth. xiv. 31.
[6] 2 Cor. xi. 25.

Note [1].

For Peace.

Antiphon. Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O our God.

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[1] In England in this case, by a special rule, is made

Commemoration of St. George, Patron of England.

Antiphon. * The Saints through faith subdued kingdoms, wrought righteousness, obtained promises.
Verse. † O Lord, Thou hast compassed him.
Answer. With Thy favour as with a shield.

Let us pray.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed Martyr George; mercifully grant that all they that seek Thy favour through him, may effectually obtain the gift of Thy grace.

And thus it is said within the Octave.

In the Diocese of Hexham St. George is not commemorated, but instead, the following commemoration is made of St. Cuthbert:

Antiphon. Holy Cuthbert, our Protector, grace and glory of our fatherland, look down upon us from Heaven, and pray God for us, that He grant us everlasting joy.
Verse. At the prayers of Blessed Cuthbert and for his sake,
Answer. Be merciful unto Thy people, O Lord.

Let us pray.

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant, that the prayers of Thy Blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St. Thomas of Canterbury is made before that of St. George:

Antiphon. ‡ I am the Good Shepherd, and know My sheep, and am known of Mine, and I lay down My life for the sheep.
Verse. § In your patience
Answer. Possess ye your souls.

Let us pray.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help may obtain wholesome fruit of their petition.

In the Diocese of Plymouth the following commemoration of St. Boniface of Maintz is made before that of St. George:

Antiphon. Many nations, many thousands of men, did Blessed Boniface

* Heb. xi. 33. † Ps. v. 13. ‡ John x. 14, 15. § Luke xxi. 19.

Verse. [1] Peace be within thy walls.

Answer. And prosperity within thy palaces.

Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

From the Monday after Low Sunday till the Eve of the Ascension, instead of the preceding Commemorations, is said the following:

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gain for Christ, and forasmuch as he made himself like unto an Apostle, he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Let us pray.

O GOD, Who wast pleased to make the zeal of Thy Blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who honour his memory to be feelingly holpen by the succour of his protection.

(*And so it is said within the Octave.*)

In the Diocese of Portsmouth the following commemoration of St. Edmund of Canterbury is made after that of St. George:

Antiphon. He loved righteousness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.
Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

O GOD, Who in the abundance of Thy goodness toward Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants that they may be bettered in following after his ensample, and shielded by his protection from all things that may rise up against them.

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[1] Ps. cxxi. 7.

Paschal Commemoration of the Cross.

(*Omitted in the Votive Offices of the Blessed Sacrament and of the Passion.*)

Antiphon. He That was crucified is risen from the dead, and hath redeemed us. Alleluia, Alleluia.

Verse. [1] Say among the heathen —Alleluia.

Answer. That the Lord reigneth from the tree—Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

After the last Prayer is said:

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Office of the Dead or the Litany (with or without the Penitential Psalms) is to follow immediately, it is begun here. Otherwise

There is said in rather a low voice:

May the souls of the Faithful through the mercy of God rest in peace.

Answer. Amen.

If Prime is to follow immediately, it is begun here, and what follows is not said till the end of the whole service. Otherwise the Office ends thus:

The Lord's Prayer is said inaudibly:

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then aloud:

Verse. The Lord give us His peace.

Answer. And life everlasting. Amen.

Then follows one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.

I. *From the First Sunday in Advent to Candlemas, both inclusive.*

Antiphon. [2] Maiden, Mother of Him that redeemed us, thou that abidest

Heaven's open gate, and the Star of the Sea, come, succour the fallen!

Fallen indeed we are, but fain would rise by thy succour.

Thou that beyond nature's course, hast borne in time the Eternal;

Thou that a Virgin before and after that childbirth remainest,

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[1] Ps. xcv. 10, old version.

[2] *i.e.*, it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Advent Sunday, and it is still similarly said after Vespers on February 2, but not after Compline on that day. It is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. This translation is in the same rhymeless measure as the original.

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From the Archangel's lips the quickening message receiving,
Mother of Jesus and us, turn thine eyes of mercy on sinners.

Verse. The Angel of the Lord announced unto Mary.

Answer. And she conceived by the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of the Resurrection. Through the same Christ our Lord.

Answer. Amen.

In and after the First Vespers of Christmas Day the Verse and Answer and Prayer are as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, even our Lord Jesus Christ Thy Son.

Answer. Amen.

II. *From Candlemas to Maundy Thursday, both exclusive.*[1]

Antiphon. Hail, O Mary, Queen of Heaven,
Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,

Hail, O Lady, bright and glorious,
Clad in beauty pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Let us pray.

GRANT, we beseech Thee, O most merciful God, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

Answer. Amen.

III. *From Easter Sunday*[2] *till the Saturday after Pentecost, both inclusive.*

Antiphon. Rejoice! rejoice! thou Queen of Heaven, Alleluia,
For He That thee for Son was given, Alleluia,
As He promised is arisen. Alleluia.

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[1] *i.e.*, it is said for the first time after Compline on Feb. 2 (even if the Feast of the Purification be transferred), and for the last time after Compline on Wednesday in Holy Week. The authorship is unknown; it seems to date from about the eleventh century.

[2] *i.e.*, it is said for the first time after Compline on Easter Eve. The date and authorship are unknown; but a legend has become attached to it to the effect that St. Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion from which was instituted the procession upon St. Mark's Day.

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Mother, pray to Him for us. Alleluia.

Verse. Be glad and rejoice, O Virgin Mary, Alleluia,
Answer. For the Lord is risen indeed, Alleluia.

Let us pray.

O GOD, Who art pleased to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.
Answer. Amen.

IV. *From Trinity Sunday*[1] *till the Saturday before Advent Sunday, both inclusive.*

Antiphon. Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope! To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy womb. O merciful, O gracious, O sweet Virgin Mary!

Verse. Pray for us, O holy Mother of God,
Answer. That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.
Answer. Amen.

After each of these Antiphons is said this Blessing:

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Feasts. The above Office, appointed for Sunday, is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.

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[1] *i.e.*, it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Trinity Sunday. The last clause is usually admitted to be an exclamation uttered by St. Bernard of Clairvaux in the Cathedral of Spires; but the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, Bishop of Compostella, others to one Adhemar, Bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

PRIME, OR THE FIRST HOUR.[1]

Sunday.

THE LORD'S DAY.

Before Prime is said inaudibly the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

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[1] Prime is the first service of the Church for the day-time, Mattins and Lauds being for the middle and close of night. Its proper hour is when the sun has fairly risen, and day begun, which is reckoned to be about 6 A.M., about which time it is generally said in choirs. Sometimes Mattins, Lauds, and Prime are said together early in the morning, forming the complete morning service of the Church. It is from this aggregation that the "Morning Prayer" of the Anglican Prayer Book is derived.

Then is said the following:

HYMN.[1]

THE star of morn to night succeeds,
We therefore meekly pray,
May God, in all our words and deeds,
Keep us from harm this day.

May He in love restrain us still
From tones of strife and words of ill,
And wrap around and close our eyes
To earth's absorbing vanities.

May wrath and thoughts that gender shame
Ne'er in our breasts abide,
And painful abstinences tame
Of wanton flesh the pride;

So when the weary day is o'er,
And night and stillness come once more,
Blameless and clean from spot of earth
We may repeat with reverent mirth—

To God the Father glory be,
And to His Only Son,
And to the Spirit, One and Three,
While endless ages run.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow the Psalms. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the First of these Five is the Antiphon at Prime, otherwise that given here is used.

Antiphon. Alleluia.

Psalm LIII.

[The superscription of this Psalm, after some words which are probably a musical direction, proceeds "[A Psalm] of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?" This was during the same period of his life in the South in which he composed Ps. lxii. The Ziphim, or peasantry of the neighbourhood of Ziph, betrayed him twice to Saul, and both times, especially the first, he was in imminent peril. 1 Kings (Sam.) xxiii. 19-29, xxvi.]

SAVE me, O God, in Thy Name, * and judge me in Thy power.

Hear my prayer, O God: * give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: * and have not set God before them.[2]

Behold God is mine Helper: * and the Lord upholdeth my soul.

Reward Thou evil unto mine enemies: * and cut them off in Thy truth.

I will freely sacrifice unto Thee: * and praise Thy Name, O LORD, for it is good.

For Thou hast delivered me out of all trouble: * and mine eye hath seen [my desire] upon mine enemies.

The following Psalm, "O give thanks unto the LORD," *is said only on Sundays, when the Office is of the Sunday, nor is it said from Easter to Pentecost, both inclusive. Moreover it is not said on or after Septuagesima Sunday till*

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[1] Another Ambrosian hymn. Translation by the late Card. Newman.

[2] SLH.

Easter, but then is substituted for it Psalm xcii., "The Lord reigneth" (*given at the beginning of Lauds*).

Psalm CXVII.

[From some verses it seems as though this Psalm was written for the Feast of Tabernacles, and perhaps as a processional at the entry of the King (David?) into the place of worship. The Vulgate and the LXX. prefix the word Alleluia.]

O GIVE thanks unto the Lord, for He is good: * for His mercy endureth for ever.

Let Israël now say that He is good: * for His mercy endureth for ever.

Let the house of Aaron now say, * that His mercy endureth for ever.

Let them now that fear the Lord say, * that His mercy endureth for ever.

I called upon the Lord in distress: * and the Lord heard me [and set me] at large.

The Lord is on my side: * I will not fear what man can do unto me.

The Lord is on my side: * and I shall see [my desire upon] them that hate me.

It is better to put confidence in the Lord, * than to put confidence in man.

It is better to trust in the Lord, * than to trust in princes.

All nations compassed me about: * but in the Name of the Lord![1] I was avenged on them.

They compassed me about, yea, they compassed me about: * but in the Name of the Lord! I was avenged on them.

They compassed me about like bees; they burnt out as the fire of thorns: * but in the Name of the Lord! I was avenged on them.

They thrust sore at me, that I might fall: * but the Lord helped me.

The Lord is my strength and my song, * and is become my salvation.

The voice of rejoicing and salvation * is in the tabernacles[2] of the righteous.

The right hand of the Lord hath done valiantly. The right hand of the Lord hath exalted me: * the right hand of the Lord hath done valiantly.

I shall not die, but live, * and declare the works of the Lord.

The Lord hath chastened me sore: * but He hath not given me over unto death.

Open to me the gates of righteousness; I will go into them and praise the Lord. * This is the gate of the Lord, into which the righteous shall enter.

I will praise Thee, for Thou hast heard me, * and art become my salvation.

[3] The stone which the builders refused * is become the head-stone of the corner.

This is the Lord's doing: * and it is marvellous in our eyes.

This is the day which the Lord hath made: * let us rejoice and be glad in it.

Save me now, O Lord! O Lord, send Thou prosperity. * Blessed be he that cometh in the Name of the Lord ! [1]

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[1] Probably a war-cry.

[2] The allusion is to the ceremonial of the Feast of Tabernacles, Lev. xxiii. 42, "Ye shall dwell in booths seven days."

[3] These two verses were quoted by our Lord. Matth. xxi. 42; Mark xii. 10.

We have blessed you out of the house of the Lord. * God is the Lord and hath showed us light :

Keep the solemn feast-day with leafy boughs, * even unto the horns of the Altar.[2]

Thou art my God, and I will praise Thee : * Thou art my God, and I will exalt Thee.

I will give thanks unto Thee, for Thou hast heard me, * and art become my salvation.

O give thanks unto the Lord, for He is good : * for His mercy endureth for ever.

Psalm CXVIII.[3]

א

BLESSED are the undefiled in the way, * who walk in the law of the Lord.

Blessed are they that keep His testimonies : * that seek Him with the whole heart.

For they that work iniquity, * walk not in His ways.

Thou hast commanded us * to keep Thy precepts diligently.

O that my ways were directed * to keep Thy statutes.

Then shall I not be ashamed, * when I have respect unto all Thy commandments.

I will praise Thee with uprightness of heart, * when I shall have learned Thy righteous judgments.

I will keep Thy statutes : * O forsake me not utterly.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ב [4]

WHEREWITHAL shall a young man keep his way ? * By taking heed unto Thy word.

With my whole heart have I sought Thee : * O let me not wander from Thy commandments !

Thy word have I hid in mine heart, * that I might not sin against Thee.

Blessed art Thou, O Lord : * teach me Thy statutes !

With my lips * have I declared all the judgments of Thy mouth.

I have rejoiced in the way of Thy testimonies, * as much as in all riches.

I will meditate on Thy precepts, * and have respect unto Thy ways.

I will delight myself in Thy statutes : * I will not forget Thy word.

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[1] Notice that this is the very verse which was sung during the Palm Sunday procession. The word Hosanna is a corruption of its third and fourth words—viz., "Ho-shy'ah na."

[2] Lev. xxiii. 40. "And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook ; and ye shall rejoice before the Lord your God seven days." As to the Feast of Tabernacles, the Jewish tradition understands by "goodly trees" the citron, and by "thick trees" the myrtle. Branches of willow were fastened to the corners of the altar.

[3] This long poem in praise of the Divine Law, which the Church recites every day and all day, is A B C Darian. Its 176 verses are divided into twenty-two sections, of eight verses each, in each of which sections all the verses begin with the same letter of the Hebrew alphabet. The first eight, therefore, begin with Aleph, which somewhat corresponds to A.

[4] Here begins the letter Beth, somewhat represented by B.

Continuation of the same Psalm.

ג[1]

DEAL bountifully with Thy servant, quicken me, * and I will keep Thy word.

Open Thou mine eyes, * that I may behold wondrous things out of Thy law.

I am a stranger in the earth: * hide not Thy commandments from me.

My soul is an-hungered for the longing that it hath unto Thy judgments * at all times.

Thou hast rebuked the proud: * they are cursed that do err from Thy commandments.

Remove from me reproach and contempt: * for I have kept Thy testimonies.

Princes also did sit and speak against me: * but Thy servant did meditate on Thy statutes.

Thy testimonies also are my delight, * and Thy precepts my counsellors.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ד[2]

MY soul cleaveth unto the ground: * quicken Thou me according to Thy word.

I have declared my ways and Thou heardest me: * teach me Thy statutes.

Make me to understand the way of Thy precepts: * so shall I talk of Thy wondrous works.

My soul sleepeth for heaviness: * strengthen Thou me according unto Thy word.

Remove from me the way of lying: * and grant me Thy law graciously.

I have chosen the way of truth: * Thy judgments have I not forgotten.

I cleave unto Thy testimonies, O LORD: * put me not to shame!

I have run the way of Thy commandments, * since Thou hast enlarged mine heart.

The following Creed is only said on Sundays when the Office is of the Sunday, and on Trinity Sunday. The exceptions are Easter and Pentecost Sundays, when it is not said, because they are treated as Festivals.

THE CREED OF ST ATHANASIUS.[3]

WHOSOEVER willeth to be safe, * before all things it is necessary that he hold the Catholic Faith.

Which faith except every one do keep whole and undefiled, * without doubt he shall perish eternally.

Now the Catholic Faith is this, * that we worship One God in Trinity, and Trinity in Unity.

Neither confounding the Persons, * nor dividing the Substance.

For there is one Person of the Father, another of the Son, * and another of the Holy Ghost.

But the Godhead of the Father,

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[1] Here begins the letter Ghimel, answering partly to our G.

[2] Here begins the letter Daleth, answering partly to our D.

[3] The translation largely follows that in the Rev. A. E. Burn's 'Introduction to the Creeds.' The origin and date of this hymn have been the subject of much discussion. "It is agreed that it was not written by St Athanasius, and that it was written in Latin." In the opinion of Mr Burn the indications point to the South of Gaul as its place of origin, and to the decade A.D. 420-430 as the period of its composition.

of the Son, and of the Holy Ghost is One, * the Glory Equal, the Majesty Co-Eternal.

Such as the Father is, such is the Son, * and such is the Holy Ghost.

The Father Uncreated, the Son Uncreated, * and the Holy Ghost Uncreated.

The Father Infinite, the Son Infinite, * and the Holy Ghost Infinite.

The Father Eternal, the Son Eternal, * and the Holy Ghost Eternal.

And yet They are not Three Eternals, * but One Eternal.

As also They are not Three Uncreated, nor Three Infinites, * but One Uncreated, and One Infinite.

So likewise the Father is Almighty, the Son Almighty, * and the Holy Ghost Almighty.

And yet They are not Three Almighties, * but One Almighty.

So the Father is God, the Son God, * and the Holy Ghost God.

And yet They are not Three Gods, * but One God.

So the Father is Lord, the Son Lord, * and the Holy Ghost Lord.

And yet They are not Three Lords, * but One Lord.

For, like as we are compelled by Christian truth to acknowledge every Person by Himself to be God and Lord, * so are we forbidden by the Catholic Religion to say, there be Three Gods or Three Lords.

The Father is made of none, * neither created, nor begotten.

The Son is of the Father alone: * not made, nor created, but Begotten.

The Holy Ghost is of the Father, and the Son: * not made, nor created, nor begotten, but Proceeding.

So there is One Father, not Three Fathers; One Son, not Three Sons; * One Holy Ghost, not Three Holy Ghosts.

And in this Trinity is nothing afore or after, nothing is greater or less; * but the whole Three Persons are Co-Eternal together, and Co-Equal.

So that in all things, as is aforesaid, * the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that willeth to be safe, * let him thus think of the Trinity.

But it is necessary to eternal salvation, * that he also believe faithfully the Incarnation of our Lord Jesus Christ.

The right Faith therefore is, that we believe and confess, * that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the Substance of the Father, Begotten before the worlds: * and Man, of the substance of His mother, born in the world.

Perfect God, Perfect Man, * of a reasoning Soul and human Flesh subsisting.

Equal to the Father as touching His Godhead, * inferior to the Father as touching His Manhood.

Who, although He be God and Man, * yet He is not Two, but One Christ.

One, however, not by conversion of the Godhead into Flesh, * but by taking of the Manhood into God.

One altogether, not by confusion of Substance, * but by Unity of Person.

For as the reasoning soul and flesh is one man, * so God and Man is One Christ.

Who suffered for our salvation, descended into hell, * rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, * from whence He shall come to judge the quick and the dead.

At Whose coming all men shall rise again with their bodies, * and shall give account for their own works.

And they that have done good shall go into life eternal, * but they that have done evil into eternal fire.

This is the Catholic Faith, * which except a man believe faithfully and firmly, he cannot be safe.

Here is said the Doxology, "Glory be to the Father, &c."

Antiphon. Alleluia, Alleluia, Alleluia.

In Paschal time is said a fourth time, Alleluia.

Then is said the Chapter.

CHAPTER. (1 Tim. i. 17.)

UNTO the King Eternal, Immortal and Invisible, the only God, be honour and glory for ever and ever. Amen.

Answer. Thanks be to God.

Then follows the Short Responsory.

Christ, Thou Son of the Living God, have mercy on us.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. Thou That sittest at the right hand of the Father.

Answer. Have mercy on us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. [1] Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

This Responsory is occasionally altered, which alterations are given in their proper places. From Low Sunday inclusive till Ascension Day exclusive it is said thus:

Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Answer. Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Verse. Thou That art arisen from the dead.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Verse. Arise, O Christ, and help us. Alleluia.

Answer. And deliver us for Thy Name's sake. Alleluia.

From Ascension Day inclusive till Pentecost exclusive it is the same, except that instead of "Thou That art arisen from the dead" *is said:*

Verse. Thou That art gone up above the stars.

During the Octave of Pentecost it is still the same except that this Verse is said thus:

Verse. Thou That sittest at the right hand of the Father.

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[1] Ps. xliii. 26.

*After the Short Responsory follow these prayers called the Preces, except on Doubles and within Octaves, when they are omitted down to the mark *.*

[1] Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins. (*Aloud.*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. [2] And unto Thee have I cried, O LORD.

Answer. And in the morning shall my prayer come betimes before Thee.

Verse. [3] Let my mouth be filled with Thy praise.

Answer. That I may sing of Thy glory, all the day long of Thy greatness.

Verse. [4] O Lord, hide Thy face from my sins.

Answer. And blot out all mine iniquities.

Verse. Create in me a clean heart, O God.

Answer. And renew a right spirit within me.

Verse. Cast me not away from Thy presence.

Answer. And take not Thine holy Spirit from me.

Verse. Restore unto me the joy of Thy salvation.

Answer. And uphold me with Thy free spirit.

Verse. [5] ✠ Our help is in the name of the LORD.

Answer. Who made heaven and earth.

The General Confession.

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

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[1] Greek Litany, signifying "Lord, have mercy—Christ, have mercy—Lord, have mercy."
[2] Ps. lxxxvii. 14. [3] Ps. lxx. 8. [4] Ps. l. 11-14. [5] Ps. cxxiii. 8.

The Absolution.

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to life everlasting.

Answer. Amen.

✠ MAY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

Answer. Amen.

Then the Office continues as follows:

Verse. Vouchsafe, O Lord, this day.

Answer. To keep us without sin.

Verse. Have mercy upon us, O LORD.

Answer. Have mercy upon us.

Verse. O LORD, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Here the Office is resumed when the Preces have been omitted.

* *Verse.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O LORD God Almighty, Who hast safely brought us to the beginning of this day, defend us in the same with Thy mighty power: and grant that this day we fall into no sin, but that all our thoughts, words, and works may be ordered by Thy governance to do always that is righteous in Thy sight. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Prime of the Little Office of the Blessed Virgin Mary is to be said, it is said now. Then is read the Martyrology of the morrow, if it be to be read, the reader concluding with the words:

And in other places many other holy Martyrs and Confessors and holy Virgins.

Answer. Thanks be to God.

After which the Office proceeds thus:[1]

Verse. [2] Precious in the sight of the LORD.

Answer. Is the death of His Saints.

MAY Holy Mary and all the Saints plead for us with the Lord, that we may worthily be holpen and delivered by Him Who liveth and reigneth for ever and ever.

Answer. Amen.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

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[1] Whether the Martyrology has been read or not. The Martyrology is never binding out of Choir.

[2] Ps. cxv. 6.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. [1] Look upon Thy servants, O Lord, and upon the works of Thine hands, and order the goings of their children.

Answer. And let the beauty of the LORD our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands, establish Thou it.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us pray.

O LORD God, King of heaven and earth, may it please Thee this day to order and to hallow, to rule and to govern our hearts and our bodies, our thoughts, our words, and our works, according to Thy law and in the doing of Thy commandments, that we, being holpen of Thee, may here, and for ever and ever, worthily be saved and delivered by Thee, O Saviour of the world, Who livest and reignest for ever and ever.

Answer. Amen.

Sir, be pleased to give the blessing.

The Blessing.

The Lord Almighty order our days and deeds in His peace.

Answer. Amen.

Then is read the Short Lesson. On all Feasts, even Simples, and some other days, this is the same as the Chapter which is to be read at None, which will be found in its proper place. On other days one of the following is read, according to the Season of the year.

1. *From the Octave of the Epiphany till the First Sunday in Lent, and from the Octave of Pentecost till Advent Sunday, all exclusive.*

2 Thess. iii. 5.

And the Lord direct your hearts into the love of God, and into the patience of Christ.

2. *From Advent Sunday inclusive till Christmas Eve exclusive.*

Isa. xxxiii. 2.

O LORD, be gracious unto us: for we have waited for Thee: be Thou our arm every morning, our salvation also in the time of trouble.

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[1] Ps. lxxxix. 16, 17.

3. *From the First Sunday in Lent inclusive till Passion Sunday exclusive.*

Isa. lv. 6.

Seek ye the LORD, while He may be found: call ye upon Him while He is near.

4. *From Passion Sunday inclusive till Maundy Thursday exclusive.*

Isa. l. 6.

I hid not my face from shame and spitting. The Lord GOD[1] will help me, therefore also shall I not be confounded.

5. *From Easter Sunday inclusive till Ascension Day exclusive.*

Col. iii. 1.

If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God: set your affections on things above, not on things on the earth.

When the Reader has finished the Short Lesson, he says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. Our help is in the name of the LORD.

Answer. Who made heaven and earth.

Verse. Bless ye.

Answer. May God [bless us].

The Blessing.

✠ The Lord bless us, and keep us from all evil, and bring us to life everlasting; and may the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless some other Hour is to follow immediately, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office appointed for Sundays is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.

PRIME ON WEEK-DAYS.

All the same as on Sunday, except as otherwise given here.

Ordinary Antiphon during the year. Blessed are they that walk.

In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. As I live.

Antiphon for Passiontide. Deliver me, O Lord.

Psalm cxvii., "O give thanks unto the LORD," *is not said. On Saturday it is simply omitted, and only the three Feast-Day Psalms* (*viz.* liii. *and the two first sections of* cxviii.) *are said, but on the other days of the week one of the Psalms following is put in its place.*

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[1] The Divine Name.

Monday.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD'S and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Tuesday.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

UNTO Thee, O LORD, do I lift up my soul: * O my God, I trust in Thee, let me not be ashamed.

Neither let mine enemies triumph over me: * for none that wait on Thee shall be ashamed:

Let them be ashamed that transgress * without cause.

Show me Thy ways, O LORD, * and teach me Thy paths.

Lead me in Thy truth and teach me; * for Thou art the God of my salvation: and on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies, * and Thy loving-kindnesses, which have been ever of old.

Remember not the sins of my youth, * nor my transgressions:

According to Thy mercy remember Thou me, * for Thy goodness' sake, O LORD.

Good and upright is the LORD; * therefore will He teach sinners in the way.

The meek will He guide in judgment: * the meek will He teach His way.

All the paths of the LORD are mercy and truth, * unto such as keep His covenant and His testimonies.

For Thy Name's sake, O LORD, pardon mine iniquity; * for it is great.

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[1] SLH.

What man is he that feareth the Lord? * him shall He teach in the way that He shall choose.

His soul shall dwell at ease: * and his seed shall inherit the earth.

The Lord is a strong rock unto them that fear Him; * and His covenant shall be made known to them.

Mine eyes are ever toward the Lord: * for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me, * for I am desolate and afflicted.

The troubles of mine heart are enlarged: * O bring me out of my distresses.

Look upon mine affliction and my pain: * and forgive all my sins.

Consider mine enemies, for they are many: * and they hate me with cruel hatred.

O keep my soul, and deliver me: * let me not be ashamed, for I put my trust in Thee.

The undefiled and the upright cleave to me: * for I wait on Thee.

Redeem Israël, O God, * out of all his troubles!

Wednesday.

Psalm XXV.

[Intituled "Of David."]

JUDGE me, O Lord, for I have walked in mine innocence: * I have trusted also in the Lord; I shall not slide.

Examine me, O Lord, and prove me: * try as by fire my reins and mine heart.

For Thy loving-kindness is before mine eyes: * and I have walked in Thy truth.

I have not sat with vain persons, * neither will I go in with wrong-doers.

I hate the congregation of evil doers: * and will not sit with the wicked.

I will wash mine hands in innocency, * and I will compass Thine Altar, O Lord.

That I may hear the voice of thanksgiving, * and tell of all Thy wondrous works.

Lord, I have loved the beauty of Thine house, * and the place where Thy glory dwelleth.

Make not my soul to perish with sinners, O God, * nor my life with bloody men:

In whose hands is mischief, * and their right hand is full of bribes.

But as for me, I will walk in mine innocence: * redeem me, and be merciful unto me.

My foot standeth in uprightness: * in the congregations will I bless Thee, O Lord.

Thursday.

Psalm XXII.

[Intituled "A Psalm of David."]

THE Lord is my Shepherd, I shall not want. * He maketh me to lie down in green pastures:

He leadeth me beside the still waters. * He restoreth my soul:

He leadeth me in the paths of righteousness, * for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: * for Thou art with me:

Thy rod and Thy staff * they comfort me.

Thou preparest a table before me, * in the presence of mine enemies:

Thou anointest mine head with oil: * and mine overflowing cup, O how goodly is it!

Surely Thy mercy shall follow me * all the days of my life:

And I will dwell in the house of the Lord * for ever.

Friday.

Psalm XXI.

[Intituled "A Psalm of David." It has a musical (?) superscription, from part of which it appears that it was written for a tune called "The hind of the morning."]

My God, my God, look upon me[1]: why hast Thou forsaken me? * the voice of mine offences keepeth Thy deliverance far from me.

O my God, I cry in the day-time, and Thou hearest not: * and in the night season—and still it is not foolishness in me.

But Thou dwellest in holiness, * O Thou Praise of Israël!

Our fathers trusted in Thee: * they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: * they trusted in Thee, and were not confounded.

But I am a worm and no man: * a reproach of men, and despised of the people.

[2] All they that see me laugh me to scorn: * they shoot out the lip, and shake their head:

He trusted in the Lord, let Him rescue him: * let Him deliver him, seeing He delighteth in him.

But Thou art He That took me out of the womb: * Thou art mine hope from my mother's breasts. I was cast upon Thee from the womb:

Thou art my God from my mother's belly. * Be not far from me:

For trouble is near: * for there is none to help.

Many bulls have compassed me: * strong bulls have beset me round.

They gaped upon me with their mouths, * as a ravening and a roaring lion.

I am poured out like water, * and all my bones are out of joint;

Mine heart is like melting wax * in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: * and Thou hast brought me into the dust of death.

For many dogs have compassed me: * the assembly of the wicked have inclosed me.

They pierced mine hands and my feet: * they have told all my bones:

They look and stare upon me. * They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me; O Lord, * haste Thee to save me.

O God, deliver my soul from the sword: * my darling from the power of the dog!

Save me from the lion's mouth; * and mine affliction from the horns of the unicorns.

I will declare Thy name unto my brethren: * in the midst of the congregation will I praise Thee.

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[1] The words "My God, My God, why hast Thou forsaken Me?" were quoted by our Lord upon the Cross (Matth. xxvii. 46; Mark xv. 34).

[2] Read Matth. xxvii. 39-44.

Ye that fear the Lord, praise Him: * all ye seed of Jacob, glorify Him;

Let all the seed of Israël fear Him. * For He hath not despised nor abhorred the prayer of the poor;

Neither hath He hid His face from me: * but when I cried unto Him, He heard me.

My praise shall be of Thee in the great congregation: * I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the Lord that seek Him: * their heart shall live for ever.

All the ends of the earth * shall remember and turn unto the Lord.

And all the kindreds of the nations * shall worship before Him.

For the kingdom is the Lord's: * and He hath dominion among the nations.

All they that be fat upon earth shall eat and worship: * all they that go down to the dust shall fall down before Him:

My soul also shall live unto Him; * and my seed shall serve Him:

The generation to come shall tell it unto the Lord: * and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

Saturday.

Psalm cxvii. *is simply omitted and no other is substituted for it.*

Ordinary Antiphon during the year. Blessed are they that walk in Thy law, O Lord.

In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. [1] As I live, saith the Lord, I have no pleasure in the death of the wicked, but rather that he turn from his way and live.

Antiphon for Passiontide. [2] Deliver me, O Lord, and set me beside Thee: and any man's hand may fight against me.

Chapter. (Zech. viii. 19.)

Love peace and truth, saith the Lord Almighty.

If the Preces have not been said at Lauds, then the Preces are now said, as on Sunday; but if the Lauds Preces have been said, the following longer form is used, all kneeling:

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

Our Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I believe (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in Jesus

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[1] Ezek. xxxiii. 11.

[2] Job xvii. 3.

Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins. (*Aloud.*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. And unto Thee have I cried, O Lord.

Answer. And in the morning shall my prayer come betimes before Thee.

Verse. Let my mouth be filled with Thy praise.

Answer. That I may sing of Thy glory, all the day long of Thy greatness.

Verse. O Lord, hide Thy face from my sins.

Answer. And blot out all mine iniquities.

Verse. Create in me a clean heart, O God.

Answer. And renew a right spirit within me.

Verse. Cast me not away from Thy presence.

Answer. And take not Thine Holy Spirit from me.

Verse. Restore unto me the joy of Thy salvation.

Answer. And uphold me with Thy free spirit.

Verse. [1] Deliver me, O Lord, from the evil man.

Answer. And preserve me from the wicked man.

Verse. [2] Deliver me from mine enemies, O my God.

Answer. And defend me from them that rise up against me.

Verse. Deliver me from the workers of iniquity.

Answer. And save me from bloody men.

Verse. [3] So will I sing unto Thy Name for ever.

Answer. That I may daily perform my vows.

Verse. [4] Answer us, O God of our salvation.

Answer. Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

Verse. [5] Holy God, Holy Mighty, Holy Immortal.

Answer. Have mercy on us.

Verse. [6] Bless the Lord, O my soul.

Answer. And all that is within me, bless His holy Name.

Verse. Bless the Lord, O my soul.

Answer. And forget not all his benefits.

Verse. Who forgiveth all thine iniquities.

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[1] Ps. cxxxix. 2. [2] Ps. lviii. 2, 3. [3] Ps. lx. 9. [4] Ps. lxiv. 6.

[5] Called the "Trisagion" in the Eastern Church. Its legendary origin is that it was learnt from angels by a boy who was carried up into the air during a tempest at Constantinople in the time of St Proclus (A.D. 434). It is probably much older than his time. Photius thought it was adapted from Ps. xli. 2.

[6] Ps. cii. 1-5.

Answer. Who healeth all thy diseases.

Verse. Who redeemeth thy life from destruction.

Answer. Who crowneth thee with loving-kindness and tender mercies.

Verse. Who satisfieth thy desire with good things.

Answer. Thy youth is renewed like the eagle's.

Verse. ✠ Our help is in the name of the LORD.

Answer. Who made heaven and earth.

Then is made the General Confession, and all proceeds as on Sunday.

TERCE, OR THE THIRD HOUR.[1]

Office for every day in the Week.

At the beginning of Terce the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then is said the following:

HYMN.[2]

COME, Holy Ghost, Who ever One,
Reignest with Father and with Son,
[3] It is the hour, our souls possess
With Thy full flood of holiness.

Let flesh, and heart, and lips, and mind,
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

Now to the Father, to the Son,
And to the Spirit, Three in One,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

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[1] The proper hour of Terce is 9 A.M., about which time it is generally said in communities before the Community Mass.

[2] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

[3] It was at this the third hour that the Holy Ghost descended on the day of Pentecost.—Acts ii. 15.

In Paschal time it is said thus, altered in honour of the Resurrection:

JESU, our Risen Lord, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the Second of these Five is the Antiphon at Terce. Otherwise those given here are used.

Ordinary Antiphon for Sundays; and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Lead me.

In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Behold now is the day.

Antiphon in Passiontide. O Lord, Thou hast judged.

Continuation of Psalm CXVIII.

ה[1]

TEACH me, O LORD, the way of Thy statutes: * and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law: * yea, I shall observe it with my whole heart.

Lead me in the path of Thy commandments: * for therein do I delight.

Incline mine heart unto Thy testimonies, * and not to covetousness.

Turn away mine eyes from beholding vanity: * quicken Thou me in Thy way.

Stablish Thy word unto Thy servant, * that he may fear Thee.

Turn away my reproach, which I dread: * for Thy judgments are good.

Behold, I have longed after Thy precepts: * quicken me in Thy righteousness.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ו[2]

LET Thy mercy come also unto me, O LORD: * even Thy salvation, according to Thy word.

So shall I have wherewith to answer him that reproacheth me: * for I trust in Thy word.

And take not the word of truth utterly out of my mouth: * for I have hoped in Thy judgments.

So shall I keep Thy law continually, * for ever and ever.

And I will walk at liberty: * for I seek Thy precepts.

I will speak of Thy testimonies also before kings: * and will not be ashamed.

And I will delight myself in Thy commandments, * which I have loved.

Mine hands also will I lift up unto Thy commandments, which I have loved: * and I will meditate in Thy statutes.

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[1] Here begins the letter He, an aspirate, nearly represented by our H.

[2] Here begins the letter Vau, variously attempted to be represented by V, W, U, O, Oo.

Continuation of the same Psalm.

ז[1]

REMEMBER Thy word unto Thy servant, * upon which Thou hast caused me to hope.

This is my comfort in mine affliction, * that Thy word hath quickened me.

The proud have behaved themselves very wickedly: * yet have I not turned aside from Thy law.

I remembered Thy judgments of old, O Lord: * and have comforted myself.

Horror hath taken hold upon me, * because of the wicked that forsake Thy law.

Thy statutes have been my songs * in the house of my pilgrimage.

I have remembered Thy Name, O Lord, in the night, * and have kept Thy law.

This I had, * because I kept Thy precepts.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ח[2]

THOU art my portion, O Lord, * I have said that I would keep Thy law.

I entreated Thy favour with my whole heart: * be merciful unto me according to Thy word.

I thought on my ways, * and turned my feet unto Thy testimonies.

I made haste, and delayed not * to keep Thy commandments.

The bands of the wicked have compassed me about: * yet have I not forgotten Thy law.

At midnight I will rise to give thanks unto Thee, * because of Thy righteous judgments.

I am the companion of all them that fear Thee, * and of them that keep Thy precepts.

The earth, O Lord, is full of Thy mercy: * teach me Thy statutes.

Continuation of the same Psalm.

ט[3]

THOU hast dealt well with Thy servant, O Lord, * according to Thy word.

Teach me goodness, and judgment, and knowledge: * for I have believed Thy commandments.

Before I was afflicted, I went astray: * therefore now I have kept Thy word.

Thou art good, * and in Thy goodness teach me Thy statutes.

The proud have dealt very wickedly with me: * but I will keep Thy precepts with my whole heart.

Their heart is curdled as milk:[4] * but I delight in Thy law.

It is good for me that Thou hast afflicted me: * that I might learn Thy statutes.

The law of Thy mouth is better unto me, * than thousands of gold and silver.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

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[1] Here begins the letter Zain, answering to Z.

[2] Here begins the letter Kheth, a strong guttural, variously represented by Kh and Hh.

[3] Here begins the letter Teth, represented by T.

[4] "Gross as fat is their heart" (Leeser). The idea conveyed is that of stupidity.

י [1]

THINE hands have made me and fashioned me: * give me understanding, that I may learn Thy commandments.

They that fear Thee will be glad when they see me: * because I have hoped in Thy word.

I know, O LORD, that Thy judgments are right, * and that Thou in faithfulness hast afflicted me.

Let Thy merciful kindness be for my comfort, * according to Thy word unto Thy servant.

Let Thy tender mercies come unto me, that I may live: * for Thy law is my delight.

Let the proud be ashamed, for they dealt wrongfully with me without a cause: * but I will meditate in Thy precepts.

Let those that fear Thee turn unto me, * and those that know Thy testimonies.

Let mine heart be undefiled in Thy statutes, * that I be not ashamed.

Ordinary Antiphon for Sundays. Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Weekdays. [2] Lead me in the path of Thy commandments, O Lord.

In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Behold now is the day of repentance, to redeem sin, and save the soul.

Antiphon in Passiontide. [3] O Lord, Thou hast judged the cause of my soul. Thou hast redeemed my life, O Lord my God.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered, "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive until Advent Sunday exclusive are said the following, and the Responsory is used moreover till the First Sunday in Lent exclusive.

CHAPTER. (1 John iv. 16.)

GOD is love: and he that dwelleth in love dwelleth in God, and God in him.

Answer. Thanks be to God.

Short Responsory.

[4] Incline mine heart unto Thy testimonies, O God.

Answer. Incline mine heart unto Thy testimonies, O God.

Verse. Turn away mine eyes from beholding vanity: quicken Thou me in Thy way.

Answer. Unto Thy testimonies, O God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Incline mine heart unto Thy testimonies, O God.

Verse. [5] I said, LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

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[1] Here begins the letter Jod, variously represented by J, Y, I, Ee.

[2] Ps. cxviii. 35. [3] Lam. iii. 58. [4] Ps. cxviii. 36, 37. [5] Ps. xl. 5.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (Jer. xvii. 14.)

HEAL me, O LORD, and I shall be healed: save me, and I shall be saved: for Thou art my praise.

Answer. Thanks be to God.

Short Responsory.

Heal my soul, for I have sinned against Thee.

Answer. Heal my soul, for I have sinned against Thee.

Verse. I said, LORD, be merciful unto me.

Answer. For I have sinned against Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Heal my soul, for I have sinned against Thee.

Verse. [1] Be Thou mine Helper, neither leave me,

Answer. Nor forsake me, O God of my salvation.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xxiii. 5.)

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous branch: and a King shall reign in wisdom, and shall execute judgment and justice in the earth.

Answer. Thanks be to God.

Short Responsory.

Come and save us, O Lord God of hosts.

Answer. Come and save us, O Lord God of hosts.

Verse. [2] Cause Thy face to shine, and we shall be saved.

Answer. O Lord God of hosts.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Come and save us, O Lord God of hosts.

Verse. [3] The heathen shall fear Thy Name, O LORD.

Answer. And all the kings of the earth Thy glory.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Joel ii. 12, 13.)

TURN ye to Me with all your heart, with fasting, and with weeping, and with mourning. And rend your heart and not your garments, saith the Lord Almighty.

Answer. Thanks be to God.

Short Responsory.

[4] He hath delivered me from the snare of the fowler.

Answer. He hath delivered me from the snare of the fowler.

Verse. And from the noisome pestilence.

Answer. From the snare of the fowler.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He hath delivered me from the snare of the fowler.

Verse. He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

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[1] Ps. xxvi. 9.

[2] Ps. lxxix. 4.

[3] Ps. ci. 16.

[4] Ps. xc. 3.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xvii. 13.)

O LORD, all that forsake Thee shall be ashamed: they that depart from Thee shall be written in the earth: because they have forsaken the LORD, the fountain of living waters.

Answer. Thanks be to God.

Short Responsory.

[1] O God, deliver my soul from the sword.

Answer. O God, deliver my soul from the sword.

Verse. And my darling from the power of the dog.

Answer. My soul from the sword. O God, deliver my soul from the sword.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (Rom. vi. 9.)

CHRIST, being raised from the dead, dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

Answer. Thanks be to God.

Short Responsory.

The Lord is risen from the grave, Alleluia, Alleluia.

Answer. The Lord is risen from the grave, Alleluia, Alleluia.

Verse. Who hung for us upon the tree.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord is risen from the grave, Alleluia, Alleluia.

Verse. [2] The Lord is risen indeed, Alleluia.

Answer. And hath appeared to Simon, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds, all kneel down and the following are said; but if the Preces have been omitted at Lauds, then these are also omitted down to the mark *.*

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. [3] Turn us again, O Lord God of hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

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[1] Ps. xxi. 21.

[2] Luke xxiv. 34.

[3] Ps. lxxix. 8.

* *Verse.* Hear my prayer, O Lord.
Answer. And let my cry come unto Thee.

Let us pray.

Here is said the Prayer for the day, after which:

Verse. Hear my prayer, O Lord.
Answer. And let my cry come unto Thee.
Verse. Bless we the Lord.
Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:

Verse (said in a somewhat lower voice). May the souls of the Faithful, through the mercy of God, rest in peace.
Answer. Amen.

Lastly, unless Sext follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

SEXT, OR THE SIXTH HOUR.[1]

Office for every day in the Week.

At the beginning of Sext, the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday, instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

Then is said the following:

HYMN.[2]

O GOD, Who canst not change nor fail,
Guiding the hours, as they roll by,
Brightening with beams the morning pale,
And burning in the mid-day sky;

Quench Thou the fires of hate and strife,
The wasting fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.

Grant this, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

Hear, JESU, Virgin-born, our cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

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[1] The proper hour for Sext is 12 noon. In Choirs it is generally said after the Community Mass.

[2] Another hymn of the Ambrosian school, with one word altered. Translation by the late Card. Newman.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Thee, our Risen Lord, we cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds the third of these Five is the Antiphon at Sext. Otherwise those given here are used.

Ordinary Antiphon for Sundays and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Hold Thou me up.

In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Let us approve ourselves.

Antiphon in Passiontide. O My people.

Continuation of Psalm CXVIII.

כ[1]

MY soul fainteth for Thy salvation: * but I hope in Thy word.

Mine eyes fail for Thy word, * saying: When wilt Thou comfort me?

For I am become like a wineskin in time of frost: * yet do I not forget Thy statutes.

How many are the days of Thy servant? * when wilt Thou execute judgment on them that persecute me?

The wicked have spoken lies unto me, * which are not after Thy law.

All Thy commandments are faithful: * they persecute me wrongfully, help Thou me.

They had almost consumed me upon earth: * but I forsook not Thy precepts.

Quicken me after Thy loving-kindness: * so shall I keep the testimony of Thy mouth.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ל[2]

FOR ever, O LORD, * Thy word is settled in heaven.

Thy faithfulness is unto all generations: * Thou hast established the earth, and it abideth.

The day continueth by Thine ordinance: * for all things serve Thee.

Unless Thy law had been my delight, * then perchance I should have perished in mine affliction.

I will never forget Thy precepts: * for with them Thou hast quickened me.

I am Thine, save me: * for I have sought Thy precepts.

The wicked have waited for me, to destroy me: * but I considered Thy testimonies.

I have seen an end of all perfection: * but Thy commandment is exceeding broad.

---

[1] Here begins the letter Caph, a guttural variously represented by C, Q, Ch, &c.

[2] Here begins the letter Lamed, answering to L.

Continuation of the same Psalm.

מ[1]

O HOW I love Thy law, O Lord! * it is my meditation all the day.

Thou, through Thy commandments, hast made me wiser than mine enemies: * for they are ever with me.

I have more understanding than all my teachers: * for Thy testimonies are my meditation.

I understand more than the ancients, * because I keep Thy precepts.

I have refrained my feet from every evil way; * that I might keep Thy word.

I have not departed from Thy judgments: * for Thou hast taught me.

How sweet are Thy words unto my taste! * yea, sweeter than honey to my mouth.

Through Thy precepts I get understanding: * therefore I hate every false way.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

נ[2]

THY word is a lamp unto my feet, * and a light unto my path.

I have sworn, and am stedfastly purposed, * to keep Thy righteous judgments.

I am afflicted very much, O Lord: * quicken me according to Thy word.

Accept, I beseech Thee, the free-will offerings of my mouth, O Lord: * and teach me Thy judgments.

My soul is continually in mine hand: * yet do I not forget Thy law.

The wicked have laid a snare for me: * yet I erred not from Thy precepts.

Thy testimonies have I taken as an heritage for ever: * for they are the rejoicing of mine heart.

I have inclined mine heart to perform Thy statutes always, * because of the reward.

Continuation of the same Psalm.

ס[3]

I HATE the unrighteous: * but Thy law do I love.

Thou art mine Helper and my Protector: * and in Thy word do I hope.

Depart from me, ye evil-doers: * for I will keep the commandments of my God.

Uphold me according to Thy word, and I shall live: * and let me not be ashamed of mine hope.

Hold Thou me up and I shall be safe: * and I will have respect unto Thy statutes continually.

Thou hast trodden down all them that err from Thy statutes: * for their thought is falsehood.

I hold all the wicked of the earth as liars: * therefore I love Thy testimonies.

Make Thou my flesh to tremble for fear of Thee: * for I am afraid of Thy judgments.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

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[1] Here begins the letter Mem, answering to M.
[2] Here begins the letter Nun, answering to N.
[3] Here begins the letter Samech, somewhat represented by S.

ע[1]

I HAVE done judgment and justice: * leave me not to mine oppressors.

Be surety for Thy servant for good: * let not the proud oppress me.

Mine eyes fail for Thy salvation, * and for the word of Thy righteousness.

Deal with Thy servant according unto Thy mercy: * and teach me Thy statutes.

I am Thy servant: * give me understanding, that I may know Thy testimonies.

It is time for Thee, Lord, to work: * they have made void Thy law.

Therefore I love Thy commandments * above gold and the topaz stone.

Therefore did I turn to all Thy commandments: * I hate every false way.

Ordinary Antiphon for Sunday. Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Week-days. [2] Hold Thou me up, O Lord, and I shall be safe.

In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Let us approve ourselves in much patience, in much fasting, by the armour of righteousness.

Antiphon in Passiontide. [3] O My people, what have I done unto thee, and wherein have I wearied thee? Testify against Me.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered, "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Fourth Sunday after Pentecost inclusive until Advent Sunday exclusive, are said the following, and the Responsory is used moreover until the First Sunday in Lent, exclusive.

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

Answer. Thanks be to God.

Short Responsory.

[4] For ever, O Lord, Thy word is settled [in heaven].

Answer. For ever, O Lord, Thy word is settled [in heaven].

Verse. Thy faithfulness is unto all generations.

Answer. Thy word is settled [in heaven].

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For ever, O Lord, Thy word is settled [in heaven].

Verse. [5] The Lord is my Shepherd, I shall not want.

Answer. He maketh me to lie down in green pastures.

---

[1] Here begins the letter Ayin, or Ghain, as to the sound of which the learned are not agreed.

[2] Ps. cxviii. 117.

[3] Micah vi. 3.

[4] Ps. cxviii. 89.

[5] Ps. xxii. 1, 2.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

Answer. Thanks be to God.

Short Responsory.

[1] I will bless the LORD at all times.

Answer. I will bless the LORD at all times.

Verse. His praise shall continually be in my mouth.

Answer. At all times.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will bless the LORD at all times.

Verse. The LORD is my Shepherd, I shall not want.

Answer. He maketh me to lie down in green pastures.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Jerem. xxxiii. 16.)

IN those days shall Judah be saved, and Israël shall dwell safely: and this is the name whereby she shall be called, The LORD our Righteousness.

Answer. Thanks be to God.

Short Responsory.

[2] Show us Thy mercy, O LORD.

Answer. Show us Thy mercy, O LORD.

Verse. And grant us Thy salvation.

Answer. Thy mercy, O LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Show us Thy mercy, O LORD.

Verse. [3] Remember us, O LORD, with the favour that Thou bearest unto Thy people.

Answer. O visit us with Thy salvation.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. lv. 7.)

LET the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Answer. Thanks be to God.

Short Responsory.

[4] He shall cover thee with His wings.

Answer. He shall cover thee with His wings.

Verse. And under His feathers shalt thou trust.

Answer. With His wings.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He shall cover thee with His wings.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jerem. xvii. 18.)

LET them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and destroy them with double destruction, O Lord our God.

---

[1] Ps. xxxiii. 2.
[2] Ps. lxxxiv. 8.
[3] Ps. cv. 4.
[4] Ps. xc. 4.

Answer. Thanks be to God.

Short Responsory.

[1] O Lord, save me from the lion's mouth.

Answer. O Lord, save me from the lion's mouth.

Verse. And mine affliction from the horns of the unicorns.

Answer. From the lion's mouth, O Lord, save me from the lion's mouth.

Verse. [2] Make not my soul to perish with sinners, O God.

Answer. Nor my life with bloody men.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (1 Cor. xv. 20.)

NOW is Christ risen from the dead, the first-fruits of them that sleep; for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Answer. Thanks be to God.

Short Responsory.

The Lord is risen indeed, Alleluia, Alleluia.

Answer. The Lord is risen indeed, Alleluia.

Verse. And hath appeared to Simon.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord is risen indeed, Alleluia, Alleluia.

Verse. [3] The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds all kneel down and the following are said, but if the Preces have been omitted at Lauds then these are also omitted, down to the mark *.*

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. Turn us again, O Lord God of hosts!

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

* *Verse.* Hear my prayer, O Lord.

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[1] Ps. xxi. 22.

[2] Ps. xxv. 9.

[3] John xx. 20.

Answer. And let my cry come unto Thee.

Let us pray.

Here is said the Prayer for the day, after which:

Verse. Hear my prayer, O Lord.
Answer. And let my cry come unto Thee.
Verse. Bless we the Lord.
Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:

Verse (*said in a somewhat lower tone*). May the souls of the Faithful, through the mercy of God, rest in peace.
Answer. Amen.

Lastly, unless None follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (*or the aggregation of which Lauds forms a part*) *and Compline.*

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

NONE, OR THE NINTH HOUR.[1]

Office for every day in the Week.

At the beginning of None the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima-Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

HYMN.[2]

O GOD, Unchangeable and True,
Of all the Light and Power,
Dispensing light in silence through
Every successive hour;

Lord, brighten our declining day,
That it may never wane,
Till death, when all things round decay,
Brings back the morn again.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

---

[1] The proper hour for None is 3 P.M., but in Choirs it varies.

[2] Another hymn of the Ambrosian school, with one word altered. Translation by the late Card. Newman.

In Paschal time it is said thus, altered in honour of the Resurrection :

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the Fifth of these Five is the Antiphon at None. Otherwise those given here are used.

Ordinary Antiphon for Sundays and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Look Thou upon me.

In Advent the Antiphon is the Fifth Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon for Week-days in Lent. Let us approve ourselves.

Antiphon for Week-days in Passiontide. Did not they reward me evil for good?

Continuation of Psalm CXVIII.

פ[1]

THY testimonies are wonderful : * therefore doth my soul keep them.

The unfolding of Thy words giveth light : * yea, it giveth understanding unto the simple.

I opened my mouth and panted : * for I longed for Thy commandments.

Look Thou upon me, and be merciful unto me, * as Thou usest to do unto those that love Thy Name.

Order my steps in Thy word : * and let not any iniquity have dominion over me.

Deliver me from the oppression of man : * and I will keep Thy precepts.

Make Thy face to shine upon Thy servant : * and teach me Thy statutes.

Rivers of water run down mine eyes : * because they keep not Thy law.

The Doxology, "Glory be to the Father, &c.," *is not said.*

צ[2]

RIGHTEOUS art Thou, O LORD : * and upright are Thy judgments.

Thy testimonies that Thou hast commanded are righteous, * and very faithful.

My zeal hath consumed me, * because mine enemies have forgotten Thy words.

Thy word is tried to the uttermost : * and Thy servant loveth it.

I am small and despised : * yet do I not forget Thy precepts.

Thy righteousness is an everlasting righteousness : * and Thy law is the truth.

Trouble and anguish have taken hold upon me : * Thy commandments are my delight.

The righteousness of Thy testimonies is everlasting : * give me understanding, and I shall live.

---

[1] Here begins the letter Pe, represented by P, Ph, F.

[2] Here begins the letter Tzade, represented by Tz or Ts.

Continuation of the same Psalm.

ק[1]

I CRIED with my whole heart, hear me, O Lord: * I will keep Thy statutes.

I cried unto Thee, save me: * and I will keep Thy commandments.

Before the dawning of the morning, I cried: * for I hoped in Thy word.

Mine eyes look up to Thee early: * that I may meditate in Thy word.

Hear my voice according unto Thy loving-kindness, O Lord: * and quicken me according to Thy judgment.

They that persecute me draw nigh to sin: * but are far from Thy law.

Thou art near, O Lord: * and all Thy ways are truth.

Concerning Thy testimonies I have known of old: * that Thou hast founded them for ever.

The Doxology, "Glory be to the Father, &c.," *is not said.*

ר[2]

CONSIDER mine affliction, and deliver me: * for I do not forget Thy law.

Give judgment concerning me, and deliver me: * quicken me for the sake of Thy word.

Salvation is far from the wicked: * for they seek not Thy statutes.

Great are Thy tender mercies, O Lord: * quicken me according to Thy judgments.

Many are my persecutors, and mine enemies: * yet do I not turn aside from Thy testimonies.

I beheld the transgressors, and was grieved: * because they kept not Thy word.

Consider how I love Thy precepts, O Lord: * quicken me according to Thy loving-kindness.

Thy word is true from the beginning: * and every one of Thy righteous judgments endureth for ever.

Continuation of the same Psalm.

ש[3]

PRINCES have persecuted me without a cause: * but mine heart standeth in awe of Thy word.

I will rejoice at Thy word, * as one that findeth great spoil.

I hate and abhor wickedness: * but Thy law do I love.

Seven times a day do I praise Thee, * because of Thy righteous judgments.

Great peace have they that love Thy law: * and for them there are no stumbling-blocks.

Lord, I hope for Thy salvation: * and I love Thy commandments.

My soul hath kept Thy testimonies, * and loved them exceedingly.

I have kept Thy precepts and Thy testimonies; * for all my ways are before Thee.

The Doxology, "Glory be to the Father, &c.," *is not said.*

---

[1] Here begins the letter Koph, generally represented by Ch or Q.

[2] Here begins the letter Resh, analogous to R, but concerning the precise sound of which the learned are not agreed.

[3] Here begins the letter Shin, somewhat represented by S and Sh.

ת[1]

LET my cry come near before Thee, O Lord: * give me understanding according to Thy word.

Let my supplication come before Thee: * deliver me according to Thy word.

My lips shall utter praise, * when Thou hast taught me Thy statutes.

My tongue shall speak of Thy word: * for all Thy commandments are righteousness.

Let Thine hand help me: * for I have chosen Thy precepts.

I have longed for Thy salvation, O Lord: * and Thy law is my delight.

My soul shall live, and it shall praise Thee: * and Thy judgments shall help me.

I have gone astray like a lost sheep: * seek Thy servant: for I do not forget Thy commandments.

Ordinary Antiphon for Sundays. Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Week-days. [2] Look Thou upon me, O Lord, and be merciful unto me.

In Advent the Antiphon is the Fifth Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon for Week-days in Lent. [3] Let us approve ourselves in much patience, by the armour of righteousness, by the power of God.

Antiphon for Week-days in Passiontide. [4] Did not they reward me evil for good? for they digged a pit for my soul.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered: "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive till Advent Sunday exclusive, are said the following, and the Responsory is used moreover till the First Sunday in Lent exclusive.

Chapter. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

Answer. Thanks be to God.

Short Responsory.

[5] I cried with my whole heart, hear me, O Lord.

Answer. I cried with my whole heart, hear me, O Lord.

Verse. I will keep Thy statutes.

Answer. Hear me, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I cried with my whole heart, hear me, O Lord.

Verse. [6] Cleanse Thou me from secret faults, O Lord.

Answer. Preserve Thy servant also from the sins of others.

---

[1] Here begins the letter Tau, corresponding somewhat to T or Th.

[2] Ps. cxviii. 132.

[3] 2 Cor. vi. 4, 7.

[4] Jer. xviii. 20.

[5] Ps. cxviii. 145.

[6] Ps. xviii. 13, 14.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

Answer. Thanks be to God.

Short Responsory.

[1] Redeem me, O Lord, and be merciful unto me.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. For my foot standeth in uprightness.

Answer. And be merciful unto me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. Cleanse Thou me from secret faults, O Lord.

Answer. Preserve Thy servant also from the sins of others.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. xiv. 1.)

HER time is near to come, and her days shall not be prolonged. For the LORD will have mercy on Jacob, and Israël shall be saved.

Answer. Thanks be to God.

Short Responsory.

[2] The LORD shall arise upon thee, O Jerusalem.

Answer. The LORD shall arise upon thee, O Jerusalem.

Verse. And His glory shall be seen upon thee.

Answer. Upon thee, O Jerusalem.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The LORD shall arise upon thee, O Jerusalem.

Verse. Come, O Lord, and make no tarrying.

Answer. Pardon the sins of Thy people.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. lviii. 7.)

DEAL thy bread to the hungry, and bring the poor that are cast out to thine house: when thou seest the naked, cover him, and hide not thyself from thine own flesh.

Answer. Thanks be to God.

Short Responsory.

His truth shall be thy shield.

Answer. His truth shall be thy shield.

Verse. Thou shalt not be afraid for the terror by night.

Answer. Thy shield.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His truth shall be thy shield.

Verse. [3] God hath given His angels charge over thee.

Answer. To keep thee in all thy ways.

[1] Ps. xxv. 11, 12.

[2] Isa. lx. 2.

[3] Ps. xc. 11.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xviii. 20.)

REMEMBER that I stood before Thee, to speak good for them, and to turn away Thy wrath from them.

Answer. Thanks be to God.

Short Responsory.

[1] Make not my soul to perish with sinners, O God.

Answer. Make not my soul to perish with sinners, O God.

Verse. Nor my life with bloody men.

Answer. With sinners, O God. Make not my soul to perish with sinners, O God.

Verse. [2] Deliver me, O LORD, from the evil man.

Answer. Preserve me from the wicked man.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (1 Pet. iii. 18.)

CHRIST hath once suffered for our sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Answer. Thanks be to God.

Short Responsory.

[3] The disciples were glad. Alleluia, Alleluia.

Answer. The disciples were glad. Alleluia, Alleluia.

Verse. When they saw the Lord.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The disciples were glad. Alleluia, Alleluia.

Verse. [4] Abide with us, Lord. Alleluia.

Answer. For it is toward evening. Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds, all kneel down, and the following are said. But if the Preces have been omitted at Lauds, then these are also omitted down to the mark *.*

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. Turn us again, O Lord God of hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

* *Verse.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

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[1] Ps. xxv. 9.
[2] Ps. cxxxix. 2.
[3] John xv. 20.
[4] Luke xxiv. 29.

Let us pray.

Here is said the Prayer for the day, after which:

Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.
Verse. Bless we the Lord.
Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:

Verse (*said in a somewhat lower voice*). May the souls of the Faithful, through the mercy of God, rest in peace.
Answer. Amen.

Lastly, unless Vespers follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds (*or the aggregation of which Lauds forms a part*) *and Compline.*

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

Monday at Mattins.

THE SECOND DAY OF THE WEEK.

All as on Sundays, except as otherwise given here.

Invitatory. O come, * let us sing unto the LORD.

When this Invitatory is used the Psalm begins with the words, "Let us make a joyful noise."

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Monday in Lent, and from the Octave of Pentecost to Advent. The Hymns for the other seasons are given in the proper office of the Seasons.

HYMN.[1]

SLEEP has refreshed our limbs, we spring
From off our bed, and rise;
Lord, on Thy suppliants while they sing,
Look with a Father's eyes.

Be Thou the first on every tongue,
The first in every heart;
That all our doings all day long,
Holiest! from Thee may start.

Cleanse Thou the gloom, and bid the light
Its healing beams renew;
The sins, which have crept in with night,
With night shall vanish too.

Our bosoms, Lord, unburthen Thou,
Let nothing there offend;
That those who hymn Thy praises now
May hymn them to the end.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. The LORD is the defence.

In Paschal time there is only one Antiphon to the whole Nocturn, Alleluia.

Psalm XXVI.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

THE LORD is my light and my salvation; * whom shall I fear?

The LORD is the defence of my life: * of whom shall I be afraid?

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[1] Another hymn of the Ambrosian school, with two words altered. Translation by the late Card. Newman.

When the evil-doers come upon me, * to eat up my flesh,

Mine enemies that trouble me, * they stumble and fall.

Though an host should encamp against me, * mine heart shall not fear.

Though war should rise against me, * in this will I be confident.

One thing have I desired of the LORD, that will I seek after, * that I may dwell in the house of the LORD all the days of my life,

To behold the beauty of the LORD, * and to visit His temple.

For He hath hidden me in His pavilion: * in the secret of His tabernacle hath He hidden me in the day of trouble.

He hath set me up upon a rock: * and now hath He lifted up mine head above mine enemies.

I will offer in His tabernacle the sacrifice of joy: * I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: * have mercy on me and answer me.

My heart said unto Thee, My face hath sought Thee: * Thy face, LORD, will I seek.

Hide not Thy face far from me: * turn not away in anger from Thy servant.

Be Thou mine Helper, * neither leave me, nor forsake me, O God of my salvation.

When my father and my mother forsake me, * then the LORD taketh me up.

Teach me Thy way, O LORD: * and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: * for false witnesses are risen up against me, and iniquity hath belied itself.

I believe that I shall yet see the goodness of the LORD * in the land of the living.

Wait on the LORD, be of good courage: * and thine heart shall be strengthened, wait, I say, on the LORD.

Psalm XXVII.

[Also intituled "Of David."]

UNTO Thee will I cry, O LORD; my God, be not silent to me: * lest, if Thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplication, O Lord, when I cry unto Thee, * when I lift up mine hands toward Thine holy temple.

Draw me not away with the wicked: * and destroy me not with the workers of iniquity.

Who speak peace with their neighbour: * but mischief is in their hearts.

Give them according to their deeds, * and according to the wickedness of their inventions.

Give them after the works of their hands: * render to them their desert.

Because they regard not the works of the LORD, or the operation of His hands, * Thou shalt destroy them, and not build them up.

Blessed be the LORD: * because He hath heard the voice of my supplication.

The LORD is my strength and my shield: * mine heart trusted in Him and I am holpen.

And my flesh greatly rejoiceth: * and with my whole heart I will praise Him.

The LORD is the strength of His people: * and He is the saving strength of His Anointed.

O Lord, save Thy people, and bless Thine inheritance: * and govern them, and lift them up for ever.

Antiphon. [1] The LORD is the defence of my life.

Second Antiphon. Worship.

Psalm XXVIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the going forth from the tabernacle, or ending of the tabernacle," apparently meaning the conclusion of the Feast of Tabernacles.]

GIVE unto the LORD, O ye sons of God: * give unto the Lord young rams.

Give unto the LORD glory and honour, give unto the LORD the glory due unto His Name: * worship the LORD in His holy courts.

The voice of the LORD is upon the waters, the God of glory thundereth: * the LORD is upon many waters.

The voice of the LORD is powerful: * the voice of the LORD is full of majesty.

The voice of the LORD breaketh the cedars: * yea, the LORD breaketh the cedars of Lebanon.

He smiteth them down as though it were a calf in Lebanon, * and the beloved [forest is felled] like a young wild bull.[2]

The voice of the LORD forketh the flames of fire: * the voice of the LORD shaketh the wilderness, yea, the LORD also shaketh the [3] wilderness of Kadesh.

The voice of the LORD maketh the hinds to calve, and discovereth the thickets: * and in His temple, every one uttereth His glory.

The LORD fixeth the flood: * yea, the LORD sitteth King for ever.

The LORD will give strength unto His people: * the LORD will bless His people with peace.

Psalm XXIX.

[Intituled "A song of rejoicing at the opening of the house of David." The palace, for the inauguration of which this song was written, is thus mentioned in 2 Kings (Sam.) v. 9-11. "So David dwelt in the fort" (on Sion) "and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great; and the LORD God of Hosts was with him. And Hiram, King of Tyre, sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David an house."]

I WILL extol Thee, O LORD, for Thou hast lifted me up, * and hast not made my foes to rejoice over me.

O LORD my God, I cried unto Thee, * and Thou hast healed me.

O LORD, Thou hast brought up my soul from the grave: * Thou hast saved me from being one of them that go down into the pit.

Sing unto the LORD, O ye Saints of His! * and give thanks to the memorial of His holiness.

For there is terror in His anger: * and in His favour is life.

Weeping may endure for a night: * but joy cometh in the morning.

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[1] Ps. xxvi. 1.

[2] The Hebrew is, "He also maketh them to skip like a calf, Lebanon and Shiryon" (oftener called Hermon) "like young wild cattle."

[3] That is, the deserts to the south of Palestine, amid which is found the town of Kadesh-Barnea.

And I, in my prosperity I said: I shall never be moved.

Lord, in Thy favour, * Thou hast made my glory to stand so fast.

Thou didst hide Thy face from me, * and I was troubled.

I cried unto Thee, O Lord: * and unto my God I made supplication:

What profit is there in my blood, * when I go down to corruption?

Shall the dust praise Thee, * or shall it declare Thy truth?

The Lord heard me, and had mercy upon me: * the Lord became mine Helper.

Thou hast turned for me my mourning into rejoicing: * Thou hast put off my sackcloth, and girded me with gladness.

To the end that my glory may sing praise unto Thee, and may not be silent: * O Lord my God, I will give thanks unto Thee for ever.

Antiphon. [1] Worship the Lord in His holy courts.

Third Antiphon. Deliver me.

Psalm XXX.

[Intituled "A Psalm of David" with the same farther superscription as Pss. xii. xiii. The Vulgate and the LXX. add "of haste" or "distraction," meaning apparently that David wrote it, on recovering from the mental condition in which he had exclaimed (v. 23), "I am cut off from before Thine eyes."]

In Thee, O Lord, do I put my trust, let me never be ashamed: * deliver me in Thy righteousness.

Bow down Thine ear unto me: * deliver me speedily.

Be Thou to me a God, a Preserver, and an house of defence, * to save me.

For Thou art my strength and my refuge: * and for Thy Name's sake Thou wilt lead me and nourish me.

Thou wilt pull me out of the net, that they have laid privily for me: * for Thou art my Preserver.

[2] Into Thine hands I commend my spirit: * Thou hast redeemed me, O Lord God of truth!

I have hated them that regard * lying vanities.

But I trust in the Lord: * I will be glad and rejoice in Thy mercy.

For Thou hast considered my trouble: * Thou hast saved my soul in adversity;

And hast not shut me up into the hand of the enemy: * Thou hast set my feet in a wide place.

Have mercy upon me, O Lord, for I am in trouble: * mine eye is consumed with grief, my soul, and my belly.

For my life is spent with grief, * and my years with sighing.

My strength faileth because of mine affliction, * and my bones are consumed.

I was a reproach among all mine enemies, and among my neighbours specially, * and a fear to mine acquaintance.

They that did see me without fled from me: * I am forgotten as a dead man out of mind.

I am like a broken vessel: * for I have heard the slander of many on every side:

When they took counsel together against me, * they devised to take away my life.

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[1] Ps. xxviii. 2.

[2] This verse was quoted by our Lord on the Cross, Luke xxiii. 46.

But I trusted in Thee, O Lord: * I said: Thou art my God, my lot is in Thine hand.

Deliver me from the hand of mine enemies, * and from them that persecute me.

Make Thy face to shine upon Thy servant, save me in Thy mercy: * let me not be ashamed, O Lord, for I have called upon Thee.

Let the wicked be ashamed and let them go down into the grave: * let the lying lips be put to silence;

Which speak grievous things proudly and contemptuously * against the righteous.

O how great is Thy goodness, O Lord, * which Thou hast laid up for them that fear Thee!

Which Thou hast wrought for them that trust in Thee, * before the sons of men!

Thou shalt hide them in the covert of Thy presence * from the troubling of men.

Thou shalt keep them secretly in Thy pavilion * from the strife of tongues.

Blessed be the Lord: * for He hath showed me His marvellous kindness in a strong city.

For I said in mine haste: * I am cut off from before Thine eyes.

Nevertheless Thou heardest the voice of my supplication, * when I cried unto Thee.

O love the Lord, all ye His Saints: * for the Lord loveth truthfulness, and will plentifully reward the proud doers.

Be of good courage and let your heart be strengthened, * all ye that hope in the Lord.

Psalm XXXI.

[Intituled "A didactic (?) poem of David."]

BLESSED are they whose transgressions are forgiven, * and whose sins are covered.

Blessed is the man unto whom the Lord imputeth not iniquity, * and in whose spirit there is no guile.

Because I kept silence, my bones waxed old, * while I groaned all the day long.

For day and night Thine hand was heavy upon me: * I turned in mine anguish while the thorn was fastened in me.[1]

I acknowledged my sin unto Thee: * and mine iniquity I hid not.

I said: I will confess against myself my transgression, unto the Lord: * and Thou forgavest the iniquity of my sin.[1]

For this shall every one that is godly pray unto Thee, * in a seasonable time.

Surely in the floods of great waters, * they shall not come nigh unto him.

Thou art mine hiding-place from the trouble that compasseth me: * O Thou That art my joy! deliver me from them that compass me round about.[1]

I will give thee understanding, and teach thee in the way which thou shalt go: * I will keep Mine eyes upon thee.

Be ye not as the horse and as the mule, * which have no understanding.

Whose mouths thou holdest fast with bit and bridle, * else they will not come unto thee.

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[1] SLH.

Many sorrows shall be to the wicked: * but he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous, * and shout for joy, all ye that are upright in heart.

Antiphon. [1] Deliver me in Thy righteousness.

Fourth Antiphon. Praise is comely.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

REJOICE in the LORD, O ye righteous: * praise is comely for the upright.

Praise the LORD with harp: * sing unto Him with the psaltery of ten strings.

Sing unto Him a new song: * play skilfully unto Him with a loud noise.

For the word of the LORD is right: * and all His works are done in truth.

He loveth mercy and judgment: * the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made, * and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap: * He layeth up the depths in storehouses.

Let all the earth fear the LORD: * let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done: * He commanded, and it was made.

The LORD bringeth the counsel of the heathen to nought: * He maketh the devices of the people of none effect, and setteth aside the counsel of princes.

But the counsel of the LORD standeth for ever, * the thoughts of His heart to all generations.

Blessed is the nation whose God is the LORD, * the people He hath chosen for His own inheritance.

The LORD looketh from heaven: * He beholdeth all the sons of men.

From the set place of His habitation * He looketh upon all the inhabitants of the earth.

He fashioneth the heart of every one of them: * He considereth all their works.

There is no king saved by the multitude of an host: * a mighty man is not delivered by much strength.

An horse is a vain thing for safety: * by his great strength he shall not escape.

Behold, the eyes of the LORD are upon them that fear Him, * and upon them that hope in His mercy.

To deliver their soul from death, * and to feed them in time of famine.

Our soul waiteth for the LORD: * for He is our help and our shield.

For our heart shall rejoice in Him: * because we have trusted in His holy Name.

Let Thy mercy, O LORD, be upon us, * according as we hope in Thee.

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

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[1] Ps. xxx. 2.

I WILL bless the LORD at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: * the humble shall hear thereof, and be glad.

O magnify the LORD with me: * and let us exalt His Name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O taste and see that the LORD is good: * blessed is the man that trusteth in Him.

O fear the LORD, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the LORD are upon the righteous: * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the LORD will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Antiphon. [1] Praise is comely for the upright.

Fifth Antiphon. Fight against them.

Psalm XXXIV.

[Intituled "Of David."]

DO me right, O LORD, against them that strive with me: * fight against them that fight against me.

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[1] Ps. xxxii. 1.

Take hold of arms and buckler : * and stand up for mine help.

Draw out also the spear, and stop the way against them that persecute me : * say unto my soul : I am thy salvation.

Let them be confounded and put to shame, * that seek after my soul.

Let them be turned backward and brought to confusion, * that devise mine hurt.

Let them be as dust before the wind : * and let the Angel of the LORD drive them.

Let their way be dark and slippery : * and let the Angel of the LORD chase them.

For without cause have they hidden for me the deadly trap of their net : * without cause have they digged a pit for my soul.

Let the snare come upon him at unawares, and let his net, that he hath hid, catch himself : * and into that very snare let him fall.

And my soul shall be joyful in the LORD : * it shall rejoice in His salvation.

All my bones shall say : * LORD, who is like unto Thee?

Who deliverest the poor from them that are too strong for him, * the poor and the needy from them that spoil him?

False witnesses did rise up, * they laid to my charge things that I knew not.

They rewarded me evil for good, * to put all men far off from me.

But as for me, when they were sick, * my clothing was sackcloth.

I humbled my soul with fasting : * and my prayer shall return into mine own bosom.

I behaved myself as though he had been my friend or brother : * I bowed down as one that mourneth and is heavy.

But against me they rejoiced and gathered themselves together : * slanders were collected against me, and I knew it not.

They disappeared, yet they ceased not; they assailed me, they laughed me bitterly to scorn : * they gnashed upon me with their teeth.

Lord, how long wilt Thou look on? * Rescue my soul from their destruction, my darling[1] from the lions.

I will give Thee thanks in the great congregation : * I will praise Thee among much people.

Let not them that are mine enemies wrongfully rejoice over me, * they that hate me without a cause and wink with the eye.

For they spoke to me peaceably : * but by their leasing they stirred up the land to anger against me, yea, they plotted against me.

Yea, they opened their mouth wide against me : * they said, Aha, Aha, our eyes have seen it.

This Thou hast seen, O LORD, keep not silence : * O Lord, be not far from me.

Stir up Thyself, and awake to my judgment, * unto my cause, my God and my Lord.

Judge me, O LORD my God, according to Thy righteousness, * and let them not rejoice over me.

Let them not say in their hearts : Aha, Aha, so would we have it; * neither let them say : We have swallowed him up.

Let them be ashamed and brought to confusion together, * that rejoice at mine hurt.

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[1] (Literally,) "mine only one."

Let them be clothed with shame and dishonour, * that magnify themselves against me.

Let them shout for joy and be glad, that favour my righteous cause: * and let them that have pleasure in the prosperity of His servant say continually, Let the LORD be magnified.

And my tongue shall speak of Thy righteousness; * of Thy praise, all the day long.

Psalm XXXV.

[Intituled "Of David, the servant of the LORD,"—and a farther superscription not now understood.]

THE wicked saith plainly in his own heart, that he will go on still in sin: * there is no fear of God before his eyes.

For he flattereth himself in his own eyes, * until his iniquity be found hateful.

The words of his mouth are iniquity and deceit: * he willeth not to understand, that he may do good.

He deviseth mischief upon his bed: * he setteth himself in every way that is not good, but he abhorreth not evil.

Thy mercy, O LORD, is in the heavens: * and Thy faithfulness reacheth unto the clouds.

Thy righteousness is like the mountains of God: * Thy judgments are a great deep.

O LORD, Thou preservest man and beast: * How excellent is Thy loving-kindness, O God!

And the children of men * shall put their trust under the shadow of Thy wings.

They shall be abundantly satisfied with the fatness of Thine house, * and Thou shalt make them drink of the river of Thy pleasures.

For with Thee is the fountain of life: * and in Thy light shall we see light.

O continue Thy loving-kindness unto them that know Thee, * and Thy righteousness to the upright in heart.

Let not the foot of pride come against me: * and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: * they are cast out, neither are they able to stand.

Antiphon. [1] Fight against them that fight against me.

Sixth Antiphon. Show.

Psalm XXXVI.

[Intituled "Of David." It is A B C Darian; the first, third, and fifth verses, and so on, begin with the corresponding letters of the alphabet.]

FRET not thyself because of the evil-doers: * neither be thou envious against the workers of iniquity.

For they shall soon dry up like the grass, * and wither quickly as the green herb.

Trust in the LORD, and do good: * and dwell in the land, and thou shalt be fed with the riches thereof.

Delight thyself in the LORD: * and He shall give thee the desires of thine heart.

Show thy way unto the LORD, trust also in Him: * and He shall bring it to pass.

And He shall bring forth thy

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[1] Ps. xxxiv. 1.

righteousness as the light, and thy judgment as the noon-day: * rest in the Lord, and make thy prayer unto Him.

Fret not thyself because of him that prospereth in his way, * because of the man that bringeth wicked devices to pass.

Cease from anger and forsake wrath: * fret not thyself to do evil.

For evil-doers shall be cut off: * but those that wait upon the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be: * yea, thou shalt search for his place, and thou shalt not find it.

[1] But the meek shall inherit the earth: * and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, * and gnasheth upon him with his teeth.

But the Lord shall laugh at him: * for He seeth that his day is coming.

The wicked have drawn out the sword, * they have bent their bow,

To cast down the poor and the needy, * to slay such as be upright of heart.

Their sword shall enter into their own hearts: * and their bow shall be broken.

A little that a righteous man hath * is better than great riches of the wicked.

For the arms of the wicked shall be broken; * but the Lord upholdeth the righteous.

The Lord knoweth the days of the undefiled: * and their inheritance shall be for ever.

They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied: * for the wicked shall perish.

Yea, the enemies of the Lord, no sooner than they be honourable and exalted, * shall pass away, yea, pass away like smoke.

The wicked borroweth and payeth not again: * but the righteous showeth mercy and giveth.

For such as bless him shall inherit the earth: * but they that curse him shall be cut off.

The steps of a [good] man are ordered by the Lord: * and He delighteth in his way.

Though he fall, he shall not be utterly cast down: * for the Lord upholdeth him with His hand.

I have been young, and now am old: * yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful and lendeth: * and his seed shall be blessed.

Depart from evil and do good: * and dwell for evermore.

For the Lord loveth judgment, and forsaketh not His saints: * they shall be preserved for ever.

The unrighteous shall be punished: * and the seed of the wicked shall be cut off.

But the righteous shall inherit the land: * and dwell therein for ever.

The mouth of the righteous speaketh wisdom, * and his tongue talketh judgment.

The law of his God is in his heart, * none of his steps shall slide.

The wicked watcheth the righteous, * and seeketh to slay him.

But the Lord will not leave him in his hands, * nor condemn him when he is judged.

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[1] Matth. v. 4 seems to be quoted from this.

Wait on the LORD and keep His way, and He shall exalt thee, to inherit the land: * when the wicked are cut off thou shalt see it.

I have seen the wicked in great power, * and exalted like a cedar in Lebanon.

And I passed by, and, lo, he was not: * and I sought him, and his place was not found.

Keep innocency, and look to the thing that is right: * for the peacemaker shall have a reward hereafter.

But the transgressors shall be cut off together: * the end of the wicked is destruction.

But the salvation of the righteous is of the LORD: * and He is their strength in the time of trouble.

And the LORD shall help them, and deliver them: * He shall deliver them from the wicked, and save them, because they trust in Him.

Psalm XXXVII.

[Intituled "A Psalm of David." It has a further superscription of (now) unknown meaning. The Vulgate and the LXX. connect it with the Sabbath.]

O LORD, rebuke me not in Thy wrath, * neither chasten me in Thine hot displeasure.

For Thine arrows stick fast in me: * and Thou hast laid Thine hand heavily upon me.

There is no soundness in my flesh, because of Thine anger: * neither is there any rest in my bones because of my sins.

For mine iniquities are gone over mine head: * and as an heavy burthen they are too heavy for me.

My wounds stink and are corrupt, * because of my foolishness.

I am troubled and bowed down exceedingly: * I go mourning all the day long.

For my loins are filled with a loathsome disease: * and there is no soundness in my flesh.

I am feeble and sore broken: * I groan aloud by reason of the disquietness of mine heart.

Lord, all my desire is before Thee: * and my groaning is not hid from Thee.

Mine heart panteth, my strength faileth me: * as for the light of mine eyes, it also is gone from me.

My friends and my neighbours * draw near, and stand over against me.

And they that are nearest to me stand afar off: * they also that sought after my life have used violence against me.

And they that seek mine hurt have spoken mischievous things, * and imagined falsehoods all the day long.

But I, as a deaf man, hear not, * and as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, * and in whose mouth are no reproofs.

For in Thee, O LORD, do I hope: * Thou wilt hear me, O Lord my God!

For I said: Let not mine enemies rejoice over me: * when my feet slip they magnify themselves against me.

For I am ready for the scourges: * and my sorrow is continually before me.

For I will declare mine iniquity, * and think upon my sin.

But mine enemies are lively, and

they are strengthened against me: * and they that hate me wrongfully are many.

They that render evil for good speak against me, * because I have followed goodness.

Forsake me not, O LORD my God: * be not far from me.

Make haste to help me, * O Lord God of my salvation!

Antiphon. [1] Show thy way unto the LORD.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [2] Out of Zion, the Perfection of beauty,

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [3] Thy mercy, O LORD, is in the heavens.

Answer. And thy faithfulness reacheth unto the clouds.

In Lent.

Verse. [4] He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. [5] O God, deliver my soul from the sword.

Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.

Answer. Who hung for us upon the tree, Alleluia.

The rest is the same as the First Nocturn of the preceding Sunday, only the Lessons and sometimes the Responsories are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Monday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given. Then the Psalms and Antiphons of the week-day, as given above. Then is said a Verse and Answer as follow:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. O ye saints and righteous, rejoice in the Lord, Alleluia.

Answer. [6] God hath chosen you for His own inheritance. Alleluia.

In the Simple Office for one Martyr (out of Paschal time).

Verse. [7] Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thine hands.

In the Simple Office for many Martyrs (out of Paschal time).

Verse. [8] Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

In the Simple Office for Confessors (whether Bishops or not).

Verse. [9] The Lord loved him and beautified him.

[*In Paschal time, add* Alleluia.]

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[1] Ps. xxxvi. 5.
[2] Ps. xlix. 2, 3.
[3] Ps. xxxv. 6.
[4] Ps. xc. 3.
[5] Ps. xxi. 21.
[6] Ps. xxxii. 12.
[7] Ps. viii. 6, 7.
[8] Ps. xxxi. 11.
[9] Ecclus. xlv. 9.

Answer. And clothed him with a robe of glory.

[*In Paschal time, add* Alleluia.]

In the Simple Office for one Holy Woman, of any class.

Verse. [1] In thy comeliness and thy beauty.

[*In Paschal time, add* Alleluia.]

Answer. Go forward, fare prosperously and reign.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the service, are taken from the First Nocturn of the Office Common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4, *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4, *of the general Rubrics. Thus :—*

The Lord's Prayer is said :

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution :

GRACIOUSLY hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us : Who livest and reignest with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says :

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

May the Eternal Father bless us
With an everlasting blessing.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or on a Simple Feast either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three from Scripture read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, the first Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says :

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May the Son the Sole-begotten
In His mercy bless and help us.

Answer. Amen.

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[1] Ps. xliv. 5.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* she *or* they) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from Scripture or from an Homily, or on a Simple Feast either the Second and Third Lessons from Scripture read together as one, or if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the grace of God the Spirit
All our heart and mind enlighten.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He That is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or on Simple Feasts the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Monday at Lauds.

THE SECOND DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows :

Antiphon. Have mercy.

If this Antiphon be used, the Psalm begins with the words, "Upon me, O God."

Psalm L.

[This Psalm has a musical (?) superscription, and the title then proceeds, "A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)]

HAVE mercy upon me, O God, * after Thy great mercy :

And according to the multitude of Thy tender mercies * blot out my transgressions.

Wash me thoroughly from mine iniquity : * and cleanse me from my sin.

For I acknowledge my transgression : * and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done evil in Thy sight : * that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

For behold, I was shapen in iniquity : * and in sin did my mother conceive me.

For behold Thou desirest truth : * the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean : * wash me, and I shall be whiter than snow.

Make me to hear joy and gladness : * that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins : * and blot out all mine iniquities.

Create in me a clean heart, O God : * and renew a right spirit within me.

Cast me not away from Thy presence : * and take not Thine holy Spirit from me.

Restore unto me the joy of Thy salvation : * and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways : * and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation : * and my tongue shall sing aloud [1] of Thy righteousness.

O LORD, open Thou my lips, *

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[1] So the Hebrew, the LXX., and all the versions, including Doway, but the Latin text has the curious mistake of *exultabit* for *exaltabit*.

and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: * Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: * a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: * to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: * then shall they offer bullocks upon Thine altar.

Antiphon. Have mercy upon me, O God.

Second Antiphon. Consider.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O Lord, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O Lord, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The Lord abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O Lord, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O Lord, Thou hast compassed us * with Thy favour as with a shield.

Antiphon. Consider my supplication, O Lord.

Third Antiphon. O God, Thou art my God.

If this Antiphon is used, the Psalm begins with the words, "Early will I seek Thee."

Psalms LXII., LXVI.

O God, Thou art my God, &c. (*p.* 23).

Antiphon. O God, Thou art my God, early will I seek Thee.

Fourth Antiphon. Thine anger is turned away.

The Song of Isaiah the Prophet.

[Isa. xii. 1. The description of the restoration of Israël in Isa. xi. (Second Sunday in Advent) is continued to the end of that Chapter, and this Song is then introduced by the words, "And in that day thou shalt say:—"]

O LORD, I will praise Thee, though Thou wast angry with me, * Thine anger is turned away, and Thou comfortest me.

Behold, God is my salvation: * I will trust and not be afraid:

For the Lord is my strength and my song: * He also is become my salvation.

Therefore with joy shall ye draw water out of the wells of the Saviour: * and in that day shall ye say: Praise the Lord and call upon His Name!

Declare His doings among the people, * tell them that His Name is exalted.

Sing unto the Lord, for He hath done glorious things: * make ye this known in all the earth.

Cry aloud and shout, thou inhabitant of Zion: * for great is the Holy One of Israël in the midst of thee!

Antiphon. Thine anger is turned away, and Thou comfortest me.

Fifth Antiphon. Praise ye.

If this Antiphon be used, the Psalm begins with the words "the Lord from the heavens."

Psalms CXLVIII., CXLIX., CL.

Praise ye the Lord from the heavens, &c. (*pp.* 25, 26).

Antiphon. Praise ye the Lord from the heavens.

From Advent Sunday till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost special Chapters are given. At other times the following is said on all week-days observed as such.

Chapter. (Rom. xiii. 12.)

THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light: let us walk honestly as in the day.

Hymn.[1]

OF the Father Effluence bright,
Out of Light evolving light,
Light from Light, unfailing Ray,
Day creative of the day.

Truest Sun, upon us stream
With Thy calm perpetual beam,
In the Spirit's still sunshine
Making sense and thought divine.

Seek we too the Father's face,
Father of almighty grace,
And of majesty excelling,
Who can purge our tainted dwelling;

Who can aid us, who can break
Teeth of envious foes, and make
Hours of loss and pain succeed,
Guiding safe each duteous deed.

And, infusing self-control,
Fragrant chastity of soul,
Faith's keen flame to soar on high,
Incorrupt simplicity.

Christ Himself for food be given,
Faith become the cup of heaven,
Out of which the joy is quaff'd
Of the Spirit's sobering draught.

With that joy replenishèd
Morn shall glow with modest red,
Noon with beaming face be bright,
Eve be soft without twilight.

It has dawned:—upon our way,
Father, in Thy Word, this day,
In Thy Father, Word Divine,
From Thy cloudy pillar shine.

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[1] Another hymn of the Ambrosian school, slightly altered. Translation by the late Card. Newman.

To the Father and the Son,
And the Spirit, Three and One,
As of old, and as in heaven,
Now and here be glory given.
Amen.

Verse. [1] Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Blessed * be the Lord God of Israël.

After the repetition of the Antiphon after the Song of Zacharias, on the week-days of Advent and Lent, the Ember Days, and all Vigils which are fasts except Christmas Eve and the Eve and Ember Days of Pentecost, all kneel down, and the following prayers called the Preces are said:

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

Then the Lord's Prayer is said aloud.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation;

Answer. But deliver us from evil.

Verse. [2] I said: LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. [3] Return, O LORD, how long?

Answer. And let it repent Thee concerning Thy servants.

Verse. [4] Let Thy mercy, O LORD, be upon us.

Answer. According as we hope in Thee.

Verse. [5] Let Thy priests be clothed with righteousness.

Answer. And let Thy saints shout for joy.

Verse. [6] O LORD, save the King.

Answer. And hear us in the day when we call upon Thee.

Verse. [7] O LORD, save Thy people, and bless Thine inheritance.

Answer. And govern them, and lift them up for ever.

Verse. [8] Remember Thy congregation.

Answer. Which Thou hast purchased of old.

Verse. [9] Peace be within thy walls.

Answer. And prosperity within thy palaces.

Verse. Let us pray for the faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. [10] O Thou my God, save Thy servants that trust in Thee.

Verse. Let us pray for the sorrowful and the captives.

Answer. [11] Redeem them, O God of Israël, out of all their troubles.

Verse. [12] O Lord, send them help from the sanctuary.

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[1] Ps. lxxxix. 14.
[2] Ps. xl. 5.
[3] Ps. lxxxix. 13.
[4] Ps. xxxii. 22.
[5] Ps. cxxxi. 9.
[6] Ps. xix. 10. This verse never varies, whatever the form of government.
[7] Ps. xxvii. 9.
[8] Ps. lxxiii. 2.
[9] Ps. cxxi. 7.
[10] Ps. lxxxv. 2.
[11] Ps. xxiv. 22.
[12] Ps. xix. 3.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Verse. [1] Turn us again, O LORD God of hosts!

Answer. And cause Thy face to shine, and we shall be saved.

Verse. [2] Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer of the Day.

All proceeds to the end of the service as on Sunday, except that when Suffrages are said, the following is said before the Commemoration of the Blessed Virgin Mary.

Commemoration of the Cross.

Antiphon. Through Thy Cross's holy sign, JESUS, guard this soul of mine, from my ghostly enemy.

Verse. [3] Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises unto Thy Name, O Lord!

Let us pray.

O LORD, we beseech Thee, keep us in continual peace, whom it hath pleased Thee to redeem by the tree of the Holy Cross.

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[1] Ps. lxxix. 20.

[2] Ps. xliii. 26.

[3] Ps. lxv. 4.

Tuesday at Mattins.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. Let us make a joyful noise to * the God of our salvation.

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Tuesday in Lent, and from the Octave of Pentecost till Advent. The Hymns for the other Seasons are given in the proper Office of the Seasons.

HYMN.[1]

O GOD from God, and Light from Light,
Who art Thyself the Day,
Our chants shall break the clouds of night;
Be with us while we pray.

Chase Thou the gloom that haunts the mind,
The thronging shades of hell,
The sloth and drowsiness that bind
The senses with a spell.

Lord, to their sins indulgent be,
Who, in this hour forlorn,
By faith in what they do not see,
With songs prevent the morn.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. That I sin not.

In Paschal time there is only one Antiphon to the whole Nocturn, Alleluia.

Psalm XXXVIII.

[Intituled "A Psalm of David," with a farther notice of meaning now uncertain. It is addressed to Jeduthun, concerning whom it is said, in 1 Par. (Chron.) xvi. 42, that David appointed, along with the Priests who officiated before the Ark, "Heman and Jeduthun, and the rest that were chosen, who are expressed by name, to give thanks to the LORD, because His mercy endureth for ever. And with them Heman and Jeduthun, with trumpets and cymbals, for those that should make a sound, and with musical instruments of God." The Targum says that it was to be used by Jeduthun for his watch in the Sanctuary.]

I SAID: I will take heed unto my ways, * that I sin not with my tongue.

I kept a watch upon my mouth, * while the wicked stood up against me.

I was dumb, and humbled myself, I held my peace even from good:

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[1] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

* and my sorrow was stirred up afresh.

Mine heart was hot within me: * and while I was musing the fire kindled.

I spake with my tongue: * LORD, make me to know mine end;

And the measure of my days what it is; * that I may know how frail I am.

Behold, Thou hast made my days as a span: * and mine age is as nothing before Thee.

Verily every man living * is altogether vanity.[1]

Surely every man flitteth by like a shade: * he is disquieted also in vain.

He heapeth up riches, * and knoweth not who shall gather them.

And now for what wait I? Is it not for the Lord? * and mine hope is with Thee.

Deliver me from all my transgressions: * Thou hast given me for a reproach unto the foolish.

I was dumb and opened not my mouth, because Thou didst it: * remove Thy strokes away from me.

I am consumed by the blow of Thine hand: * Thou, with rebukes dost correct man for iniquity.

And Thou makest his beauty to consume away like a spider's web: * surely every man is disquieted in vain.[1]

Hear my prayer, O LORD, and my cry: * give ear unto my tears.

Hold not Thy peace: for I am a stranger with Thee, and a sojourner, * as all my fathers were.

O spare me, that I may recover strength, before I go hence, * and be no more.

Psalm XXXIX.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

I WAITED patiently for the LORD, * and He inclined unto me,

And heard my cry: * He brought me up also out of an horrible pit, and out of the miry clay.

And set my feet upon a rock; * and ordered my goings.

And He hath put a new song in my mouth, * even praise unto our God.

Many shall see it, and fear, * and shall trust in the LORD.

Blessed is that man whose trust is the Name of the LORD: * and who respecteth not pride and lying vanities.

Many, O LORD my God, are Thy wonderful works which Thou hast done: * and in Thy thoughts there is none like unto Thee.

If I would declare and speak of them, * they are more than can be numbered.

Sacrifice and offering Thou hast not desired; * but mine ears hast Thou opened.

Burnt-offering and sin-offering hast Thou not required: * then said I: Lo, I come.

In the beginning of the book it is written of me that I should fulfil Thy will: * O my God, I delight to do it, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

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[1] SLH

I have not hidden Thy righteousness within mine heart: * I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy loving-kindness, and Thy truth * from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: * let Thy loving-kindness and Thy truth continually preserve me.

For countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine heart faileth me.

Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Let them be ashamed and confounded together that seek after my soul, * to destroy it.

Let them be driven backward, and put to shame, * that wish me evil.

Let them quickly bear their shame, * that say unto me: Aha, Aha.

Let all those that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation say continually: The LORD be magnified.

But I am poor and needy: * the Lord thinketh upon me.

Thou art mine Helper and my Deliverer: * make no tarrying, O God.

Antiphon. [1] That I sin not with my tongue.

Second Antiphon. Heal.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * the LORD will deliver him in time of trouble.

The LORD preserve him, and quicken him, and make him to be blessed upon the earth: * and deliver him not unto the will of his enemies!

The LORD strengthen him upon his bed of suffering! * Thou hast made all his bed in his sickness.

As for me, I said: LORD, be merciful unto me: * heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me: * When shall he die, and his name perish?

If he came to see me he spake vanity: * his heart gathereth iniquity to itself.

He went out, * and told it.

All they that hate me whispered together against me: * against me did they devise mine hurt.

They plotted together to do me evil: * Now that he lieth, surely he shall rise up no more.

Yea, mine own familiar friend in whom I trusted, * who did eat of my bread, hath lifted up his heel against me.[2]

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in me: * because mine enemy cannot triumph over me.

But as for me, Thou upholdest

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[1] Ps. xxxviii. 2.

[2] Quoted by our Lord. John xiii. 18.

me, because of mine innocence: * and settest me before Thy face for ever.

Blessed be the LORD God of Israël from everlasting, and to everlasting. * Amen, Amen.[1]

Psalm XLI.

[This Psalm has a superscription, the meaning of which is not now certain, but which seems in part to imply that it was a didactic poem written to be sung by the choir of the Korahites, a family of Levites and singers in the time of David.]

AS the hart panteth after the water-brooks: * so panteth my soul after Thee, O God!

My soul is athirst for God, for the mighty God, for the living God: * when shall I come and appear before God?

My tears have been my meat day and night, * while they daily say unto me: Where is thy God?

When I remember these things, I pour out my soul in me: * for I will go unto the place of the wondrous Tabernacle, even unto the house of God.

With the voice of joy and praise, * the noise of a multitude that keep holiday.

Why art thou cast down, O my soul, * and why art thou disquieted in me?

Hope thou in God, for I shall yet praise Him, * the Health of my countenance and my God.

My soul is cast down within me: * therefore will I remember Thee from the land of Jordan, and from the mountains of Hermon,[2] from the Little Hill.[3]

Deep calleth unto deep, * at the noise of Thy waterspouts.

All Thy waves and Thy billows * are gone over me.

The LORD hath commanded [the praise of] His loving-kindness in the day-time, * and in the night His song.

Mine shall it be to pray unto the God of my life. * I will say unto God: Thou art my refuge.

Why hast Thou forgotten me? * and why go I mourning, while the enemy oppresseth me?

While my bones are broken, * they that trouble me, even mine enemies, reproach me;

While they say daily unto me: Where is thy God? * Why art thou cast down, O my soul, and why art thou disquieted within me?

Hope thou in God, for I shall yet praise Him: * the Health of my countenance and my God.

Antiphon. [4] Heal my soul, O Lord, for I have sinned against Thee.

Third Antiphon. Mine heart.

Psalm XLIII.

[This Psalm has the same uncertain [? musical] superscription as some others, and the Targum farther ascribes its authorship to David.]

WE have heard with our ears, O God: * our fathers have told us,

What work Thou didst in their days, * and in the times of old.

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[1] With this Psalm ends the first of the five books into which the Psalter is divided.

[2] A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

[3] Or rather, the hill Mizar (viz. the Little), proper name of a mountain on the eastern ridge of Lebanon. May it not be that the Korahites were among the Levitical families which had cities in the north and north-east districts?

[4] Ps. xl. 5.

Thine hand scattered the heathen, and planted them: * Thou didst afflict the people and cast them out.

For they got not the land in possession by their own sword: * neither did their own arm save them.

But Thy right hand, and Thine arm, and the light of Thy countenance: * because Thou hadst a favour unto them.

Thou art my King and my God: * Who commandest victories for Jacob!

Through Thee shall our horn toss our enemies: * through Thy Name will we tread them under that rise up against us.

For I will not trust in my bow: * neither shall my sword save me.

For Thou hast saved us from them that afflicted us, * and hast put to shame them that hated us.

In God will we glory all the day long, * and will praise Thy Name for ever.[1]

But now Thou hast cast off and put us to shame: * and Thou, O God, wilt not go forth with our armies.

Thou hast turned us back behind our enemies: * and they that hate us take spoil for themselves.

Thou hast given us like sheep appointed for meat, * and hast scattered us among the heathen.

Thou hast sold Thy people for nought, * and hast not increased Thy wealth by their price.

Thou makest us a reproach to our neighbours, * a scorn and a derision to them that are round about us.

Thou makest us a by-word among the heathen, * a shaking of the head among the peoples.

My confusion is all day long before me, * and the shame of my face hath covered me,

For the voice of him that reproacheth and blasphemeth, * by reason of the enemy and avenger.

All this is come upon us, yet have we not forgotten Thee: * neither have we dealt falsely in Thy covenant.

Our heart also is not turned back: * neither have our steps strayed from Thy way;

Though Thou hast sore broken us in the place of affliction, * and the shadow of death hath covered us.

If we have forgotten the Name of our God, * or stretched out our hands to a strange god;

Shall not God search this out? * for He knoweth the secrets of the heart.

Yea, for Thy sake are we killed all the day long: * we are counted as sheep for the slaughter.

Awake, why sleepest Thou, O Lord? * arise, and cast us not off for ever.

Wherefore hidest Thou Thy face, * and forgettest our affliction and our oppression?

For our soul is bowed down to the dust: * our belly cleaveth unto the earth.

Arise, O Lord, help us: * and redeem us for Thy Name's sake.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

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[1] SLH.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp—(the people shall fall under thee)—* into the heart of the King's enemies.

[1] Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house:

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[2] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the king: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Antiphon. [3] Mine heart is overflowing with a good matter.

Fourth Antiphon. Our help.

Psalm XLV.

[This Psalm has a superscription of uncertain meaning, but of which part seems to imply that it was to be sung by treble voices, from the choir of the Korahite family. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

GOD is our refuge and strength, * our help in trouble, which is come upon us exceedingly.

Therefore will we not fear, though the earth be removed, * and though the mountains be carried into the midst of the sea;

Though the waters thereof roar

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[1] So are these words translated in Heb. i. 8, 9.

[2] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

[3] Ps. xliv. 2.

and be troubled; * though the mountains shake with the swelling thereof.[1]

[There is] a river, the streams whereof make glad the city of God: * the Most High hath hallowed His Tabernacle.

God is in the midst of her, she shall not be moved: * God shall help her right early.

The heathen raged, and the kingdoms were moved: * He uttered His voice, the earth melted.

The LORD of hosts is with us: * the God of Jacob is our refuge.[1]

Come and behold the works of the LORD, what wonders He hath wrought in the earth; * He maketh wars to cease unto the end of the earth.

He breaketh the bow and cutteth the weapons in sunder: * and burneth the shields in the fire.

Be still, and know that I am God: * I will be exalted among the heathen, and I will be exalted in the earth.

The LORD of hosts is with us: * the God of Jacob is our refuge.[1]

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

O CLAP your hands, all ye people: * shout unto God with the voice of triumph.

For the LORD Most High is terrible: * He is a great King over all the earth.

He hath subdued the people under us, * and the nations under our feet.

He hath chosen His own inheritance for us, * the excellency of Jacob, whom He loved.[1]

God is gone up with a shout, * and the LORD with the sound of a trumpet.

Sing praises to our God, sing praises: * sing praises unto our King, sing praises.

For God is the King of all the earth: * sing ye praises with understanding.

God reigneth over the heathen: * God sitteth upon the throne of His holiness.

The princes of the people are gathered together with the God of Abraham: * for the mighty ones of the earth are greatly exalted.

Antiphon. [2] Our help in trouble.

Fifth Antiphon. Great is the LORD.

If this Antiphon be used the Psalm begins with the words, "And greatly to be praised."

Psalm XLVII.

[Intituled "A Song. A Psalm of the sons of Korah." The Vulgate and the LXX. assign it to the second day of the week.]

GREAT is the LORD, and greatly to be praised * in the city of our God, in the mountain of His holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, * on the sides of the north, the city of the great King.

God is known in her palaces * for a refuge.

For, lo, the kings were assembled: * they passed by together.

They saw, and so they marvelled;

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[1] SLH.

[2] Ps. xlv. 2.

they were troubled, they hasted away: * fear took hold upon them

There, pain, as of a woman in travail. * Thou shalt break the ships of Tarshish[1] with a mighty wind.

As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: * God hath established her for ever.[2]

We have received Thy loving-kindness, O God, * in the midst of Thy temple.

According to Thy Name, O God, so is Thy praise unto the ends of the earth: * Thy right hand is full of righteousness.

Let mount Zion rejoice, and let the daughters of Judah be glad, * because of Thy judgments, O Lord.

Walk about Zion, and go round about her: * tell the towers thereof.

Mark ye well her bulwarks: * and consider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever: * He shall be our guide for ever.

Psalm XLVIII.

[This Psalm has the same title as Ps. xlvi.]

HEAR this, all ye people: * give ear, all ye inhabitants of the world;

Both low and high: * rich and poor together.

My mouth shall speak of wisdom: * and the meditation of my heart shall be of understanding.

I will incline mine ear to a parable: * I will open my saying upon the harp.

Wherefore should I fear in the day of evil? * The iniquity of them that dog mine heels shall compass me about,—

They that trust in their own strength, * and boast themselves in the multitude of their riches.

Can a man redeem, redeem his brother? * He cannot give to God a ransom for himself—

Nor yet a redemption for his own soul, * if he should work for ever, and live even unto the end.

Nay, though he should not see destruction, when he beholdeth wise men die — * likewise the fool and the brutish person perish,

And leave their wealth to others: * and their grave shall be their house for ever—

Even their dwelling-place to all generations: * they called their lands after their own names.

For man, having been created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

This their way is a stumbling-block for themselves: * yet their posterity will approve their sayings.[2]

Like sheep they are laid in the grave: * death will pasture them.

And the upright shall have dominion over them in the morning: * and the beauty of their strength shall waste away in the grave.

But God will redeem my soul from the power of the grave, * when He shall receive me.[2]

Be not thou afraid when one is made rich, * and when the glory of his house is increased.

For when he dieth he shall carry

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[1] A very flourishing colony and emporium of the Phœnicians in Spain.

[2] SLH.

nothing away, * his glory shall not descend with him.

Though while he lived he blessed his soul; * and praised thee when thou didst well to him.

He shall go to the generation of his fathers: * and shall never see light.

Man, having been created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

Antiphon. [1]Great is the LORD, and greatly to be praised.

Sixth Antiphon. The God of gods.

If this Antiphon be used, the Psalm begins with the words, "Even the LORD."

Psalm XLIX.

[Intituled "A Psalm of Asaph." This Asaph was a Levite, chief of the singers appointed by David. 1 Par. (Chron.) xvi. 4. "And he (David) appointed certain of the Levites to minister before the Ark of the LORD, and to record, and to thank and praise the LORD God of Israël. Asaph the chief, and next to him Zachariah, Jeiel, Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals."]

THE God of gods, even the LORD, hath spoken, * and called the earth,

From the rising of the sun unto the going down thereof. * Out of Zion, the Perfection of beauty,

God shall come manifestly, * even our God, and shall not keep silence.

A fire shall devour before Him: * and it shall be very tempestuous round about Him.

He shall call to the heavens from above, * and to the earth, that He may judge His people.

Gather His saints together unto Him, * those that have made a covenant with Him by sacrifice.

And the heavens shall declare His righteousness: * for God is Judge Himself.[2]

Hear, O My people, and I will speak; O Israël, and I will testify against thee; * I am God, even thy God.

I will not reprove thee for thy sacrifices: * for thy burnt-offerings are continually before Me.

I will take no bullock out of thine house, * nor he-goats out of thy folds.

For every beast of the forest is Mine, * the cattle and the bulls upon the mountains.

I know all the birds of the sky: * and the beauty of the field is Mine.

If I were hungry, I would not tell thee: * for the earth is Mine, and the fulness thereof.

Will I eat the flesh of bulls, * or drink the blood of goats?

Offer unto God the sacrifice of praise: * and pay thy vows unto the Most High:

And call upon Me in the day of trouble: * I will deliver thee, and thou shalt glorify Me.

But unto the wicked, God saith: * What hast thou to do to declare My statutes, that thou shouldest take My covenant in thy mouth?

Seeing thou hatest instruction, * and castest My words behind thee?

When thou sawest a thief then thou tookest pleasure in him: * and hast been partaker with adulterers.

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[1] Ps. xlvii. 2.

[2] SLH.

Thy mouth aboundeth with evil: * and thy tongue frameth deceit.

Thou satest and spakest against thy brother, and slanderedst thine own mother's son: * these things hast thou done, and I kept silence.

Thou thoughtest wickedly that I was such an one as thyself: * I will reprove thee, and set them in order before thine eyes.

Consider ye this, ye that forget God: * lest He tear you in pieces, and there be none to deliver.

The sacrifice of praise shall honour Me: * and there is the path wherein I will show unto him the salvation of God.

Psalm LI.

[After another uncertain superscription, the title of this Psalm proceeds:—"[A Psalm] of David, when Doeg the Edomite came and told Saul, and said unto him: David is come to the house of Ahimelech." The circumstances may be read in I Kings (Sam.) xxii. (Saturday, fourth week after Pentecost). After Doeg told Saul, the latter sent for Ahimelech and the other Priests, and ordered them to execution. "But the servants of the king would not put forth their hand to fall upon the Priests of the LORD. And the king said to Doeg: Turn thou, and fall upon the Priests. And Doeg the Edomite turned and fell upon the Priests, and slew on that day four-score and five persons that did wear a linen ephod." The inhabitants of the Priestly city of Nob were also brutally massacred. One of the sons of Ahimelech escaped and told David.]

WHY boastest thou thyself in mischief, * O thou that art mighty in iniquity?

Thy tongue deviseth unrighteousness all the day long: * like a sharp razor hast thou wrought treachery.

Thou lovest evil more than good; * iniquity rather than to speak of uprightness.[1]

Thou lovest all deadly words, * O thou deceitful tongue!

Therefore God shall destroy thee for ever: * He shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.[1]

The righteous shall see it, and fear, and shall laugh at him, and say: * Lo, this is the man that made not God his strength;

But trusted in the abundance of his riches: * and hardened himself in his wickedness.

But I am like a fruitful olive-tree in the house of God, * I trust in the mercy of God for ever and ever.

I will praise Thee for ever, because Thou hast done it: * and I will wait on Thy name, for it is good before Thy saints.

Antiphon. [2] The God of gods, even the LORD, hath spoken.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. [3] Offer unto God the sacrifice of praise.

Answer. And pay thy vows unto the Most High.

In Lent.

Verse. He shall cover thee with His wings.

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[1] SLH.

[2] Ps. xlix. I.

[3] Ps. xlix. 14.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. O Lord, save me from the lion's mouth.
Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. The Lord is risen indeed, Alleluia.
Answer. And hath appeared unto Simon, Alleluia.

The rest is the same as the Second Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Tuesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given.

Then the Psalms and Antiphons of the Week-day, as given above. Then is said a Verse and Answer as follows:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia.
Answer. Even unto everlasting. Alleluia.

In the Simple Office for one Martyr (out of Paschal time).

Verse. [1] Thou hast set a crown, O Lord, of precious stones.
Answer. Upon his head.

In the Simple Office for many Martyrs (out of Paschal time).

Verse. [2] Let the righteous rejoice before God.
Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. [3] The Lord chose him for a priest unto Himself.

[*In Paschal time, add* Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[*In Paschal time, add* Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. [4] The mouth of the righteous shall speak wisdom.

[*In Paschal time, add* Alleluia.]

Answer. And his tongue talk of judgment.

[*In Paschal time, add* Alleluia.]

For one Holy Woman, of whatever kind.

Verse. [5] God shall give her the help of His countenance.

[*In Paschal time, add* Alleluia.]

Answer. God is in the midst of her, she shall not be moved.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Second Nocturn of the Office common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4 *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4 *of the general Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

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[1] Ps. xx. 4.
[2] Ps. lxvii. 4.
[3] Cf. Ecclus. xlv. 16, 27.
[4] Ps. xxxvi. 30.
[5] Ps. xlv. 6 (Alexandrian version).

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

MAY His loving kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

God the Father the Almighty
Show on us His grace and mercy.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the Second Nocturn of the preceding Sunday. On a Simple Feast, it is the first Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May Christ to all His people give
For ever in His sight to live.

Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.

Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He that is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time save Rogation Monday is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Tuesday at Lauds.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. O Lord.

Psalm L.

Have mercy upon me, &c. (*p.* 87).

Antiphon. O Lord, blot out my transgressions.

Second Antiphon. The health.

Psalm XLII.

[The Vulgate and the LXX. ascribe this Psalm "to David."]

JUDGE me, O God, and plead my cause against an ungodly nation: * O deliver me from the unjust and deceitful man.

For Thou, O God, art my strength: * why dost Thou cast me off? and why go I mourning, because of the oppression of the enemy?

O send out Thy light and Thy truth: * let them lead me and bring me unto Thine holy hill, and unto Thy tabernacles!

Then will I go unto the Altar of God, * unto God, the Gladdener of my youth!

Upon the harp will I praise Thee, O God, my God! * why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God: for I will still praise Him, * Who is the health of my countenance, and my God.

Antiphon. The health of my countenance, and my God.

Third Antiphon. Early.

Psalms LXII., LXVI.

O God, Thou art my God, &c. (*p.* 23).

Antiphon. Early will I seek Thee, O God.

Fourth Antiphon. Save us.

THE SONG OF HEZEKIAH, KING OF JUDAH. (Isa. xxxviii. 10.)

[Intituled "The writing of Hezekiah, King of Judah, when he had been sick, and was recovered of his sickness." The history will be found in 4 (2) Kings xx. (11th Sunday after Pentecost).]

I SAID, In the midst of my days, * I shall go to the gates of the grave:

I looked for the rest of my years. * I said, I shall not see the

LORD my God[1] in the land of the living:

I shall behold man no more, * with the dwellers in the land of rest.

Mine age is departed, and is rolled up from me, * as a shepherd's tent:

My life is cut off as by a weaver: my web was scarce begun when He cut me off: * from day even to night wilt Thou make an end of me.

I thought I might live till morning: * as a lion, so doth He break all my bones:

From day even to night wilt Thou make an end of me. * Like a swallow's fledgling so did I twitter, I did coo as a dove:

Mine eyes fail, * with looking upward.

O LORD, I am seized, undertake for me. * What shall I say, or what will He answer me, seeing that He Himself hath done it?

I will call to remembrance before Thee all my years * in the bitterness of my soul.

O Lord, if by these things men live, and in such things is the life of my spirit, so mayest Thou chasten me, and make me to live. * Behold, mine anguish is [turned] into peace:

But Thou hast delivered my soul from destruction: * Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee: * they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day: * the father to the children shall make known Thy truth.

O LORD, save me: * and we will sing our songs all the days of our life in the house of the LORD.

Antiphon. Save us all the days of our life, O Lord.

Fifth Antiphon. Praise ye the LORD.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c. (*pp.* 25, 26).

Antiphon. Praise ye the LORD from the heavens, all His Angels.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c. (*as on Monday*, *p.* 89).

HYMN.[2]

DAY'S herald bird
  At length is heard,
Telling its morning torch is lit,
  And small and still
  Christ's accents thrill
Within the heart, rekindling it.

  Away, He cries,
  With languid eyes,
And sickly slumbers profitless!
  I am at hand,
  As watchers stand,
In awe, and truth, and holiness.

  He will appear,
  The hearts to cheer
Of suppliants pale and abstinent;
  Who cannot sleep
  Because they weep
With holy grief and violent.

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[1] "My God" is not in the Hebrew, but the Divine Name is repeated.

[2] Author of original, Aurelius Prudentius Clemens: *b.* 348 A.D., *d.* after 405 A.D. Translation by the late Card. Newman.

Keep us awake,
The fetters break,
Jesu! which night has forged for us;
Yea, melt the night
To sinless light,
Till all is bright and glorious.

To Father, Son,
And Spirit, one,
To the Most Holy Trinity,
All praise be given
In earth and heaven,
Now, as of old, and endlessly. Amen.

Verse. [1] Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. The Lord hath raised up * an horn of salvation for us, in the house of His servant David.

Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

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[1] Ps. lxxxix. 14.

Wednesday at Mattins.

THE FOURTH DAY OF THE WEEK.

All as on Sunday except as otherwise given here.

Invitatory. In Thy hand, O Lord, * are the inmost depths of the earth.

HYMN.[1]

WHO madest all and dost control,
Lord, with Thy touch divine,
Cast out the slumbers of the soul,
The rest that is not Thine.

Look down, Eternal Holiness,
And wash the sins away
Of those, who, rising to confess,
Outstrip the lingering day.

Our hearts and hands by night, O Lord,
We lift them in our need;
As holy Psalmists give the word,
And holy Paul the deed.

Each sin to Thee of years gone by,
Each hidden stain lies bare;
We shrink not from Thine awful eye,
But pray that Thou wouldst spare.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place. Amen.

Only one Nocturn is said.

Antiphon. God bringeth back.

In Paschal time only one Antiphon is said to the whole Nocturn. Alleluia.

Psalm LII.

[Intituled "of David," with a further superscription, perhaps musical, but of a (now) uncertain meaning. The Targum gives it the additional superscription, "to render praise, for the reward of the impious who blasphemed the Name of the Lord." It is a repetition of Ps. xiii.]

THE fool hath said in his heart: * There is no God.

Corrupt are they and have done abominable iniquity: * there is none that doeth good.

God looketh down from heaven upon the children of men, * to see if there be any that will understand, or that will seek God.

Every one of them is gone back, they are altogether become unprofitable: * there is none that doeth good, no, not one.

Have the workers of iniquity no knowledge, * who eat up my people as they eat bread?

They have not called upon God: * there were they in great fear, where no fear was.

For God hath scattered the bones of them that work that which is pleasing in the sight of men: * they are put to shame, because God hath despised them.

O that the salvation of Israel

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[1] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

were come out of Zion! * when God bringeth back the captivity of His people, Jacob shall rejoice, and Israël shall be glad.

Psalm LIV.

[This Psalm has a superscription of which nothing can now be certainly interpreted, except the ascription of authorship "To David."]

GIVE ear to my prayer, O God, and despise not my supplication: * attend unto me and hear me.

I mourn in my exercise; * and am troubled, because of the voice of the enemy, and because of the oppression of the wicked.

For they cast iniquity upon me: * and in wrath they hate me.

My heart is sore pained within me: * and the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me: * and darkness hath overwhelmed me.

And I said: O that I had wings like a dove, * for then would I fly away and be at rest!

Lo, then would I wander far off, * and remain in the wilderness.[1]

I waited for Him Who hath delivered me * from distress of spirit and from tempest.

Destroy, O Lord! divide their tongues: * for I have seen iniquity and strife in the city.

Day and night iniquity goeth round about upon her walls: * trouble also and unrighteousness are in the midst of her.

Usury and guile * depart not from her streets.

For if mine enemy had reproached me, * then I could have borne it.

If he also that hated me had magnified himself against me, * then haply I would have hidden myself from him.

But it was thou, a man like-minded, * my guide and mine acquaintance:

We took pleasant meats together: * we walked unto the house of God in company.

Let death come upon them: * and let them go down quick into hell;

For wickedness is in their dwellings, * among them.

But as for me I have called upon God: * and the LORD shall save me.

Evening, and morning, and at noon will I complain and cry aloud, * and He shall hear my voice.

He shall deliver my soul in peace from them that draw nigh against me: * for there were many against me.

God shall hear and afflict them, * even He That abideth of old.[1]

Because they have no changes, therefore they fear not God. * He hath stretched forth His hand to requite them.

They have broken His covenant: the anger of His countenance hath put them to flight, * and His wrath pursueth them.

His words were softer than oil, * yet were they drawn swords.

Cast thy burden upon the LORD, and He shall sustain thee: * He shall never suffer the righteous to be moved.

But Thou, O God, shalt bring them down * into the pit of destruction.

Bloody and deceitful men shall

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[1] SLH.

not live out half their days: * but I will trust in Thee, O Lord.

Antiphon. [1] God bringeth back the captivity of His people.

Second Antiphon. For my soul.

Psalm LV.

[This Psalm has a long and very obscure superscription. From part of this it seems that it was written to be sung to a tune called "The dumb dove among foreigners." The authorship is ascribed "To David, when the Philistines took him in Gath." This may either be the occasion described in the note on Ps. xxxiii. (p. 78), or that narrated thus in 1 Kings (Sam.) xxvii. "And David said in his heart: I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israël; so shall I escape out of his hand. And David arose, and he passed over, with the six hundred men that were with him, unto Achish, the son of Maoch, king of Gath. . . . And it was told Saul that David was fled to Gath, and he sought no more again for him."]

BE merciful unto me, O God, for man treadeth me down: * he fighteth all the day long, and oppresseth me.

Mine enemies tread me down all the day long: * for they be many that fight against me.

The height of the morning makes me afraid, * but I will trust in Thee.

In God I will praise His word, in God I have put my trust: * I will not fear what flesh can do unto me.

All the day long they wrest my words: * all their thoughts are against me for evil.

They gather themselves together and hide themselves: * they mark my steps.

When they wait for my soul, for nothing shalt Thou deliver them: * in Thine anger Thou shalt cast down the people.

O God, I have declared my life unto Thee, * Thou hast put my tears in Thy sight,

Even as Thou hast promised. * Then shall mine enemies turn back,

In whatsoever day I cry unto Thee: * behold, I know that Thou art my God.

In God will I praise His word, in the LORD will I praise His word: * in God have I put my trust, I will not be afraid what man can do unto me.

Thy vows are upon me, O God, * I will pay them, even praises unto Thee.

For Thou hast delivered my soul from death, and my feet from falling; * that I may walk before God in the light of the living.

Psalm LVI.

[Another long title of uncertain meaning. The Psalm seems to have been written for a tune called "Destroy not," "by David, when he fled from Saul in the cave"—1 Kings (Sam.) xxii. 1—"David therefore departed thence" (viz. from Gath) "and escaped to the cave Adullam." See the note on Ps. xxxiii., p. 78.]

BE merciful unto me, O God, be merciful unto me: * for my soul trusteth in Thee.

Yea, in the shadow of Thy wings will I make my refuge, * until this iniquity be overpast.

I will cry unto God Most High: * unto God, That performeth all things for me.

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[1] Ps. lii. 7.

He hath sent from heaven, and saved me: * He hath given for a reproach them that trod me down.[1]

God hath sent forth His mercy and His truth; * and delivered my soul from among the lions' whelps; I was troubled in my sleep.

As for the sons of men, their teeth are spears and arrows, * and their tongue a sharp sword.

Be Thou exalted, O God, above the heavens: * and let Thy glory be over all the earth.

They prepared a net for my steps; * and bowed down my soul.

They digged a pit before me: * into the midst whereof they are fallen themselves.[1]

Mine heart is ready, O God, mine heart is ready: * I will sing, and give praise.

Awake up, my glory; awake, psaltery and harp: * I will awake early.

I will praise Thee, O Lord, among the people; * and sing unto Thee among the nations.

For Thy mercy is great unto the heavens, * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens: * and let Thy glory be above all the earth.

Antiphon. [2] For my soul trusteth in Thee.

Third Antiphon. Judge uprightly.

Psalm LVII.

[This Psalm has the same title as the last, except the historical reference.]

If ye indeed speak righteousness, * judge uprightly, O ye sons of men.

Yea, in heart ye work wickedness: * your hands weigh out violence in the earth.

The wicked are estranged from the womb, they go astray from the belly, * speaking lies.

Their poison is like the poison of a serpent: * they are like the deaf adder, that stoppeth her ears;

That will not hearken to the voice of charmers, * nor of the sorcerer charming never so wisely.

God shall break their teeth in their mouth: * the Lord shall break off the great teeth of the lions.

They shall melt away as waters which run down: * He bendeth His bow until they be shattered.

They shall melt away like melting wax: * fire taketh hold upon them and they see not the sun.

As thorns that are plucked up before ever they be grown into a bush: * so even in their greenness, shall He root them up in His anger.

The righteous shall rejoice when he seeth the vengeance: * he shall wash his hands in the blood of the wicked.

And man shall say: Verily, there is a reward for the righteous, * verily there is a God That judgeth the earth.

Psalm LVIII.

[This Psalm has the same title as the two last, with the addition:—"when Saul sent, and they watched the house, to kill him." The occasion is thus described in 1 Kings (Sam.) xix. 11. "Saul also sent messengers unto David's house, to watch him, to slay him in the morning; and Michal, David's wife, told him, saying: If thou save not thy life to-night, to-morrow thou shalt be slain. So Michal let David down through a window, and he went, and fled, and escaped."]

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[1] SLH.

[2] Ps. lvi. 2.

DELIVER me from mine enemies, O my God: * and defend me from them that rise up against me.

Deliver me from the workers of iniquity: * and save me from bloody men.

For, lo, they lie in wait for my life: * the mighty have fallen upon me.

Not for my transgression, not for my sin, O LORD; * I ran and ordered myself without fault.

Awake to meet me, and behold: * O Thou, the LORD God of hosts, the God of Israël!

Awake to visit all the heathen: * be not merciful to any wicked transgressors.[1]

They come at evening and hunger like dogs; * and go round about the city.

Behold, they yelp with their mouth, and a sword is in their lips: * for who, say they, doth hear?

But Thou, O LORD, shalt laugh at them: * Thou shalt bring all the heathen to nought.

O my strength, I will wait upon Thee, for Thou, O God, art my defence: * the mercy of my God shall receive me.

God shall let me see all my desire upon mine enemies: slay them not; * lest my people forget.

Scatter them by Thy power: * and bring them down, O Lord our shield!

For the sin of their mouth, and the words of their lips: * let them even be taken in their pride;

And at the end they shall be spoken of for cursing and lying: * and in the wrath at the end they shall perish.

And they shall know that God ruleth in Jacob, * and unto the ends of the earth.[1]

They shall return at evening, and hunger like dogs: * and go round about the city.

They shall wander up and down for meat; * and grudge if they be not satisfied.

But I will sing of Thy power: * yea, I will sing aloud of Thy mercy in the morning.

For Thou hast been my defence, * and refuge in the day of my trouble.

Unto Thee, O my strength, will I sing, for God is my defence, * the God of my mercy.

Antiphon. [2]Judge uprightly, O ye sons of men.

Fourth Antiphon. Give us.

Psalm LIX.

[This Psalm has a superscription, probably musical, but the meaning of which is now uncertain. It then proceeds:—"Of David, when he strove with Mesopotamia, and with Western Syria, when Joab returned and smote of Edom in the valley of Salt" (viz. the Jordan valley near the Dead Sea) "twelve thousand." The occasion was some very successful wars which David carried on against several neighbouring kings, and which are described in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. The Psalm seems to have been written under some temporary reverses during the campaign.]

O GOD, Thou hast cast us off, and scattered us: * Thou hast been displeased, and hast had mercy upon us.

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[1] SLH.

[2] Ps. lvii. 2.

Thou hast made the earth to tremble, and hast broken it: * heal the breaches thereof, for it shaketh.

Thou hast showed Thy people hard things: * Thou hast made us to drink the wine of astonishment.

Thou hast given a warning to them that fear Thee, * that they may fly from before the bow.[1]

That Thy beloved may be delivered: * save with Thy right hand, and hear me.

God hath spoken in His holiness: * I will rejoice and divide Shechem, and mete out the valley of booths.[2]

Gilead is mine, and Manasseh is mine: * Ephraim also is the strength of mine head.[3]

Judah is my King: * Moab is the vessel [of the triumph] of mine hope.[4]

Over Edom will I cast out my shoe: * over the "Strangers"[5] have I triumphed.

Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Who hast cast us off? * and wilt not Thou go out with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * for He it is That shall tread down our enemies.

Psalm LX.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine heart was overwhelmed, Thou didst lift me up upon a rock.

Thou didst lead me, for Thou hast been a shelter for me, * a strong tower from the enemy.

I will abide in Thy tabernacle for ever: * I will make my refuge in the covert of Thy wings.[1]

For Thou, O God, hast heard my vows: * Thou hast given the heritage to those that fear Thy name.

Thou wilt prolong the King's life: * and his years to many generations.

He shall abide before God for ever: * who will seek for His mercy and truth?

So will I sing praise unto Thy name for ever: * that I may daily perform my vows.

Antiphon. [6] Give us help from trouble, O Lord.

Fifth Antiphon. Doth not my soul.

If this Antiphon be used the Psalm commences with the words "Wait upon God."

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[1] SLH.

[2] Shechem, now Nablûs, in the valley between Mounts Ebal and Gerizim, called the "valley of booths" from those which Jacob erected there for his cattle. Gen. xxxiii. 17.

[3] These three form the central district of the Land of Promise.

[4] The Hebrew is—"Moab is my wash-pot," that is, a receptacle for off-scourings. The comparison is with the Divinely appointed sovereignty of Judah, respecting whom see Gen. xlix. 10.

[5] That is, the Philistines.

[6] Ps. lix. 13.

Psalm LXI.

[This Psalm has exactly the same superscription as Ps. xxxviii.]

DOTH not my soul wait upon God? * for from Him cometh my salvation.

He only is my God and my salvation: * He is my defence, I shall not be greatly moved.

How long will ye run together against a man? * Do ye slay, all of you [one that is] as a bowing wall and as a tottering fence?

Truly they imagined to cast me down from mine honour, when I ran in my thirst: * they blessed with their mouth and cursed in their heart.[1]

But wait thou on God, O my soul: * for mine expectation is from Him.

For He only is my God and my salvation: * He is mine helper, I shall not be moved.

In God is my salvation and my glory: * He is the God of my strength, and my refuge is in God.

Trust in Him, ye congregation of the people, pour out your heart before him: * God is our help for ever.[1]

Surely the sons of men are vanity, the sons of men are a lie in the balance: * they are a deceit, altogether lighter than vanity.

Trust not in iniquity, and desire not robbery: * if riches increase, set not your heart upon them.

God hath spoken once, these two things have I heard; that power belongeth unto God: also unto Thee, O Lord, belongeth mercy: * for Thou shalt render to every man according to his works.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

HEAR my voice, O God, in my prayer: * preserve my life from fear of the enemy.

Thou hast hidden me from the secret counsel of the wicked, * from the insurrection of the workers of iniquity.

For they whet their tongue like a sword: * they bend their bow, even bitter words, that they may shoot in secret at the perfect.

Suddenly do they shoot at him and fear not: * they encourage themselves in evil purpose.

They commune of laying snares privily: * they say: Who shall see them?

They search out iniquities: * they accomplish a diligent search.

Man shall attain to thoughts that are very deep: * but God shall [still] be exalted.

The arrows of babes have pierced them: * and their tongues are weakened against them.

All that saw them were moved: * and all men feared,

And declared the work of God, * and understood His doings.

The righteous shall be glad in the LORD, and shall trust in Him: * and all the upright in heart shall glory.

Antiphon. [2] Doth not my soul wait upon God?

Sixth Antiphon. O bless our God.

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[1] SLH.

[2] Ps. lxi. 2.

Psalm LXV.

[Except the words "Psalm or Song" the title of this Psalm is not now certainly understood. The Vulgate and the LXX. add "for the uprising."]

MAKE a joyful noise unto God, all ye lands, sing forth the honour of His name: * make His praise glorious.

Say unto God: How terrible art Thou in Thy works, O Lord! * through the greatness of Thy power shall Thine enemies feign to submit themselves unto Thee.

Let all the earth worship Thee, and sing unto Thee: * let them sing praises to Thy Name.[1]

Come and see the works of God; * He is terrible in His counsels toward the children of men.

He turned the sea into dry land, they went through the flood on foot: * there did we rejoice in Him.

He ruleth by His power for ever, His eyes behold the nations: * let not the rebellious exalt themselves.[1]

O bless our God, ye people: * and make the voice of His praise to be heard.

Who holdeth my soul in life: * and suffereth not my feet to be moved.

For Thou, O God, hast proved us: * Thou hast tried us with fire, as silver is tried.

Thou broughtest us into the net, Thou laidst affliction upon our back: * Thou hast caused men to ride over our heads.

We went through fire and through water: * and Thou broughtest us out into a place of refreshment.

I will go into Thine house with burnt-offerings: * I will pay Thee my vows, which my lips have uttered,

And my mouth hath spoken, * when I was in trouble.

I will offer unto Thee burnt-sacrifices of fatlings, with the incense of rams: * I will offer unto Thee bullocks with goats.[1]

Come, hear, all ye that fear God, and I will declare * what He hath done for my soul.

I cried unto Him with my mouth, * and extolled Him with my tongue.

If I regard iniquity in mine heart, * the Lord will not hear me.

Therefore God hath heard me, * and attended to the voice of my prayer.

Blessed be God, * Who hath not turned away my prayer, nor His mercy from me.

Psalm LXVII.

[The meaning of the title of this Psalm, except the ascription of authorship "To David," is now uncertain.]

LET God arise, and let His enemies be scattered: * let them also that hate Him flee before Him.

As smoke is driven away, so let them be driven away: * as wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad, and rejoice before God: * yea, let them exceedingly rejoice.

Sing unto God, sing praises to His name: * spread a path before Him That rideth upon the heavens: The LORD[2] is His name.

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[1] SLH.

[2] "The LORD" is here, as elsewhere, substituted out of profound reverence for the real name of God, the Unspeakable Word, called the "Tetragrammaton," from its four letters.

Rejoice before Him: * fear shall go before the face of Him That is the Father of the fatherless, and the Judge of the widows:

Even God in His holy habitation: * God, That maketh men to be of one mind in an house.

He bringeth out those which are bound with chains, * but they that provoke Him dwell among the graves.

O God, when Thou wentest forth before Thy people, * when Thou didst march through the wilderness—[1]

The earth shook; the heavens also dropped at the presence of the God of Sinai, * at the presence of the God of Israël.

Thou, O God, didst send a plentiful rain[2] upon Thine inheritance: * Thou didst refresh Thine inheritance when it was weary.

Thy flock dwelt therein: * Thou, O God, didst provide in Thy goodness for the poor.

The Lord gave the word * to the great company that published it.

[3] The king of the hosts is [fallen into the hands] of the Well-beloved: * and the fair ones that tarried at home have divided the spoils.

Though ye have lien among the sheep-folds,[4] yet shall ye be as the wings of a dove, covered with silver, * and her tail-feathers with yellow gold.

When the [God] of heaven had scattered kings in it, then white as with snow was Salmon,[5] * that hill of God, that fruitful hill.

An hill of many peaks, a fruitful hill: * why look ye enviously upon the high hills?

This[6] is the hill which God desireth to dwell in: * yea, the LORD will dwell in it unto the end.

The chariots of God are many times ten thousand, even thousands of the blessed: * the Lord is among them; [as] in Sinai, [so] in the Holy place.

Thou hast ascended on high, Thou hast led captivity captive: * Thou hast received gifts among men,

Even them that believe not * that the LORD God dwelleth among them.

Blessed be the Lord daily: * the God of our salvation maketh our way prosperous.[7]

He That is our God is the God of salvation: * and unto the LORD, even the Lord, belong the issues from death.

But God shall wound the head of His enemies: * the hairy scalp of such an one as goeth on still in his trespasses.

The Lord said: I will bring

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[1] SLH.

[2] Perhaps the manna is meant.

[3] It need not be remarked that the sense of this verse is very obscure. In the view of the Greek translators there seems to be a play upon the name of David, which signifies "Beloved."

[4] Perhaps an allusion to an army camping out in the fields.

[5] A mountain in Samaria, near Shechem, where David won great victories over some neighbouring kings. See Ps. lix., p. 63. Gesenius thinks that "white as with snow" is to be understood "white with the bleached bones of the slain." But a modern writer, describing a battle in the Soudan, and the defeat and flight of the Dervishes, says, "they broke, and fled, leaving the field white with jibbah-clad corpses, like a meadow dotted with snowdrifts."

[6] Namely, perhaps, the group of hills on which Jerusalem stands, as opposed to the higher and more picturesque mountains at Shechem.

[7] SLH.

them again from Bashan[1]: * I will bring them back from the depths of the sea.

That thy foot may be dipped in the blood of thine enemies, * the tongue of thy dogs in the same.

They have seen Thy goings, O God, * even the goings of my God, my King, Which dwelleth in the sanctuary.

The singers went before, the players on instruments followed after, * among the damsels playing with timbrels.

Bless ye God in the congregations, even the Lord, * ye that are of the fountains of Israël!

There is little Benjamin, * in the joy of his heart,

The princes of Judah, their leaders, * the princes of Zabulon, the princes of Nephthali.

Command it, O God, in Thy strength: * strengthen, O God, that which Thou hast wrought for us.

Because of thy temple at Jerusalem, * shall kings bring presents unto Thee.

Rebuke the beasts of the reeds,[2] the multitude of the bulls with the cows of the people, * [who watch] that they may cut off them that are tried like silver.[3]

Scatter Thou the people that delight in war: ambassadors shall come out of Egypt: * Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth: * O sing praises unto the Lord.[4]

O sing praises unto God, even unto Him that rideth upon the heaven of heavens * from the dayspring.

Lo, He shall send out His voice, and that a mighty voice. Ascribe ye strength unto God; * over Israël is His excellency, and His strength is in the clouds.

God is wonderful in His holy places: the God of Israël is He That shall give strength and power unto his people: * blessed be God.

Antiphon.[5] O bless our God, ye people.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. The LORD cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. [6] O God, I have declared my life unto Thee.

Answer. Thou hast put my tears in Thy sight.

In Lent.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. Take not away my soul with sinners, O God.

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[1] The campaign of David related in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. extended to this neighbourhood.

[2] Perhaps meaning wild buffaloes. As to the comparison of the enemy to wild cattle, compare Ps. xxi. 13, "Many bulls have compassed me, strong bulls have beset me round."

[3] If the words are to be taken thus, the reference is perhaps to David's veterans, but the meaning seems more likely to be "those that submissively offer in tribute pieces of silver."

[4] SLH.

[5] Ps. lxv. 8.

[6] Ps. lv. 9.

Answer. Nor my life with bloody men.

In Paschal time.

Verse. The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

The rest is the same as the Third Nocturn of the preceding Sunday, except necessary differences. The Lessons are those of the day. The Responsories are arranged according to the rules in Chapter xxvii. 4, 5, *of the General Rubrics.*

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Wednesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given. Then the Psalms and Antiphons of the week-day, as given above. Then is said a Verse and Answer as follows:

For one or many Martyrs in Paschal time.

Verse. [1] Everlasting joy upon their heads, Alleluia.

Answer. They shall obtain joy and gladness, Alleluia.

For one Martyr, (out of Paschal time.)

Verse. [2] His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

For many Martyrs, (out of Paschal time.)

Verse. [3] The righteous shall live for evermore.

Answer. Their reward also is with the Lord.

For a Bishop and Confessor.

Verse. [4] Thou art a Priest for ever.

[*In Paschal time, add* Alleluia.]

Answer. After the order of Melchisedeck.

[*In Paschal time, add* Alleluia.]

For a Confessor not a Bishop.

Verse. [5] The law of his God is in his heart.

[*In Paschal time, add* Alleluia.]

Answer. And his steps shall not slide.

[*In Paschal time, add* Alleluia.]

For one Holy Woman of any kind.

Verse. God hath chosen her, and fore-chosen her.

[*In Paschal time, add* Alleluia.]

Answer. He hath made her to dwell in His tabernacle.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Third Nocturn of the Office Common to Saints of the class, unless something special be appointed, except necessary differences. The Lessons are arranged according to the rules in Chapter xxvi. 4, *of the general Rubrics. The Hymn* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the Rules in Chapter* xxvii. 4, 5, *of the General Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

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[1] Isa. xxxv. 10. [2] Ps. xx. 6. [3] Wisd. v. 16. [4] Ps. cix. 4. [5] Ps. xxxvi. 31.

Then this Absolution:

MAY the Almighty and merciful Lord loose us from the bonds of our sins.
Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

May His blessing be upon us,
Who doth live and reign for ever.
Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.
Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.
Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or on a Simple Feast either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three from Scripture read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, the First Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture or from an Homily.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from Scripture or from an Homily, or on a Simple Feast either the Second and Third Lessons from Scripture read together as one, or if the Saint or Saints' have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or on Simple Feasts the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Wednesday at Lauds.

THE FOURTH DAY OF THE WEEK.

All as on Sundays, except as otherwise given here.

The Psalms are as follows:

Antiphon. Wash me.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Wash me throughly from mine iniquity, O Lord.

Second Antiphon. Praise becometh Thee.

If this Antiphon be used the Psalm begins with the words, "O God, in Zion."

Psalm LXIV.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

Hear my prayer: * unto Thee shall all flesh come.

Iniquities prevail against us: * but as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to come near unto Thee: * he shall dwell in Thy courts:

We shall be satisfied with the goodness of Thine house: * Thy temple is holy, terrible in righteousness.

Answer us, O God of our salvation: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up the depth of the sea, and the noise of his waves!

The heathen shall be troubled. They that dwell in the uttermost parts shall be afraid at Thy tokens: * Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: * Thou greatly enrichest it:

The river of God is full of water: Thou makest ready their corn, * for Thou hast so prepared it.

Drench her furrows, increase the fruits thereof: * the springing thereof shall rejoice at her showers.

Thou crownest the year with Thy goodness: * and Thy fields teem with fruitfulness.

The green places of the wilderness wax fruitful: * and the little hills are girded with joy.

The pastures are clothed with flocks; the valleys also overflow with corn: * they shout for joy, yea, they sing.

Antiphon. Praise becometh Thee, O God, in Zion.

Third Antiphon. O my God.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23).

Antiphon. O my God, my lips shall praise Thee while I live.

Fourth Antiphon. The LORD shall judge.

THE SONG OF HANNAH. (1 Kings (Sam.) ii.)

[Composed by her when she brought her son Samuel and presented him to the LORD. See 1 Kings (Sam.) i. ii., (Monday and Tuesday after Trinity Sunday.)]

MINE heart rejoiceth in the LORD, * and mine horn is exalted in my GOD:[1]

My mouth is enlarged over mine enemies: * because I rejoice in Thy salvation.

There is none holy as the LORD; for there is none beside Thee: * neither is there any mighty like our God.

Talk no more * so exceeding proudly.

Let your old arrogancy depart out of your mouth: for the LORD is a God of knowledge, * and by Him thoughts are judged.

The bows of the mighty men are broken, * and they that stumbled are girded with strength.

They that were full have hired out themselves for bread: * and they that were hungry are filled.

So that the barren hath borne fruitfully: * and she that had many children is waxed feeble.

The LORD killeth, and maketh alive: * He bringeth down to the grave, and bringeth up.

The LORD maketh poor, and maketh rich: * He bringeth low, and lifteth up.

He raiseth up the poor out of the dust, * and lifteth up the beggar from the dunghill,

To set them among princes, * and to make them inherit the throne of glory:

For the pillars of the earth are the LORD's, * and He hath set the world upon them.

He will keep the feet of His saints, and the wicked shall be silent in darkness: * for by his strength shall no man prevail.

The adversaries of the LORD shall be made to fear Him: * out of heaven also shall He thunder upon them.

The LORD shall judge the ends of the earth: and He shall give strength unto His King, * and exalt the horn of His Anointed.

Antiphon. The LORD shall judge the ends of the earth.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*pp.* 25, 26).

Antiphon. Praise God, ye heavens of heavens.

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[1] The Divine Name.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.[1]

HAUNTING gloom and flitting shades,
Ghastly shapes, away!
Christ is rising, and pervades
Highest Heaven with day.

He with His bright spear the night
Dazzles and pursues;
Earth wakes up, and glows with light
Of a thousand hues.

Thee, O Christ, and Thee alone,
With a single mind,
We with chant and plaint would own;
To thy flock be kind.

Much it needs Thy light divine,
Spot and stain to clean;
Light of Angels, on us shine
With Thy face serene.

To the Father, and the Son,
And the Holy Ghost,
Here be glory, as is done
By the angelic host. Amen.

Verse. Thou hast satisfied us early with Thy mercy.
Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. O Lord, save us * from the hand of all that hate us.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, on the Ember Wednesdays (except that of Pentecost) and on Fast-days, as on Monday.

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[1] Hymn founded on hymn in the Cathemerinon of Prudentius; translation by the late Card. Newman.

Thursday at Mattins.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. It is the Lord That hath made us: * O come, let us worship Him.

HYMN.[1]

ALL tender lights, all hues divine,
The night has swept away;
Shine on us, Lord, and we shall shine
Bright in an inward day.

The spots of guilt, sin's wages base,
Searcher of hearts, we own;
Wash us and robe us in Thy grace,
Who didst for sins atone.

The sluggard soul, that bears their mark,
Shrinks in its silent lair,
Or gropes amid its chambers dark
For Thee, Who art not there.

Redeemer! send Thy piercing rays,
That we may bear to be
Set in the light of Thy pure gaze,
And yet rejoice in Thee.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. Make haste.

In Paschal time only one Antiphon is said to the whole Nocturn. Alleluia.

Psalm LXVIII.

[Intituled "Of David," with a (now uncertain) musical (?) direction.]

SAVE me, O God; * for the waters are come in unto my soul.

I sink in deep mire, * where there is no standing.

I am come into the depth of the sea, * and the flood overfloweth me.

I am weary of my crying, my throat is dried: * mine eyes fail, while I wait for my God.

They that hate me without a cause, * are more than the hairs of mine head.

They that would destroy me, being mine enemies wrongfully, are mighty: * then I restored that which I took not away.

O God, Thou knowest my foolishness: * and my faults are not hid from Thee.

Let not them that wait on Thee, O Lord, be ashamed for my sake, * Thou Lord of hosts.

Let not those that seek Thee * be confounded for my sake, O God of Israël.

Because for Thy sake I have borne reproach: * shame hath covered my face.

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[1] Ambrosian hymn; translation by the late Card. Newman.

I am become a stranger unto my brethren, * and an alien unto my mother's children.

For the zeal of Thine house hath eaten me up: * and the reproaches of them that reproached Thee are fallen upon me.

And I chastened my soul with fasting: * and that was to my reproach.

I made sackcloth also my garment, * and I became a proverb to them.

They that sat in the gate spake against me, * and I was the song of the drunkards.

But as for me, my prayer is unto Thee, O Lord: * in an acceptable time, O God!

In the multitude of Thy mercy hear me, * in the truth of Thy salvation!

Deliver me out of the mire, that I sink not: * deliver me from them that hate me, and out of the deep waters.

Let not the waterflood overflow me, neither let the deep swallow me up, * and let not the pit shut her mouth upon me.

Hear me, O Lord, for Thy loving-kindness is good: * turn unto me according to the multitude of Thy tender mercies.

And hide not Thy face from Thy servant, * for I am in trouble; hear me speedily.

Draw nigh unto my soul, and redeem it: * deliver me because of mine enemies.

Thou knowest my reproach, and my shame, * and my dishonour.

Mine adversaries are all before Thee: * mine heart hath looked for reproach and bitterness.

And I looked for some to take pity on me, and there was none: * and for comforters, and I found none.

They gave me also gall for meat: * and in my thirst they gave me vinegar to drink.

Let their table be made a snare before them, * and a recompense, and a stumbling-block.

Let their eyes be darkened, that they see not: * and ever bow Thou down their back.

Pour out Thine indignation upon them, * and let Thy wrathful anger take hold of them.

Let their habitation be desolate: * and let none dwell in their tents.

For they persecute him whom Thou hast smitten: * and they embitter the pain of my wounds.

Add iniquity unto their iniquity: * and let them not come into Thy righteousness.

Let them be blotted out of the book of the living: * and not be written with the righteous.

But I am poor and sorrowful: * Thy salvation, O God, hath set me up on high.

I will praise the name of God with a psalm, * and will magnify Him with thanksgiving.

And it shall please God better than a young bullock, * that hath horns and hoofs.

Let the humble see this and be glad, * seek God, and your soul shall live.

For the Lord heareth the poor: * and despiseth not His prisoners.

Let the heaven and earth praise Him, * the sea, and everything that moveth therein.

For God will save Zion, * and the cities of Judah shall be built up.

And they shall dwell there, * and have it in possession.

The seed also of His servants shall inherit it, * and they that love His name shall dwell therein.

Psalm LXIX.

[Intituled "Of David, to bring to remembrance" with another (now uncertain) musical (?) superscription. The Vulgate and the LXX. add to remembrance "how the Lord had saved him"; the Targum associates the Psalm with the offering of the incense. This Psalm is a repetition of the last four verses of Ps. xxxix.]

MAKE haste, O God, to deliver me: * make haste to help me, O LORD.

Let them be ashamed and confounded, * that seek after my soul.

Let them be turned backward and put to confusion, * that desire mine hurt.

Let them be turned back with shame, * that say unto me, Aha, Aha.

Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art mine help and my deliverer: * O LORD, make no tarrying.

Antiphon. [1] Make haste, O Lord God, to deliver me.

Second Antiphon. Be Thou my God.

Psalm LXX.

[The Vulgate and the LXX. give the heading, "A Psalm of David; of the Sons of Jonadab, and the first Captives." The sons of Jonadab are the descendants of Jonadab, the son of Rechab, of whose faithfulness to observe a nomadic life, and to abstain from wine, it is written in Jer. xxxv. 19: "Therefore thus saith the LORD of Hosts, the God of Israël: Jonadab, the son of Rechab, shall not want a man to stand before me for ever." They had taken refuge at Jerusalem to escape the incursions of Nebuchadnezzar, and the meaning seems to be that when they and others were carried away as captives, they made special use of this Psalm.]

IN Thee, O LORD, have I put my trust, let me never be put to confusion: * deliver me in Thy righteousness, and cause me to escape.

Incline Thine ear unto me, * and save me.

Be Thou my God, my Protector, and my strong habitation, * to save me.

For Thou art my rock, * and my fortress.

Deliver me, O my God, out of the hand of the wicked, * and out of the hand of the unrighteous and cruel man.

For Thou art mine hope, O Lord: * O LORD, Thou art my trust from my youth.

By Thee have I been holden up from the womb: * Thou art my defence from my mother's bowels.

My praise shall be continually of Thee: * I am a wonder unto many: but Thou art my strong refuge.

Let my mouth be filled with Thy praise, that I may sing of Thy glory, * all the day long of Thy greatness.

Cast me not off in the time of old age: * forsake me not when my strength faileth.

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[1] Ps. lxix. 1.

For mine enemies speak against me, * and they that lay wait for my soul take counsel together,

Saying: God hath forsaken him: persecute and take him, * for there is none to deliver him.

O God, be not far from me: * O my God, make haste for mine help.

Let them be confounded and consumed that are adversaries to my soul: * let them be covered with reproach and dishonour, that seek mine hurt.

But I will hope continually, * and will yet praise Thee more and more.

My mouth shall show forth Thy righteousness, * Thy salvation all the day.

And because I know not the tale thereof, I will go in the strength of the Lord: * O Lord, I will make mention of Thy righteousness, even of Thine only.

O God, Thou hast taught me from my youth: * and hitherto have I declared Thy wondrous works.

Now also when I am old and grey-headed, * O God, forsake me not,

Until I have showed Thy strength * unto all generations, that are to come.

Thy power and Thy righteousness, O God, are in the highest, Who hast done great things: * O God, who is like unto Thee?

Thou Who hast showed me great and sore troubles, shalt quicken me again: * and bring me up again from the depths of the earth.

Thou hast increased Thy greatness: * and again comforted me.

I will also praise Thee on the psaltery, even Thy truth: * O God, unto Thee will I sing with the harp, O Thou Holy One of Israël!

My lips shall be fain when I sing unto Thee, * and my soul which Thou hast redeemed.

My tongue also shall talk of Thy righteousness all the day long: * for they are confounded and brought unto shame that seek mine hurt.

PSALM LXXI.

[Intituled "Of Solomon," that is, written concerning him.]

GIVE the king Thy judgment, O God, * and Thy righteousness unto the king's son.

To judge Thy people with righteousness, * and Thy poor with judgment.

The mountains shall receive peace with the people, * and the little hills righteousness.

He shall judge the poor of the people, and save the children of the needy, * and shall break in pieces the false accuser.

And he shall endure with the sun, and before the moon, * throughout all generations.

He shall come down like rain upon a fleece, * and as showers that water the earth.

In his days shall righteousness flourish, and abundance of peace, * so long as the moon endureth.

He shall have dominion also from sea to sea: * and from the river unto the ends of the earth.

The Ethiopians shall fall before him: * and his enemies shall lick the dust.

The kings of Tarshish, and of the isles shall bring presents: * the kings of Arabia and Saba[1] shall offer gifts.

Yea, all the kings of the earth shall fall down before him: all nations shall serve him.

For he shall deliver the needy from the strong, * the poor also that hath no helper.

He shall spare the poor and needy, * and shall save the souls of the needy.

He shall redeem their soul from fraud and violence: * and precious shall their name be in his sight.

And he shall live, and to him shall be given of the gold of Arabia; prayer also shall be made for him continually; * all the day long shall he be blessed.

And there shall be a staff of bread in the land, upon the top of the mountains; the fruit thereof shall be higher than Lebanon: * and they of the city shall flourish like grass of the earth.

Blessed be his name for ever: * his name endureth as long as the sun.

And in him shall all the kindreds of the earth be blessed: * all nations shall call him blessed.

Blessed be the Lord God of Israël, * Who only doth wondrous things.

And blessed be His glorious Name for ever: * and let the whole earth be filled with his glory: Amen, Amen.[2]

Antiphon. [3] Be Thou my God, my protector.

Third Antiphon. Thou hast redeemed the rod.

Psalm LXXII.

[Intituled "A Psalm of Asaph."]

TRULY God is good to Israël, * to such as are upright in heart.

But as for me, my feet were almost gone: * my steps had well nigh slipped.

For I was envious at the unrighteous, * when I saw the prosperity of the wicked.

For they have no thought of death: * and they are unconcerned in trial.

They are not in trouble as other men, * neither are they plagued like other men.

Therefore pride compasseth them about, * violence and ungodliness cover them as a garment.

Their iniquity ariseth as it were from fatness: * they have more than heart could wish.

They think and speak wickedness: * they speak loftily concerning oppression.

They set their mouth against the heavens, * and their tongue walketh through the earth.

Therefore my people turn aside after them: * and the men of their day run after them.

And they say: How doth God know, * and is there knowledge in the Most High?

Behold, these are the ungodly, who prosper in the world, * they increase in riches.

And I said: Then I have cleansed mine heart in vain, * and washed mine hands in innocency.

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[1] This seems to be Meroë, a province of Ethiopia.

[2] After this, there is the following notification, "The prayers of David, the son of Jesse, are ended," and this is the end of the second of the five books into which the Psalter is divided.

[3] Ps. lxx. 3.

For all the day long have I been plagued, * and chastened every morning.

If I say: I will speak thus: * behold, I should disown the generation of Thy children.

And I thought to know this, * it was too hard for me;

Until I went into the Sanctuary of God, * and understood their hereafter.

Surely Thou dost set them in slippery places: * Thou castest them down even in their prosperity.

How are they brought into desolation? In a moment are they perished, * they are utterly consumed because of their wickedness.

As a dream when one awaketh, O Lord, * Thou shalt bring their image to nought in Thy city.

For mine heart was on fire, and I was pricked in my reins; * and I was brought to nothing and knew not:

I became as a beast before Thee: * nevertheless I am continually with Thee:

Thou hast holden me by my right hand, and guided me according to Thy will, * and received me to glory.

For what have I in heaven, * and what is there upon earth that I desire beside Thee?

My flesh and mine heart faileth: * Thou art the God of mine heart, and God is my portion for ever.

For, lo, they that go far from Thee shall perish: * Thou hast destroyed all them that go a whoring from Thee.

But it is good for me to draw near to God: * to put my trust in the Lord God,

That I may declare all Thy praises, * in the gates of the daughter of Zion.

Psalm LXXIII.

[Intituled "A didactic (?) Psalm of Asaph."]

O GOD, why hast Thou cast us off for ever: * why doth Thine anger smoke against the sheep of Thy pasture?

Remember Thy congregation, * which Thou hast purchased of old.

Thou hast redeemed the rod of Thine inheritance: * Mount Zion wherein Thou hast dwelt.

Lift up Thine hands against their perpetual pride: * even all that the enemy hath done wickedly in the sanctuary!

They also that hate Thee roar, * in the midst of Thy solemn congregation.

They set up their ensigns for trophies * on the pinnacles [of Thy temple] as though it had been the gate [of their own city]; and considered not!

As the fellers in a wood of thick trees, so did they hew down the gates thereof: * they have broken it down with axes and hammers.

They have set on fire Thy Sanctuary: * they have defiled the dwelling-place of Thy name by casting it down to the ground.

The sort of them said in their hearts with one consent: * Let us put away the feast-days of God out of the land.

We see not our signs, there is no more any prophet: * and none knoweth us any more.

O God, how long shall the adversary reproach? * Shall the enemy blaspheme Thy name for ever?

Why withdrawest Thou Thine hand, even Thy right hand, * from Thy bosom for ever?

But God is our King of old, * working salvation in the midst of the earth.

Thou by Thy strength didst make the sea to stand on an heap: * Thou brakest the heads of the dragons in the waters.

Thou brakest the heads of leviathan in pieces: * Thou gavest him to be meat to the people[1] of Ethiopia.

Thou didst cleave the fountains and the floods: * Thou driedst up the rivers of Ethan.[2]

The day is Thine, the night also is Thine: * Thou hast created the light and the sun.

Thou hast set all the borders of the earth: * Thou hast made summer and spring.

Remember this, that the enemy hath reproached the LORD: * and that a foolish people have blasphemed Thy name.

O deliver not unto beasts the souls of them that praise Thee: * and forget not the souls of Thy poor for ever.

Have respect unto Thy covenant: * for the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed: * let the poor and needy praise Thy name.

Arise, O God, judge Thine own cause: * remember how the foolish man reproacheth Thee daily.

Forget not the voice of Thine enemies: * the pride of them that hate Thee ascendeth continually.

Antiphon. [3] Thou hast redeemed the rod of Thine inheritance.

Fourth Antiphon. And we will call.

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

UNTO Thee, O God, will we give thanks: * we will give thanks and call upon Thy name.

We will declare Thy wondrous works: * when I shall take a set time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: * I bear up the pillars of it.[4]

I said unto the wicked: Deal not wickedly: * and to the evil-doers: Lift not up your horn on high.

Lift not up your horn on high: * speak not wickedness against God.

For neither from the east, nor from the west, nor from the desert mountains: * for God is the judge:

He putteth down one, and setteth up another: * for in the hand of the

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[1] People—probably referring to the wild beasts, (as in Proverbs xxx. 25, 26, "The ants are a people not strong—the conies are but a feeble folk") who ate the dead bodies of the Egyptians (whose power seems meant by the leviathan) washed upon the shores of the Red Sea.

[2] Ethan = continuity—"The continuously flowing streams."

[3] Ps. lxxiii. 2.

[4] SLH.

Lord there is a cup of strong wine full of mixture.[1]

And he turneth it this way and that: surely the dregs thereof are not wrung out: * all the wicked of the earth shall drink them.

But I will declare for ever: * I will sing praises to the God of Jacob.

All the horns of the wicked also will I break: * and the horns of the righteous shall be exalted.

Psalm LXXV.

[Intituled "A Psalm—A Song of Asaph," with a farther superscription similar to the preceding. The Vulgate and the LXX. add "against the Assyrians"; the meaning probably is that it was found appropriate as a Psalm of thanksgiving after the destruction of the Assyrians (3 (2) Kings xix. 35).]

IN Judah is God known: * His name is great in Israël.

And His tabernacle is in "Peace,"[2] * and His dwelling-place in Zion.

There brake He the arrows of the bow, * the shield, the sword, and the battle.[3]

When Thou didst make Thy light to shine forth right wondrously from the everlasting hills: * all they that were foolish of heart were troubled:

They have slept their sleep: * and all the men of riches have found nothing in their hands.

At Thy rebuke, O God of Jacob, * they that rode upon horses are cast into a dead sleep.

Thou art to be feared; and who shall withstand Thee, * when once Thou art angry?

Thou didst cause judgment to be heard from heaven: * the earth trembled and was still,

When God arose to judgment, * to save all the meek of the earth.[3]

For the thoughts of man shall praise Thee: * the remainder of his thoughts shall keep holy his days before Thee.

Vow, and pay unto the Lord your God: * all ye that are round about Him bring presents,

Even unto Him That ought to be feared, and that cutteth off the spirit of princes, * to Him That is terrible among the kings of the earth.

Antiphon. [4] And we will call upon Thy name, O Lord.

Fifth Antiphon. Thou art the God.

Psalm LXXVI.

[Intituled "A Psalm of Asaph," with a musical (?) direction, addressed to Jeduthun.]

I CRIED unto the Lord with my voice; * even unto God with my voice, and He gave ear unto me.

In the day of my trouble I sought the Lord; in the night with my hands I sought Him * and failed not.

My soul refused to be comforted: * I remembered God, and rejoiced, and pondered, and my spirit was overwhelmed.[3]

Mine eyes anticipated the night watches: * I was troubled, and spake not.

I have considered the days of old, * and had in mind the everlasting years.

In the night also I commune with mine own heart: * and I mused, and searched out mine own spirit.

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[1] Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

[2] Peace—a translation of "Salem."

[3] SLH.

[4] Ps. lxxiv. 2.

Will God cast off for ever? * or will He be favourable no more?

Or will He put away His mercy for ever, * to generation and generation?

Or hath God forgotten to be gracious? * or will He in His anger shut up His tender mercies?[1]

And I said: Now have I begun: * the change cometh of the right hand of the Most High.

I remembered the works of the LORD: * surely I will remember Thy wonders of old.

I will meditate also of all Thy work: * and talk of Thy doings.

Thy way, O God, is in the sanctuary. Who is so great a God as our God? * Thou art the God That doest wonders.

Thou hast declared Thy strength among the people: * Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph.[1]

The waters saw Thee, O God, the waters saw Thee: * and they were afraid, the depths also were troubled.

There was a noise as of many waters, * the clouds sent out a sound.

Thine arrows also went abroad: * the voice of Thy thunder rolled.

Thy lightnings lightened the world: * the earth trembled and shook.

Thy way is in the sea, and Thy paths in the great waters: * and Thy footsteps are not known.

Thou leddest Thy people like a flock, * by the hand of Moses and Aaron.

Psalm LXXVII.

[Intituled "A didactic (?) poem of Asaph."]

GIVE ear, O my people, to my law: * incline your ears to the words of my mouth.

I will open my mouth in parables: * I will utter dark sayings of old.

Which we have heard and known, * and our fathers have told us.

They are not hidden from their children, * in the generation to come:

Showing the praises of the LORD, and His mighty acts, * and His wonderful works that He hath done.

He established also a testimony in Jacob, * and appointed a law in Israël.

Which He commanded our fathers that they should make known to their children: * that the generation to come may know them,

Even the children which shall be born and arise, * and declare them to their children;

That they may set their hope in God, and not forget the works of God, * but keep His commandments.

And may not be as their fathers, * a stubborn and rebellious generation,

A generation that set not their heart aright, * and whose spirit was not steadfast with God.

[2] The children of Ephraim bending and shooting with bows, * turned back in the day of battle.

They kept not the covenant of

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[1] SLH.

[2] The next few verses perhaps relate to the refusal of the children of Israël to invade the Land of Promise when they first reached it, owing to fear of the inhabitants. Numb. xiv.

God, * and refused to walk in His law.

And forgot His works, * and His wonders that He had showed them.

Marvellous things did He in the sight of their fathers, in the land of Egypt, * in the plain of Tanis.[1]

He divided the sea, and caused them to pass through, * and He made the waters to stand as an heap.

In the day-time also He led them with a cloud, * and all the night with a light of fire.

He clave the rock in the wilderness, * and gave them drink as out of the great depth.

He brought water also out of the rock, * and caused waters to run down like rivers.

And they sinned yet more against Him, * and provoked the Most High in the wilderness.

And they tempted God in their hearts, * to ask meat for their lust.

Yea, they spake against God: * they said: Can God furnish a table in the wilderness?

Behold, He smote the rock, and the waters gushed out, * and the streams overflowed.

Can He give bread also, * or furnish a table for His people?

Therefore the Lord heard this, and was wroth: * so a fire was kindled against Jacob, and anger came up against Israël.

Because they believed not in God, * and trusted not in His salvation.

And He commanded the clouds from above, * and opened the doors of heaven.

And rained down manna upon them to eat, * and gave them of the bread of heaven.

Man did eat Angels' bread: * He sent them meat to the full.

He caused an east wind to blow in the heaven: * and by His power He brought in the south wind.

He rained flesh also upon them as dust, * and feathered fowls like as the sand of the sea.

And it fell in the midst of their camp, * round about their habitations.

So they did eat, and were well filled, and He gave them their own desire: * they were not disappointed of their lust.

But while their meat was yet in their mouths: * the wrath of God came upon them,

And slew the fattest of them, * and smote down the chosen men of Israël.

For all this they sinned still, * and believed not in His wondrous works.

Therefore their days were consumed in vanity, * and their years in trouble.

When He slew them, they sought Him: * and they returned, and enquired early after God.

And they remembered that God was their strength, * and the High God their redeemer.

Yet they flattered Him with their mouth, * and lied unto Him with their tongue.

For their heart was not right

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[1] An ancient city (mentioned here and subsequently) in Lower Egypt, called both by a Shemitic name, Zoan, as well as by its Egyptian name, surrounded by plains, and close to the natural and constant border of Palestine.

with Him, * neither were they steadfast in His covenant.

But He being full of compassion, forgave their iniquity, * and destroyed them not.

Yea, many a time did He turn His anger away, * and did not stir up all His wrath.

He remembered also that they were but flesh; * a wind that passeth away and cometh not again.

How often did they provoke Him in the wilderness? * grieve Him to anger in the desert?

Yea, they turned again, and tempted God, * and provoked the Holy One of Israël.

They remembered not His hand, * in the day when He delivered them from the hand of the oppressor.

How He set His signs in Egypt, * and His wonders in the plain of Tanis.

And turned their rivers into blood: * and their floods, that they could not drink.

He sent divers sorts of flies among them, which devoured them: * and frogs, which destroyed them.

He gave also their increase unto the caterpillar, * and their labour unto the locust.

And He destroyed their vines with hail, * and their sycamore trees with frost.

He gave up their cattle also to the hail, * and their flocks to hot thunderbolts.

He cast upon them the fierceness of His anger, * indignation, and wrath, and trouble, by sending evil Angels among them.

He made a way to His anger; He spared not their soul from death, * and cut off their cattle in death with them.

He smote also every first-born in the land of Egypt: * the first-fruits of all their labour in the tabernacles of Ham.

And made His own people to go forth like sheep: * and guided them in the wilderness like a flock.

And He led them on in hope, and they feared not: * and He overwhelmed their enemies in the sea.

And He brought them to the mountain of His Sanctuary, * even the mountain, which His right hand hath purchased.

He cast out the heathen also before them, * and allotted the land among them by line,

And made the tribes of Israël to dwell * in their tents.

Yet they tempted and provoked the Most High God, * and kept not His testimonies.

And turned back, and observed not His covenant, * like their fathers; they were turned aside like a deceitful bow.

They provoked Him to anger with their high places, * and moved Him to jealousy with their graven images.

God heard it and cast them out: * and brought Israël utterly to nought.

He forsook also the tabernacle of Shiloh, * even His tabernacle, where He dwelt among men.

And He delivered their strength into captivity, * and their beauty into the enemy's hand.

He gave His people over also unto the sword: * and cast off His inheritance.

The fire consumed their young

men: * and their maidens made no funeral song.

Their priests fell by the sword: * and their widows made no lamentation.

Then the Lord awaked as one out of sleep, * like a mighty man heated with wine.

And He smote His enemies in the hinder part: * He put them to a perpetual shame.

Moreover, He refused the tabernacle of Joseph, * and chose not the tribe of Ephraim.

But chose the tribe of Judah, * Mount Zion, which he loved.

And He built His sanctuary like the horn of an unicorn upon the earth, * which He hath established for ever.

He chose David also His servant, and took him from the sheepfolds: * from following the ewes great with young He brought him,

To feed Jacob His servant, * and Israël His inheritance.

So he fed them according to the integrity of his heart: * and guided them by the skilfulness of his hands.

Antiphon. [1] Thou art the God That dost wonders.

Sixth Antiphon. Be merciful.

Psalm LXXVIII.

[Intituled "A Psalm of Asaph."]

O GOD, the heathen are come into Thine inheritance, Thine holy temple have they defiled: * they have made Jerusalem like an heap of stones in an orchard.

The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, * the flesh of Thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem: * and there was none to bury them.

We are become a reproach to our neighbours, * a scorn and derision to them that are round about us.

How long, LORD? wilt Thou be angry for ever? * shall Thy jealousy burn like fire?

Pour out Thy wrath upon the heathen, that have not known Thee, * and upon the kingdoms that have not called upon Thy name!

For they have devoured Jacob, * and laid waste His dwelling-place.

O remember not against us our former iniquities, let Thy tender mercies speedily overtake us: * for we are brought very low.

Help us, O God of our salvation, and for the glory of Thy name deliver us, O Lord: * and forgive our sins, for Thy name's sake.

Lest haply they should say among the heathen: Where is their God? * And make known among the nations in our sight

The vengeance of the blood of Thy servants, which is shed: * let the sighing of the prisoners come before Thee.

According to the greatness of Thine arm, * preserve Thou the children of the slain.

And render unto our neighbours sevenfold into their bosom: * their reproach wherewith they have reproached Thee, O Lord!

But we Thy people, and sheep of Thy pasture, * will give Thee thanks for ever:

We will show forth Thy praise * to all generations.

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[1] Ps. lxxvi. 15.

Psalm LXXIX.

[Intituled "A Psalm of Asaph," with a direction, perhaps musical, the meaning of which is not now certain. The LXX. adds "concerning the Assyrian," probably meaning that it was used as a prayer after the destruction of Jerusalem by Nebuchadnezzar.]

GIVE ear, O Shepherd of Israël, * Thou That leadest Joseph like a flock.

Thou That sittest upon the Cherubim, * shine forth before Ephraim, Benjamin, and Manasseh.

Stir up Thy strength, and come * and save us.

Turn us again, O God, * and cause Thy face to shine, and we shall be saved.

O LORD God of hosts, * how long wilt Thou be angry against the prayer of Thy servant?

Wilt Thou feed us with the bread of tears, * and give us tears to drink in great measure?

Thou makest us a strife unto our neighbours: * and our enemies jest upon us.

Turn us again, O God of hosts: * and cause Thy face to shine, and we shall be saved.

Thou hast brought a vine out of Egypt: * Thou hast cast out the heathen and planted it.

Thou preparedst room before it: * Thou didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, * and the cedars of God with the boughs thereof.

She sent out her boughs unto the sea, * and her branches unto the river.[1]

Why hast Thou broken down her hedge? * so that all they which pass by the way do pluck her?

The boar out of the wood doth root it up, * and the wild beast of the field doth devour it.

Return, O God of hosts: * look down from heaven, and behold, and visit this vine;

And protect that Thy right hand hath planted, * and the son of man whom Thou madest strong for Thyself.

It is burnt with fire, and cut down: * they shall perish at the rebuke of Thy countenance.

Let Thine hand be upon the man of Thy right hand, * and upon the son of man whom Thou madest strong for Thyself.

So will we not go back from Thee; * quicken us, and we will call upon Thy name.

Turn us again, O LORD God of hosts: * and cause Thy face to shine, and we shall be saved.

Antiphon. [2] Be merciful unto our sins, O Lord.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Out of Zion, the Perfection of beauty,

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [3] My lips shall be fain when I sing unto Thee.

Answer. And my soul, which Thou hast redeemed.

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[1] That is, the dominion of the Israëlites stretched from the Mediterranean to the Euphrates.

[2] Ps. lxxviii. 9.

[3] Ps. lxx. 23.

In Lent.

Verse. He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. O God, deliver my soul from the sword.

Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.

Answer. Who hung for us upon the tree, Alleluia.

The rest is the same as the First Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Thursday at Lauds.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Against Thee, Thee only.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Against Thee, Thee only, have I sinned, have mercy upon me, O Lord!

Second Antiphon. Lord.

If this Antiphon be used, the Psalm begins with the words, "Thou hast been."

Psalm LXXXIX.

[Intituled "A Prayer of Moses the man of God."]

LORD, Thou hast been our refuge * in all generations.

Before the mountains were brought forth, or ever the earth and the world were formed, * even from everlasting to everlasting, Thou art God.

Turn not man to destruction; * for Thou sayest, Return, ye children of men.

For a thousand years in Thy sight * are but as yesterday when it is past,

And their years shall be reckoned as nothing, * even as a watch in the night.

In the morning they are like grass which soon fadeth away: in the morning it flourisheth, and then it fadeth away: * in the evening it is cut down, drieth up, and withereth.

For we are consumed by Thine anger: * and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, * our life in the light of Thy countenance.

For all our days are passed away, * and we are consumed by Thine anger.

The works whereon we toil all our years are but frail structures like a spider's web: * the days of our years are threescore years and ten:

And if by reason of strength they be fourscore years, * yet is their increase but labour and sorrow:

For weakness cometh, * and we are cut off.

Who knoweth the power of Thine anger, * or can measure Thy wrath, that he may fear Thee as Thou oughtest to be feared?

Show Thou the might of Thy right hand; * and apply our hearts to wisdom.

Return, O Lord, how long? * and let it intreat Thee concerning Thy servants.

Thou hast satisfied us early with Thy mercy, * and we rejoice and are glad all our days.

We are gladdened for the days wherein Thou hast afflicted us; * for the years wherein we have seen evil.

Look upon Thy servants, and upon Thy works, * and establish their children.

And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us: * yea, the work of our hands establish Thou it.

Antiphon. Lord, Thou hast been our refuge.

Third Antiphon. I meditate.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23).

Antiphon. I meditate upon Thee in the night watches.

Fourth Antiphon. Let us sing.

If this Antiphon be used the Canticle begins with the words, "Unto the Lord."

The Song of Moses (Exod. xv.)

[On the occasion of the successful escape of the Israëlites through the Red Sea.]

LET us sing unto the Lord, for He hath triumphed gloriously: * the horse and his rider hath He thrown into the sea.

The Lord is my strength and my song, * and He is become my salvation:

He is my God, and I will glorify Him: * my father's God, and I will exalt Him.

The Lord is like a man of war: "The Almighty"[1] is His name. * Pharaoh's chariots and his host hath He cast into the sea.

His chosen captains are drowned in the Red Sea. * The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath shattered the enemy. * And in the greatness of Thy majesty Thou hast overthrown them that rose up against Thee.

Thou sentest forth Thy wrath, which consumed them as stubble. * And with the blast of Thy fury the waters were gathered together,

The floods stood upright, * and the depths were congealed in the heart of the sea.

The enemy said: I will pursue and overtake, * I will divide the spoil; my soul shall be sated upon them:

I will draw my sword, * mine hand shall destroy them.

Thy wind blew, and the sea covered them; * they sank as lead in the mighty waters.

Who is like unto Thee, O Lord, among the mighty? * who is like unto Thee, glorious in holiness, terrible, and worthy to be praised, doing wonders?

Thou stretchedst out Thy right hand, and the earth swallowed them. * Thou in Thy mercy hast led forth the people which Thou hast redeemed:

And hast borne them in Thy

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[1] But in the present Hebrew text, here stands again the Divine name.

strength, * unto Thine holy habitation.

The people came up and were angry: * sorrow took hold on the inhabitants of Philistia.

Then the princes of Edom were amazed, the mighty men of Moab, trembling took hold upon them: * all the inhabitants of Chanaan melted away.

Let fear and dread fall upon them, * by the greatness of Thine arm:

Let them be as still as a stone: till Thy people pass over, O LORD, * till Thy people pass over, which Thou hast purchased.

Thou shalt bring them in and plant them in the mountain of Thine inheritance, * in Thy most sure dwelling, which Thou hast made, O LORD:

In the Sanctuary, O Lord, which Thine hands have established. * The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, * and the LORD brought again the waters of the sea upon them:

But the children of Israël went on dry land * in the midst of the sea.

Antiphon. Let us sing gloriously unto the LORD.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*pp.* 25, 26).

Antiphon. Praise God in His Sanctuary.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.[1]

SEE, the golden dawn is glowing,
While the paly shades are going,
Which have led us far and long,
In a labyrinth of wrong.

May it bring us peace serene;
May it cleanse, as it is clean;
Plain and clear our words be spoke,
And our thoughts without a cloak;

So the day's account shall stand,
Guileless tongue and holy hand,
Steadfast eyes and unbeguiled,
"Flesh as of a little child."

There is One Who from above
Watches how the still hours move
Of our day of service done,
From the dawn to setting sun.

To the Father, and the Son,
And the Spirit, Three and One,
As of old, and as in Heaven,
Now and here be glory given.
Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Let us serve the Lord * in holiness, and He will deliver us from our enemies.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

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[1] Extracted from hymn by Prudentius; translation by the late Card. Newman.

Friday at Mattins.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. Let us worship the Lord, for * He is our Maker.

HYMN.[1]

MAY the dread Three in One, Who sways
All with His sovereign might,
Accept from us this hymn of praise,
His watchers in the night.

For in the night, when all is still,
We spurn our bed and rise,
To find the balm for ghostly ill,
His bounteous hand supplies.

If e'er by night our envious foe
With guilt our souls would stain,
May the deep streams of mercy flow,
And make us white again ;

That so with bodies braced and bright,
And hearts awake within,
All fresh and keen may burn our light,
Undimmed, unsoiled by sin.

Shine on Thine own, Redeemer sweet !
Thy radiance increate
Through the long day shall keep our feet,
In their pure morning state.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. Sing aloud.

If this Antiphon be used the Psalm begins with the words, "Unto God our strength."

In Paschal time only one Antiphon is said for the whole Nocturn. Alleluia.

Psalm LXXX.

[Intituled "Of Asaph." It has a superscription of meaning now uncertain, but part of which perhaps means that it was a Hymn for the vintage.]

SING aloud unto God our strength: * make a joyful noise unto the God of Jacob.

Take a psalm, and bring hither the timbrel: * the pleasant harp with the psaltery.

Blow the trumpet in the new moon,[2] * in the time appointed, on our solemn feast-day.

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[1] From a hymn of the Ambrosian school, very slightly altered ; translation by the late Card. Newman.

[2] The ordinance referred to in this and the next verses is found in Numb. x. "And the LORD spake unto Moses, saying : Make thee two trumpets of silver, of a whole piece shalt thou make them. . . . And in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings ; that they may be to you for a memorial before God. I am the LORD your God."

For this is a statute for Israël: * and a law of the God of Jacob.

This He ordained in Joseph for a testimony, when he went out of the land of Egypt: * he heard a language that he understood not.

He removed his shoulder from the burden, * his hands were done with slaving over the baskets.

Thou calledst upon Me in trouble, and I delivered thee: * I answered thee in the secret place of thunder: I proved thee at the waters of strife.[1]

Hear, O My people, and I will testify unto thee: * O Israël, if thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange god.

For I am the Lord thy God, Who brought thee out of the land of Egypt: * open thy mouth wide and I will fill it.

But My people would not hearken unto My voice: * and Israël would not obey Me:

So I gave them up unto their own hearts' lust: * they walked in their own counsels.

O that My people had hearkened unto Me, * that Israël had walked in My ways!

I should quickly have brought their enemies under them, * and turned Mine hand against their adversaries.

The haters of the Lord would have feigned submission unto Him: * but their time should have endured for ever.

He would have fed them also with the finest of the wheat: * and with honey out of the rock would He have satisfied them.

Psalm LXXXI.

[Intituled "A Psalm of Asaph."]

GOD standeth in the congregation of the mighty: * He judgeth among the judges.

How long do ye judge unjustly, * and accept the person of the wicked?[2]

Defend the poor and fatherless: * do justice to the afflicted and needy.

Deliver the poor, * and rid the needy out of the hand of the wicked.

They know not, neither do they understand, they walk on in darkness: * all the foundations of the earth are out of course.

[3] I have said: Ye are gods, * and all of you are children of the Most High;

But ye shall die like men: * and fall like one of the princes.

Arise, O God, judge the earth: * for Thou shalt inherit all nations.

Antiphon. [4] Sing aloud unto God our strength.

Second Antiphon. Thou alone.

Psalm LXXXII.

[Intituled "A Song. A Psalm of Asaph."]

O GOD, who shall be likened unto Thee? * hold not Thy peace, and be not still, O God.

For, lo, Thine enemies make a tumult: * and they that hate Thee have lifted up the head.

They have taken crafty counsel against Thy people, * and consulted against Thine holy ones.

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[1] SLH. For "the waters of Meribah" or "strife," see note on Ps. xciv., p. 2.

[2] SLH.

[3] This verse was quoted by our Lord. John x. 34.

[4] Ps. lxxx. 2.

They have said: Come and let us cut them off from being a nation: * that the name of Israël may be no more in remembrance.

For they have consulted together with one consent: * they are confederate against Thee: the tabernacles of Edom,[1] and the Ishmaelites.

Of Moab, and the Hagarenes; Gebal, and Ammon, Amalek, * the "Strangers" with the inhabitants of Tyre.

Assur also is joined with them: * they have holpen the children of Lot.[2]

Do unto them as unto Midian,[3] and Sisera: * as unto Jabin, at the brook of Kishon.

They perished at Endor: * they became as dung for the earth.

Make their nobles like Oreb and like Zeeb; * as Zebah and Zalmunna,

All their princes: * who said: Let us take to ourselves the Sanctuary of God in possession.

O my God, make them like a wheel [of whirling dust]; * and as the stubble before the wind!

As the fire that burneth a wood, * and as the flame that setteth the mountains on fire.

So pursue them with Thy tempest, * and trouble them in Thine anger.

Fill their faces with shame: * and they will seek Thy Name, O Lord!

Let them be confounded and troubled for ever: * yea, let them be put to shame and perish.

And let men know that Thy name is the Lord: * Thou alone art the Most High over all the earth.

Psalm LXXXIII.

[Intituled "A Psalm of the sons of Korah." It has the same superscription as Ps. lxx., referring possibly to the vintage. It reads as if it were a pilgrim-song referring to the going up of all the males of Israël to Jerusalem to observe the Feast of Tabernacles, when harvest and vintage were over.]

HOW lovely are Thy tabernacles, O Lord of hosts! * my soul longeth and fainteth for the courts of the Lord:

Mine heart and my flesh * rejoice for the living God.

Yea, the sparrow hath found an house, * and the dove a nest for herself, where she may lay her young,

Even Thine altars, O Lord of hosts, * my King and my God!

Blessed are they that dwell in Thine house, O Lord; * they will be ever praising Thee.[2]

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up [to thy Sanctuary,] through the vale of tears,[4] to the place which he hath appointed.

He That hath given the Law will

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[1] Of the list of tribes in the next few verses, the Ishmaelites are the inhabitants of Edom; Moab, and the Hagarenes, Gebal, Ammon, Amalek, tribes to the south and south-east of Canaan; the "Strangers" are the Philistines; Assur is Assyria; the children of Lot are the Moabites and Ammonites.

[2] SLH.

[3] The Midianites invaded Israël during the Judgeship of Gideon, who defeated them. Barak had previously, by a great victory between the Kishon and Endor, delivered his people from the tyranny of Jabin king of the Canaanites, whose general, Sisera, lost his life on the occasion. Oreb and Zeeb were two princes, and Zebah and Zalmunna two kings of the Midianites, whom the Israëlites took prisoners and put to death on the second occasion. See Judges iv.–viii.

[4] Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

give His blessing; they shall go from strength to strength: * they appear before the God of gods in Zion.

O LORD God of hosts, hear my prayer: * give ear, O God of Jacob![1]

Behold, O God, our shield: * and look upon the face of Thine Anointed.

For a day in Thy courts is better * than a thousand.

I had rather be a menial in the house of my God, * than to dwell in the tents of wickedness.

For God loveth mercy and truth: * the LORD will give grace and glory.

No good thing will He withhold from them that walk uprightly. * O LORD of hosts, blessed is the man that trusteth in Thee!

Antiphon. [2]Thou alone art the Most High over all the earth.

Third Antiphon. LORD.

If this Antiphon be used the Psalm begins with the words "Thou hast been favourable."

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[1]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O LORD! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Psalm LXXXV.

[Intituled "A Prayer of David."]

BOW down Thine ear, O LORD, and hear me: * for I am poor and needy.

Preserve my soul, for I am holy: * O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: * rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul.

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[1] SLH.

[2] Ps. lxxxii. 19.

For Thou, Lord, art good and ready to forgive, * and plenteous in mercy to all them that call upon Thee.

Give ear, O LORD, unto my prayer: * and attend to the voice of my supplication.

In the day of my trouble I called upon Thee, * for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord: * neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee, O Lord: * and shall glorify Thy name.

For Thou art great and doest wondrous things: * Thou art God alone.

Teach me Thy way, O LORD, and I will walk in Thy truth: * let mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine heart, * and I will glorify Thy name for evermore.

For great is Thy mercy toward me: * and Thou hast delivered my soul from the lowest hell.

O God, the wicked are risen against me, and the assemblies of violent men have sought after my soul, * and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, * long-suffering, and plenteous in mercy and truth.

O look upon me, and have mercy upon me: * give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: * because Thou, O LORD, hast holpen me, and comforted me.

Antiphon. [1] LORD, Thou hast been favourable unto Thy land.

Fourth Antiphon. Her foundation.

If this Antiphon be used the Psalm begins with the words, "Is in the holy mountains."

Psalm LXXXVI.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

HER foundation is in the holy mountains: * the LORD loveth the gates of Zion more than all the dwellings of Jacob!

Glorious things are spoken of thee, * O city of God! [2]

I will make mention of Rahab [3] and Babylon * that know me.

Behold the "Strangers," [4] and Tyre, and the people of Ethiopia, * these were there—

And of Zion shall it not be said: This and that man was born in her, * and the Highest Himself hath established her? [5]

The LORD shall make count, when He writeth up the people [and the princes,] [6] * of all that are in her.[2]

All they that dwell in thee * are in gladness.

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[1] Ps. lxxxiv. 2.

[2] SLH.

[3] That is "the Insolent One," namely, Egypt.

[4] *I.e.*, the Philistines.

[5] Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.

[6] Displaced from the beginning of the next verse.

Psalm LXXXVII.

[This Psalm has a long superscription, in which its authorship is attributed to Heman the Ezrahite, one of five brothers, descendants of Zarah, the son of Judah. Four of them were celebrated for wisdom. 3 (1) Kings iv. 31. This Psalm was written for the sons of Korah, and intended to be sung with an accompaniment of pipes and flutes.]

O LORD God of my salvation, * I have cried day and night before Thee.

Let my prayer come before Thee; * incline Thine ear unto my cry.

For my soul is full of troubles: * and my life draweth nigh unto the grave.

I am counted with them that go down into the pit: * I am as a man that hath no strength, lying nerveless among the dead,

Like the pierced that lie in the grave, whom Thou rememberest no more: * and they are cast off from Thine hand.

They have laid me in the lowest pit, * in darkness and in the shadow of death.

Thy wrath lieth hard upon me, * and Thou hast afflicted me with all Thy waves.[1]

Thou hast put away mine acquaintance far from me: * they have made me an abomination unto them.

I am shut up, and cannot come forth: * mine eyes fail by reason of affliction.

Lord, I have called daily upon Thee: * I have stretched out my hands unto Thee!

Wilt Thou show wonders to the dead? * or can physicians quicken them, so that they may praise Thee?[1]

Shall Thy loving-kindness be declared in the grave, * and Thy faithfulness in destruction?

Shall Thy wonders be known in the dark, * and Thy righteousness in the land of forgetfulness?

But unto Thee have I cried, O Lord: * and in the morning shall my prayer come before Thee.

Lord, why castest Thou off my prayer, * why hidest Thou Thy face from me?

I am afflicted, and in toil from my youth up: * and when I was lifted up, then was I brought down and troubled:

Thy fierce wrath goeth over me, * and Thy terrors have troubled me.

They came round about me all the day like a flood: * they compassed me about together.

Friend and neighbour hast Thou put far from me, * mine acquaintance also, because of my misery.

Antiphon. [2] Her foundation is in the holy mountains.

Fifth Antiphon. Blessed.

Psalm LXXXVIII.

[Intituled "A didactic (?) Poem of Ethan the Ezrahite." This Ethan was a brother of the author of the last Psalm.]

I WILL sing of the mercies * of the Lord for ever.

With my mouth will I make known Thy faithfulness * to all generations.

For Thou hast said: Mercy shall be built up for ever in the heavens: * Thy faithfulness shall be established in them.

I have made a covenant with My chosen, I have sworn unto David My servant: * thy seed will I establish for ever.

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[1] SLH.

[2] Ps. lxxxvi. 1.

And build up thy throne * to all generations.[1]

And the heavens shall praise Thy wonders, O LORD; * Thy faithfulness also in the congregation of the Saints—

For who in heaven can be compared unto the LORD? * Who among the sons of God can be likened unto GOD?

God, Which is glorious in the assembly of the saints, * great and terrible to all them that are about Him.

O LORD God of hosts, who is like unto Thee? * Thou art strong, O LORD, and Thy faithfulness is round about Thee!

Thou rulest the raging of the sea: * when the waves thereof arise Thou stillest them.

Thou hast broken the "Insolent" one,[2] as one that is slain: * Thou hast scattered Thine enemies with Thy strong arm.

The heavens are Thine, the earth also is Thine, as for the world and the fulness thereof Thou hast founded them: * the North and the South Thou hast created them:

[3] Tabor and Hermon shall rejoice in Thy name. * Thou hast a mighty arm.

Strong is Thine hand, and high Thy right hand: * justice and judgment are the foundations of Thy throne.

Mercy and truth shall go before Thy face. * Blessed is the people that know the joyful sound!

They shall walk, O LORD, in the light of Thy countenance, and in Thy name shall they rejoice all the day: * in Thy righteousness also shall they be exalted.

For thou art the glory of their strength: * and in Thy favour our horn shall be exalted.

For of the LORD is our defence, * and of the Holy One of Israël is our King.

Then Thou spakest in vision to Thine holy ones, and saidst: * I have laid help upon one that is mighty, and have exalted one chosen out of My people.

I have found David My servant: * with Mine holy oil have I anointed him.

For Mine hand shall help him: * Mine arm also shall strengthen him.

The enemy shall prevail nothing against him: * nor the son of wickedness afflict him.

And I will beat down his foes before his face, * and put them that hate him to flight.

And My truth and My mercy shall be with him: * and in My Name shall his horn be exalted.

I will set his hand also in the sea, * and his right hand in the rivers.[4]

He shall cry unto me: Thou art my Father, * my God, and the rock of my salvation.

[5] Also I will make him My first-born, * higher than the kings of the earth.

My mercy will I keep for him

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[1] SLH.

[2] Rahab—*i.e.*, Egypt.

[3] Two prominent mountains in the North of Syria.

[4] That is;—"I will make his power to be bounded on the West by the Mediterranean, and on the East by the Tigris and Euphrates."

[5] The next verses are a sort of quotation of the Divine message given by Nathan to David. 2 Kings (Sam.) vii. 14-16.

for evermore, * and My covenant shall stand fast with him.

His seed also will I make to endure for ever, * and his throne as the days of heaven.

But if his children forsake My law, * and walk not in My judgments,—

If they break My statutes, * and keep not My commandments,

Then I will visit their transgressions with the rod, * and their iniquity with stripes.

Nevertheless My loving-kindness will I not utterly take from him, * nor fail in My truth.

My covenant also will I not break, * nor make void the thing that is gone out of My lips.

Once have I sworn by Mine holiness, that I will not lie unto David: * his seed shall endure for ever,

And his throne, as the sun before Me: * and as the full moon for ever, and as the faithful witness in heaven.[1]

But Thou hast cast off and despised, * Thou hast put away Thine Anointed.

Thou hast made void the covenant of Thy servant: * Thou hast profaned his crown [by casting] it to the ground.

Thou hast broken down all his hedges: * Thou hast brought his strongholds to ruin.

All that pass by the way spoil him: * he is a reproach to his neighbours.

Thou hast set up the right hand of his adversaries: * Thou hast made all his enemies to rejoice.

Thou hast turned the edge of his sword, * and hast not upholden him in battle.

Thou hast made his brightness to cease, * and cast his throne down to the ground.

The days of his youth hast Thou shortened: * Thou hast covered him with shame.[2]

How long, LORD, wilt Thou hide Thyself, for ever? * Shall Thy wrath burn like fire?

Remember how short my time is: * wherefore hast Thou made all the sons of men in vain?

What man is he that liveth, and shall not see death? * Shall he deliver his soul from the hand of the grave?[2]

Lord, where are Thy former loving-kindnesses, * which Thou swarest unto David in Thy truth?

Remember, Lord, the reproach of Thy servants, * (that I bear in my bosom) even the reproach of many people—

Wherewith Thine enemies have reproached, O LORD— * wherewith they have reproached the woes of Thine Anointed.

Blessed be the LORD for evermore! * Amen, Amen.[3]

Psalm XCIII.

[The Vulgate and the LXX. ascribe this Psalm to David, and assign it to the fourth day of the week.]

THE LORD God to Whom vengeance belongeth, * the God to Whom vengeance belongeth hath shown Himself.

Lift up Thyself, Thou judge of

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[1] SLH. Is the "faithful witness" the rainbow? See Gen. ix. (Thursday after Sexagesima Sunday.)

[2] SLH.

[3] Here ends the third of the five books into which the Psalter is divided.

the earth: * render a reward to the proud.

Lord, how long shall the wicked, * how long shall the wicked triumph?

How long shall they utter and speak iniquity? * all the workers of wickedness boast themselves?

They crush Thy people, O Lord! * and afflict Thine heritage.

They slay the widow and the stranger, * and murder the fatherless.

Yet they say: The Lord shall not see, * neither shall the God of Jacob understand.

Understand, ye brutish among the people! * and ye fools, some time be wise!

He That planted the ear, shall He not hear? * or He That formed the eye, can He not see?

He That chastiseth the heathen, shall not He correct? * He That teacheth man knowledge?

The Lord knoweth the thoughts of men, * that they are vanity.

Blessed is the man whom Thou chastenest, O Lord, * and teachest out of Thy law.

That Thou mayest give him rest from the days of adversity, * until the pit be digged for the wicked.

For the Lord will not cast off His people, * neither will He forsake His inheritance.

Until righteousness return unto judgment, * and all the upright in heart follow it.

Who will rise up for me against the evil-doers? * or who will stand up with me against the workers of iniquity?

Unless the Lord had been mine help, * my soul had almost dwelt in the grave.

When I said: My foot slippeth — * Thy mercy, O Lord, held me up.

In the multitude of the sorrows within mine heart, * Thy comforts delight my soul.

[1] Hath the throne of iniquity fellowship with Thee? — * which frameth mischief by a law?

They that gather themselves together against the soul of the righteous, * and condemn the innocent blood—?

But the Lord is my refuge, * and my God is the stay of my trust.

And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness: * the Lord our God shall cut them off.

Antiphon. [2] Blessed be the Lord for evermore.

Sixth Antiphon. Sing.

Psalm XCV.

[In 1 Par. (Chron.) xvi. it is stated that David gave this Psalm to Asaph and his brethren upon the day that the ark was brought to Jerusalem. The text is there given somewhat differently, and the whole forms the second part of one Psalm, of which the first part consists of the first fifteen verses of Ps. civ. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

O SING unto the Lord a new song: * sing unto the Lord, all the earth.

Sing unto the Lord, and bless

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[1] This verse is translated according to the sense of the Hebrew, the LXX., Aquila, Symmachus, Theodotion, and St Jerome, but the Latin has the second, instead of the third, person singular in the last clause.

[2] Ps. lxxxviii. 53.

His Name: * show forth His salvation from day to day.

Declare His glory among the heathen, * His wonders among all people.

For the LORD is great, and greatly to be praised: * He is to be feared above all gods.

For all the gods of the heathen are devils: * but the LORD made the heavens.

Praise and beauty are before Him: * holiness and majesty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and honour: * give unto the LORD the glory due unto His name.

Bring sacrifices, and come into His courts: * O worship the LORD in His holy temple!

Let all the earth fear before Him. * Say among the heathen, The LORD reigneth!

He hath established the world also, that it shall not be moved: * He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields be joyful and all that is therein.

Then shall all the trees of the wood rejoice before the LORD, for He cometh, * for He cometh to judge the earth.

He shall judge the world with righteousness: * and the people with His truth.[1]

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established"—perhaps meaning after the usurpation of Absolom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of Thy judgments, O LORD!

For thou, LORD, art high above all the earth: * Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the

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[1] In 1 Par. (Chron.) xvi. the Psalm continues:—"O give thanks unto the LORD, for He is good: for His mercy endureth for ever. And say ye: Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy Name, and glory in Thy praise. Blessed be the LORD God of Israël for ever and ever. And all the people said: 'Amen' and praised the LORD"—possibly in Ps. cxxxv.

righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Antiphon. [1] Sing unto the LORD, and bless His name.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. [2] Let my prayer come before Thee, O Lord.

Answer. Incline Thine ear unto my cry.

In Lent.

Verse. He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

The rest is the same as the Second Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Friday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given.

Then the Psalms and Antiphons of the Week-day, as given above. Then is said a Verse and Answer as follows:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia.

Answer. Even unto everlasting. Alleluia.

In the Simple Office for one Martyr, (out of Paschal time).

Verse. [3] Thou hast set a crown, O Lord, of precious stones.

Answer. Upon his head.

In the Simple Office for many Martyrs, (out of Paschal time).

Verse. [4] Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. [5] The Lord chose him for a priest unto Himself.

[*In Paschal time, add* Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[*In Paschal time, add* Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. [6] The mouth of the righteous shall speak wisdom.

[*In Paschal time, add* Alleluia.]

Answer. And his tongue talk of judgment.

[*In Paschal time, add* Alleluia.]

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[1] Ps. xcv. 2.
[2] Ps. lxxxvii. 3.
[3] Ps. xx. 3.
[4] Ps. lxvii. 3.
[5] Ecclus. xlv. 16.
[6] Ps. xxxvi. 30.

For one Holy Woman, of whatever kind.

Verse. [1] God shall give her the help of His countenance.

[*In Paschal time, add* Alleluia.]

Answer. God is in the midst of her, she shall not be moved.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Second Nocturn of the Office common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4 *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4 *of the General Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

MAY His loving kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

God the Father, the Almighty,
Show on us His grace and mercy.
Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.
Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.
Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, it is the First Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May Christ to all His people give
For ever in His sight to live.
Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

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[1] Ps. xlv. 5, (Alexandrian version).

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He that is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Friday at Lauds.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Uphold mine heart.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Uphold mine heart with Thy free spirit, O God.

Second Antiphon. In Thy faithfulness.

Psalm CXLII.

[Intituled "A Psalm of David," and the Vulgate and the LXX. add, "when he was being persecuted by Absolom his son."]

HEAR my prayer, O LORD, give ear to my supplication in Thy faithfulness: * answer me, in Thy righteousness.

And enter not into judgment with Thy servant: * for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul: * he hath smitten my life down to the ground:

He hath made me to dwell in darkness, as those that have been long dead. * Therefore is my spirit overwhelmed within me: mine heart within me is troubled.

I remember the days of old: I meditate on all thy works: * I muse on the works of Thine hands.

I stretch forth mine hands unto Thee: * my soul [thirsteth] after Thee, as a thirsty land.[1]

Hear me speedily, O LORD: * my spirit faileth:

Hide not Thy face from me, * lest I be like unto them that go down into the pit.

Cause me to hear Thy lovingkindness in the morning: * for in Thee do I trust:

Cause me to know the way wherein I should walk: * for I lift up my soul unto Thee.

Deliver me, O LORD, from mine enemies: I flee unto Thee to hide me. * Teach me to do Thy will: for Thou art my God.

Let Thy good Spirit lead me into the land of uprightness. * For Thy name's sake, O LORD, Thou shalt quicken me in Thy righteousness.

Thou shalt bring my soul out of trouble: * and of Thy mercy cut off mine enemies,

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[1] SLH.

And destroy all them that afflict my soul: * for I am Thy servant.

Antiphon. In Thy faithfulness, answer me, O Lord.

Third Antiphon. O Lord.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23).

Antiphon. O Lord, cause Thy face to shine upon us.

Fourth Antiphon. O LORD, I have heard.

If this Antiphon be used the Canticle begins with the words, "Thy speech."

THE SONG OF HABAKKUK THE PROPHET. (Hab. iii.)

[Intituled "A prayer of Habakkuk the Prophet" with a direction, perhaps musical.]

O LORD, I have heard tell of Thee: * and was afraid:

O LORD, revive Thy work * in the midst of the years;

In the midst of the years shalt Thou make it known: * in wrath, Thou wilt remember mercy.

God shall come from "the South," * and the Holy One from Mount Paran.[1]

His glory covered the heavens, * and the earth was full of His praise.

His brightness was as the light: * He had horns[2] coming out of His hand:

There was the hiding of His power. * Before Him went death.

And the destroyer went forth at His feet. * He stood and measured the earth:

He beheld, and drove asunder the nations: * and the everlasting mountains were crushed:

The everlasting hills did bow: * because the Eternal passed by.[3]

I saw the tents of Ethiopia in affliction: * the curtains of the land of Midian did tremble.[4]

Wast Thou displeased against the rivers, O LORD? * was Thine anger against the rivers? Thy wrath against the sea?

That Thou didst ride upon Thine horses, * and Thy chariots were salvation?

Thou didst seize and draw Thy bow, * according to the oaths that Thou utteredst unto the tribes.[5]

Thou didst cleave the rivers of the earth: the mountains saw Thee and they trembled: * the overflowing of the water passed by:

The deep uttered his voice: * he lifted up his hands on high.

The sun and moon stood still

---

[1] SLH. "The South" is, in the original, "Teman," the name of a country and nation eastward of Idumea, but used for the south generally. Paran, or Pharan, is an uncultured and mountainous region, lying between Arabia Petræa, Palestine, and Idumea. The passage is an imitation of the words of Moses when blessing the tribes. Deut. xxxiii. 2. "The LORD came from Sinai, and rose up from Seir unto them; He stirred forth from Mount Paran, and He came with ten thousands of Saints: from His right hand went a fiery law for them."

[2] Gesenius says "'Horns' is here used of flashes of lightning, just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle."

[3] The present Hebrew simply is "*The* ways *are* everlasting to Him."

[4] Proper name of an Arabian nation whose territory lay from the eastern shore of the Ælanitic Gulf as far as the land of Moab.

[5] SLH.

in their habitation: * at the light of Thine arrows they went forth, at the shining of Thy glittering spear.

Thou didst tread down the land in indignation: * Thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of Thy people, * even for salvation with Thine Anointed.[1]

Thou didst smite the head of the house of the wicked:[2] * Thou didst lay bare the foundation unto the neck.[3]

Thou didst curse his sceptre, even the head of his fighting men, * when they came out as a whirlwind to scatter me:

Their rejoicing was as the rejoicing of him * that devoureth the poor secretly.

Thou didst make a way in the sea for Thine horses, * through the mire of great waters.

I heard, and my belly trembled: * my lips quivered at the voice:

Let rottenness enter into my bones, * and corruption swarm under me:

That I may rest in the day of trouble: * that I may go up unto our people that are girded.[4]

Although the fig-tree shall not blossom, * neither shall fruit be in the vines:

The labour of the olive shall fail, * and the fields shall yield no meat:

The flock shall be cut off from the fold, * and there shall be no herd in the stalls:

Yet will I rejoice in the Lord: * I will joy in the God of my salvation.[5]

The Lord God is my strength: * and He will make my feet like hinds' feet:

And He will lead me forth, to make me to walk upon mine high places, * as a conqueror, to sing praises unto Him.[6]

Antiphon. O Lord, I have heard Thy speech, and was afraid.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the Lord, from the heavens, &c., (*pp.* 25, 26).

Antiphon. Praise God with the timbrel and dance.

Chapter. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday*, *p.* 89).

Hymn.[7]

Glory of the eternal Heaven,
Blessed Hope to mortals given,
Of the Almighty Only Son,
And the Virgin's Holy One;
Raise us, Lord, and we shall rise
In a sober mood,
And a zeal which glorifies
Thee from gratitude.

Now the day-star keenly glancing,
Tells us of the sun's advancing;
While the unhealthy shades decline,
Rise within us, Light Divine!

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[1] Moses?

[2] Pharaoh?

[3] SLH. Some critics read "of the rock" instead of "unto the neck."

[4] Accinctum. The Latin translator probably meant "girt," as the dead were girt, cf. John xi. 44.

[5] Jesu Meo. So the Hebrew.

[6] This last clause seems to be only a musical direction, which has got confounded with the text. Some translate it: "Given to the leader of the string band."

[7] Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

Rise, and, risen, go not hence,
Stay and make us bright,
Streaming through each cleansèd sense,
On the outward night.

Then the root of faith shall spread
In the heart new fashionèd;
Gladsome hope shall spring above,
And shall bear the fruit of love.
To the Father, and the Son,
And the Holy Ghost,
Here be glory, as is done,
By the Angelic host.
Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Through the tender mercy of our God * the day-spring from on high hath visited us.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Saturday at Mattins.

THE SABBATH.

All as on Sunday, except as otherwise given here.

Invitatory. O come, let us worship * the Lord our God.

HYMN.[1]

FATHER of mercies infinite,
Ruling all things that be,
Who, shrouded in the depth and height,
Art One, and yet art Three;

Accept our chants, accept our tears,
A mingled stream we pour;
Such stream the laden bosom cheers,
To taste Thy sweetness more.

Purge Thou with fire the o'ercharged mind,
Its sores and wounds profound;
And with the watcher's girdle bind
The limbs which sloth has bound.

That they who with their chants by night
Before Thy presence come,
All may be fill'd with strength and light
From their eternal home.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. For the Lord.

In Paschal time only one Antiphon is said for the whole Nocturn. Alleluia.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

O SING unto the LORD a new song: * for He hath done marvellous things.

His right hand, and His holy arm, * have gotten Him the victory.

The LORD hath made known His salvation: * His righteousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy, * and His truth towards the house of Israël.

All the ends of the earth have seen * the salvation of our God.

Make a joyful noise unto the LORD, all the earth, * make a loud noise and rejoice, and sing praise.

Sing unto the LORD with the harp, with the harp and the voice of a psalm. * With trumpets and sound of cornet,

Make a joyful noise before the LORD, the King. * Let the sea roar, and the fulness thereof, the world and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together before the Lord. * For He cometh to judge the earth:

---

[1] Another hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

With righteousness shall He judge the world, * and the people with equity.

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

THE Lord reigneth, be the people never so impatient: * He sitteth upon the Cherubim, be the earth never so unquiet.

The Lord is great in Zion: * and He is high above all people.

Let them praise Thy great and terrible Name, for it is holy: * and the King's majesty loveth judgment.

Thou dost establish equity: * Thou executest judgment and righteousness in Jacob.

Exalt ye the Lord our God, and worship at His footstool: * for it is holy.

Moses and Aaron among His priests, * and Samuel among them that call upon His name.

They called upon the Lord, and He answered them. * He spake unto them in the cloudy pillar:

They kept His testimonies, * and the ordinance that He gave them.

Thou answeredst them, O Lord our God! * O God, Thou forgavest them, though Thou tookest vengeance of their inventions.

Exalt the Lord our God and worship at His holy hill: * for the Lord our God is Holy.

Antiphon. [1] For the Lord hath done marvellous things.

When the following Psalm, "Make a joyful noise unto God, all ye lands," *is to be said at Lauds (as would be the case, for instance, if Christmas Eve fell on a Saturday) it is not said here, nor its Antiphon. But instead is said Psalm* xci., "It is a good thing to give thanks unto the Lord," *from the Saturday Lauds which are to be displaced, with the Antiphon,* "It is a good thing * to give thanks unto the Lord," *in which case the Psalm begins with the words* "To give thanks unto the Lord."

Second Antiphon. Make a joyful noise.

If this Antiphon be used, the Psalm begins with the words, "Unto God, all ye lands."

Psalm XCIX.

[Intituled "A Psalm of thanksgiving." The Targum has "A Psalm for the Sacrifice of thanksgiving."]

MAKE a joyful noise unto God, all ye lands: * serve the Lord with gladness.

Come before His presence, * with singing.

Know ye that the Lord, He is God: * it is He That hath made us, and not we ourselves:

We are His people, and the sheep of his pasture. * Enter into His gates with thanksgiving, and into His courts with praise: give thanks unto Him,

Praise His Name. For the Lord is good, His mercy is everlasting: * and His truth endureth to all generations.

Psalm C.

[Intituled "A Psalm of David."]

I WILL sing of mercy and judgment, * unto Thee, O Lord!

I will sing and behave myself

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[1] Ps. xcvii. 1.

wisely in a perfect way. * O when wilt Thou come unto me?

I walked within mine house, * in the innocence of mine heart.

I set no wicked thing before mine eyes: * I hate the work of them that turn aside.

A froward heart cleaveth not unto me: * the wicked person that turned aside from me, I would not know.

Whoso privily slandered his neighbour, * him did I expose.

Him that had an high look and a proud heart: * with him I will not eat.

Mine eyes are upon the faithful of the land, that they may dwell with me: * he that walked in a perfect way, he ministered unto me.

He that doeth proud things shall not dwell within mine house: * he that speaketh wickedness was not upright in my sight.

I will early destroy all the wicked of the land: * that I may cut off all wicked doers from the city of the Lord.

Antiphon. [1] Make a joyful noise unto God, all ye lands.

Third Antiphon. O God.

Psalm CI.

[Intituled "A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord."]

HEAR my prayer, O Lord, * and let my cry come unto Thee.

Hide not Thy face from me: * in the day when I am in trouble incline Thine ear unto me.

In the day when I call upon Thee, * answer me speedily.

For my days are wasted away like smoke: * and my bones are consumed as a firebrand.

I am smitten like grass, and mine heart is withered: * for I have forgotten to eat my bread.

By reason of the voice of my groaning * my bones cleave to my flesh.

I am like a pelican of the wilderness: * I am like an owl in his hole.

I watch, * and am as a sparrow alone upon the house-top.

Mine enemies reproached me all the day: * and they that praised me are sworn together against me.

For I have eaten ashes like bread, * and mingled my drink with weeping:

Because of thine indignation and wrath: * for Thou hast lifted me up and cast me down.

My days are like a shadow that declineth: * and I am withered like grass.

But Thou, O Lord, endurest for ever, * and Thy remembrance unto all generations.

Thou shalt arise and have mercy upon Zion: * for the time to favour her, yea, the set time, is come.

For Thy servants take pleasure in her stones: * and have pity on her dust.

So the heathen shall fear Thy name, O Lord, * and all the kings of the earth Thy glory.

When the Lord shall build up Zion, * He shall appear in His glory.

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[1] Ps. xcix. 1.

He hath had regard unto the prayer of the destitute, * and hath not despised their supplication.

Let this be written for the generation to come: * and the people which shall be created shall praise the LORD.

For He hath looked down from the height of His sanctuary: * from heaven did the LORD behold the earth:

To hear the groaning of the prisoners, * to loose the children of the slain.

To declare the name of the LORD in Zion, * and His praise in Jerusalem.

When the people are gathered together, * and the kings, to serve the LORD.

[1] He answered him in the way of his strength: * Show me the shortness of my days.

Call me not away in the midst of my days: * Thy years are unto all generations.

Thou, Lord, in the beginning, hast laid the foundation of the earth: * and the heavens are the works of Thine hands.

They shall perish, but Thou remainest: * and they all shall wax old as doth a garment:

And as a vesture shalt Thou change them, and they shall be changed: * but Thou art the Same, and Thy years shall not fail.

The children of Thy servants shall continue: * and their seed shall be established for ever.

Psalm CII.

[Intituled "of David."]

BLESS the LORD, O my soul: * and all that is within me, bless His holy name.

Bless the LORD, O my soul, * and forget not all His benefits.

Who forgiveth all thine iniquities: * Who healeth all thy diseases.

Who redeemeth thy life from destruction: * Who crowneth thee with loving-kindness and tender mercies.

Who satisfieth thy desire with good things: * thy youth is renewed like the eagle's.

The LORD executeth mercy, * and judgment for all that are oppressed.

He made known His ways unto Moses, * His will unto the children of Israël.

The LORD is merciful and gracious: * slow to anger, and plenteous in mercy.

He will not always chide: * neither will He keep His anger for ever.

He hath not dealt with us after our sins: * nor rewarded us according to our iniquities.

For as the heaven is high above the earth, * so great is His mercy toward them that fear Him.

As far as the east is from the west, * so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the LORD pitieth them that fear Him. * For He knoweth our frame;

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[1] "He" may be taken for the "afflicted man" who has just given utterance to his hopes of a brighter future. The Hebrew, (as now pointed,) reads: "He afflicted in the way his (my) strength, he cut short my days." The Alexandrian translators, using an unpointed text, took the opening word of the clause to mean "he answered" instead of "he afflicted" as they might easily do, the letters being the same for either word. The Hebrew text itself is not quite settled.

He remembereth that we are dust: * as for man, his days are as grass, as a flower of the field so shall he flourish.

For the wind passeth over it, and it is gone, * and the place thereof shall know it no more.

But the mercy of the LORD is from everlasting * to everlasting upon them that fear Him,

And His righteousness unto children's children; * to such as keep His covenant,

And to those that remember His commandments, * to do them.

The LORD hath prepared His throne in heaven, * and His kingdom shall rule over all.

Bless the LORD, all ye His Angels, * that excel in strength, that do His commandments, to hearken unto the voice of His word.

Bless ye the LORD, all ye His hosts: * ye ministers of His that do His pleasure.

Bless the LORD, all His works: * in all places of His dominion; bless the LORD, O my soul!

Antiphon. [1] O God, let my cry come unto Thee.

Fourth Antiphon. Bless the LORD.

If this Antiphon be used the Psalm begins with the words, "O my soul."

Psalm CIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

BLESS the LORD, O my soul: * O LORD my God, Thou art very great!

Thou art clothed with honour and majesty, * covering Thyself with light as with a garment!

Who stretchest out the heavens like a curtain, * Who coverest their upper chambers with the waters!

Who makest the clouds Thy chariot, * Who walkest upon the wings of the wind!

Who makest Thine Angels spirits: * and Thy ministers a flame of fire! [2]

Who layest the foundations of the earth; * it shall not be removed for ever!

Thou coveredst it with the deep as with a garment, * the waters stood above the mountains.

At Thy rebuke they fled: * at the voice of Thy thunder they hasted fearfully away.

The mountains go up, and the valleys go down, * into the place which Thou hast founded for them.

Thou hast set a bound, that they may not pass over: * that they turn not again to cover the earth.

Who sendeth springs into the valleys: * the waters run among the hills.

All the beasts of the field drink thereof: * the wild asses seek them in their thirst.

By them build the fowls of the heaven their habitation; * they sing among the rocks.

He watereth the hills from His upper chambers: * the earth is satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle, * and herb for the service of men:

That Thou mayest bring forth food out of the earth, * and wine that maketh glad the heart of man;

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[1] Ps. ci. 1.

[2] So is this passage translated, Heb. i. 7.

Oil to make his face to shine, * and bread to strengthen man's heart.

The trees of the field are filled [with sap], the cedars of Lebanon also, which He hath planted: * there the birds make their nests.

The stork's nest is the highest among them: * the high hills are a refuge for the wild goats, and the rocks for the conies.

He hath appointed the moon for seasons: * the sun knoweth his going down.

Thou makest darkness, and it is night: * wherein all the beasts of the forest do come forth.

The young lions roar after their prey, * and seek their meat from God.

The sun ariseth, and they gather themselves together: * and lay them down in their dens.

Man goeth forth unto his work, * and to his labour, until the evening.

O Lord, how manifold are Thy works! * in wisdom hast Thou made them all: the earth is full of Thy riches.

So is this great and wide sea: * wherein are things creeping innumerable.

Both small and great beasts: * there go the ships;

There is that Leviathan whom Thou hast made to play with him: * these all wait upon Thee, that Thou mayest give them their meat in due season.

That thou givest them, they gather: * when Thou openest Thine hand, they are all filled with good.

Thou hidest Thy face, they are troubled: * Thou takest away their breath, they die, and return to their dust.

Thou sendest forth Thy spirit, and they are created: * and Thou renewest the face of the earth.

Let the glory of the Lord endure for ever! * the Lord shall rejoice in His works.

He looketh on the earth and maketh it to tremble: * He toucheth the mountains and they smoke.

I will sing unto the Lord as long as I live: * I will sing praise to my God while I have my being.

My meditation of Him shall be sweet: * I will be glad in the Lord.

Let the sinners be consumed out of the earth, and let the wicked be no more: * bless thou the Lord, O my soul![1]

Psalm CIV.

[The first fifteen verses of this Psalm are found in a slightly different edition in 1 Par. (Chron.) xvi. as the first part of a Psalm given by David to Asaph and his brethren, on the day that the ark was brought to Jerusalem. The rest is our present Psalm xcv., which see with the notes, p. 148. The Vulgate and the LXX. prefix "Alleluia."]

O GIVE thanks unto the Lord, and call upon His name: * make known His deeds among the heathen.

Sing unto Him, and sing psalms unto Him: * talk ye of all His wondrous works.

Glory ye in His holy name: * let the heart of them rejoice that seek the Lord.

Seek the Lord, and be strong: * seek His face evermore.

---

[1] "Alleluia" is here appended in the Hebrew.

Remember His marvellous works that He hath done: * His wonders and the judgments of his mouth.

O ye seed of Abraham, His servant, * ye children of Jacob His chosen!

He is the LORD our God: * His judgments are in all the earth.

He hath remembered His covenant for ever, * the word which He commanded to a thousand generations—

[The covenant] that He made with Abraham: * and His oath unto Isaac.

And He confirmed the same unto Jacob for a law, * and to Israël for an everlasting covenant.

Saying: Unto thee will I give the land of Canaan, * the lot of your inheritance.

When they were but a few men in number, * very few, and strangers in it.

And they went from one nation to another, * and from one kingdom to another people.

He suffered no man to do them wrong: * yea, He reproved kings for their sakes.

Touch not Mine anointed, * and do My prophets no harm.[1]

Moreover He called for a famine upon the land: * and brake the whole staff of bread.

He sent a man before them: * Joseph was sold for a servant:

Whose feet they hurt with fetters, the iron entered into his soul. * Until his word came,

The word of the LORD tried him: * the king sent and loosed him; even the ruler of the people, and let him go free.

He made him lord of his house, * and ruler of all his substance.

To instruct his princes at his pleasure, * and teach his elders wisdom.

Israël also came into Egypt, * and Jacob sojourned in the land of Ham.

And He increased His people greatly: * and made them stronger than their enemies.

He turned their heart to hate His people, * and to deal subtilly with his servants.

He sent Moses His servant, * and Aaron whom He had chosen.

He showed signs among them, * and wonders in the land of Ham.

He sent darkness and made it dark: * He made not His words of none effect.

He turned their waters into blood, * and slew their fish.

Their land brought forth frogs, * in the chambers of their kings.

He spake, and there came divers sorts of flies, * and lice in all their coasts.

He gave them hail for rain, * flaming fire in their land.

He smote their vines also and their fig-trees, * and brake the trees of their coasts.

He spake, and the locust came, and the caterpillar, * without number,

And ate up all the herb in their land, * and devoured all the fruit of their ground.

He smote also all the first-born in their land, * the chief of all their travail.

He brought them forth also with silver and gold: * and there was not one feeble person among their tribes.

---

[1] Here ends the portion found in 1 Par. (Chron.) xvi. 22.

Egypt was glad when they departed: * for the fear of them fell upon them.

He spread a cloud for a covering, * and fire to give light in the night.

They asked, and the quail came, * and He satisfied them with the bread of heaven.

He opened the rock and the waters gushed out, * the rivers ran through the dry places.

For He remembered His holy promise, * that He made unto Abraham His servant.

And He brought forth His people with joy, * and His chosen with gladness.

And gave them the lands of the heathen, * and they inherited the labour of the peoples.

That they might observe His statutes, * and keep His laws.

[Here the Hebrew adds "Alleluia."]

Antiphon. [1] Bless the LORD, O my soul!

Fifth Antiphon. Visit us.

Psalm CV.

[Superscribed "Alleluia."]

O GIVE thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Who can utter the mighty acts of the LORD? * who can show forth all His praise?

Blessed are they that keep judgment, * and they that do righteousness at all times.

Remember us, O LORD, with the favour that Thou showest unto Thy people: * O visit us with Thy salvation:

That I may see the good of Thy chosen, that I may rejoice in the gladness of Thy people, * that Thou mayest be praised in Thine inheritance.

We have sinned with our fathers: * we have done wickedly, we have committed iniquity.

Our fathers considered not Thy wonders in Egypt: * they remembered not the multitude of Thy mercies,

But provoked Him when they went up unto the sea, * even the Red Sea.

Nevertheless He saved them for His name's sake, * that He might make His mighty power to be known.

He rebuked the Red Sea also, and it was dried up: * and He led them through the depths as through the wilderness.

And He saved them from the hand of them that hated them, * and redeemed them from the hand of the enemy.

And the waters covered their enemies: * there was not one of them left.

And they believed His words: * and sang His praise.

They soon forgot His works: * and waited not for His counsel.

And lusted exceedingly in the wilderness: * and tempted God in the desert.

And He gave them their request, * and sent fulness into their soul.

They provoked Moses also in the camp, * and Aaron, the saint of the LORD.

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[1] Ps. cii. 1.

The earth opened and swallowed up Dathan, * and covered the company of Abiram.[1]

And a fire was kindled in their assembly, * the flame burned up the wicked.

[2] They made a calf also in Horeb, * and worshipped the graven image.

Thus they changed their Glory * into the similitude of a calf that eateth grass.

They forgat God their Saviour, * Who had done great things in Egypt, wondrous works in the land of Ham, terrible things by the Red Sea.

Therefore He said that He would cut them off, * had not Moses His chosen stood before Him in the breach,

To turn away His wrath, lest He should destroy them: * yea, they despised the pleasant land;

They believed not His words: but murmured in their tents: * they hearkened not unto the voice of the LORD.

He also lifted up His hand against them, * to overthrow them in the wilderness.

To overthrow their seed also among the nations, * and to scatter them in the lands.

They joined themselves also unto Baal-peor,[3] * and ate the sacrifices of the dead.

And they provoked Him to anger with their inventions: * and the carcasses lay thick among them.

Then stood up Phinehas and made a propitiation: * and the plague was stayed.

And that was counted unto him for righteousness, * unto all generations for evermore.

They angered Him also at the waters of "Provocation,"[4] * so that it went ill with Moses for their sakes; because they provoked his spirit;

So that he spake unadvisedly with his lips.[5] * They did not destroy the nations concerning whom the LORD commanded them:[6]

And they were mingled among the heathen, and learned their works, and served their idols: * and it became a snare to them.

Yea, they sacrificed their sons * and their daughters unto devils.

---

[1] Numbers xvi. They tried to stir up a rebellion against Moses and Aaron, upon levelling principles, "and the earth opened her mouth and swallowed them up," while some of their partizans were consumed by a fire which issued from the sanctuary.

[2] For the well-known history of the golden calf, see Exod. xxxii.

[3] *I.e.*, "the Lord of Mount Peor," an idol of the Moabites. The whole history of this lapse of the Israëlites, and how Phinehas stopped the plague by killing one pair of the transgressors, is in Numbers xxv. "And the LORD spake unto Moses, saying: Phinehas, the son of Eleazar, the son of Aaron the Priest, hath turned My wrath away from the children of Israël. . . . Behold, I give unto him My covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting Priesthood."

[4] Meribah. See note on Ps. xciv., p. 3.

[5] Numbers xx. 10. "And Moses . . . said unto them: Hear now, ye rebels, must we fetch you water out of this rock?" v. 12. "And the LORD spake unto Moses and Aaron: Because ye believed Me not, to sanctify Me in the eyes of the children of Israël, therefore ye shall not bring this congregation into the land which I have given them."

[6] In Judges i. 21 to the end, is a long list of the districts of idolaters whom they left in Canaan and among whom they lived.

And shed innocent blood, * even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Chanaan:

And the land was polluted with blood. They were defiled also with their own works, * and went a whoring with their own inventions.

Therefore was the wrath of the Lord kindled against His people, * and He abhorred His own inheritance.

And He gave them into the hand of the heathen: * and they that hated them ruled over them.

Their enemies also oppressed them, and they were brought into subjection under their hand. * Many times did He deliver them,

But they provoked Him with their counsel, * and they were brought low for their iniquity.

But He regarded their affliction, * and heard their cry.

And He remembered His covenant, * and repented according to the multitude of His mercies.

He made them also to be pitied * of all those that carried them captives.

Save us, O Lord our God, * and gather us from among the nations!

To give thanks unto Thy holy Name, * and to triumph in Thy praise.

Blessed be the Lord God of Israël from everlasting to everlasting: * and let all the people say: Amen, Amen.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm. Here ends the fourth of the five books into which the Psalter is divided.]

Psalm CVI.

O GIVE thanks unto the Lord, for He is good: * for His mercy endureth for ever.

Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy: * and gathered them out of the lands,

From the rising of the sun and from the setting thereof, * from the north and from the south.

They wandered in the wilderness in a dry land: * they found no pathway to a city to dwell in:

Hungry and thirsty, * their soul fainted in them.

Then they cried unto the Lord in their trouble; * and He delivered them out of their distresses.

And He led them forth by the right way, * that they might go to a city to dwell in.

O that men would praise the Lord for His goodness: * and for His wonderful works to the children of men!

For He satisfieth the longing soul: * and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, * being bound in affliction and iron.

Because they rebelled against the words of God, * and contemned the counsel of the Most High.

Therefore their heart was brought down with labour: * they fell down, and there was none to help.

Then they cried unto the Lord in their trouble: * and He delivered them out of their distresses.

And He brought them out of darkness and the shadow of death: * and brake their bands in sunder.

O that men would praise the Lord for His goodness: * and for His wonderful works to the children of men!

For He hath broken the gates of brass, * and cut the bars of iron in sunder.

He saved them from the way of their transgression: * for they were afflicted because of their iniquities.

Their soul abhorred all manner of meat: * and they drew near even unto the gates of death.

Then they cried unto the Lord in their trouble: * and He delivered them out of their distresses.

He sent His word and healed them, * and delivered them from their straits.

O that men would praise the Lord for His goodness: * and for His wonderful works to the children of men!

Yea, let them sacrifice the sacrifice of thanksgiving, * and declare His works with rejoicing.

They that go down to the sea in ships, * and do business in great waters;

These see the works of the Lord, * and His wonders in the deep.

He commandeth, and the stormy wind riseth, * and the waves thereof are lifted up.

They mount up to the heaven, and go down again to the depths: * their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, * and are at their wits' end.

Then they cry unto the Lord in their trouble, * and He delivereth them out of their distresses.

And He maketh the storm a calm, * and the waves thereof are still.

And they are glad because [the breakers] be quiet: * so He bringeth them unto their desired haven.

O that men would praise the Lord for His goodness: * and for His wonderful works to the children of men!

Let them exalt Him also in the congregation of the people, * and praise Him in the assembly of the elders.

He turneth the rivers into a wilderness, * and the water-springs into dry ground;

A fruitful land into a salt desert, * for the wickedness of them that dwell therein.

He turneth the wilderness into a standing-water, * and dry ground into water-springs.

And there He maketh the hungry to abide, * and they prepare a city to dwell in:

And sow the fields, and plant vineyards, * and bring forth fruits of increase.

He blesseth them also, and they are multiplied greatly: * and He suffereth not their cattle to decrease.

Again they are minished, * and brought low, through oppression, affliction, and sorrow.

He poureth contempt upon princes, * and He causeth them to wander in the wilderness, and in the land where there is no way.

Yet helpeth He the poor from affliction, * and maketh him families like a flock.

The righteous shall see it and rejoice: * and all iniquity shall stop her mouth.

Who is wise, and will observe these things? * even he shall understand the loving-kindness of the LORD.

Antiphon. [1] Visit us with Thy salvation, O LORD.

Sixth Antiphon. I will greatly praise.

Psalm CVII.

[Intituled "A Song. A Psalm of David." It is a compilation of Ps. lvi. 8-12, and Ps. lix. 6-14.]

MINE heart is ready, O God, mine heart is ready: * I will sing and give praise, even with my glory.

Awake up, my glory, awake, psaltery and harp! * I will awake right early.

I will praise Thee, O LORD, among the people: * and sing unto Thee among the nations.

For Thy mercy is great above the heavens: * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens, and let Thy glory be above all the earth: * [2] that Thy beloved may be delivered:

Save with Thy right hand and hear me. * God hath spoken in His holiness:

I will rejoice, and divide Shechem, * and mete out the valley of booths.

Gilead is mine; and Manasseh is mine: * Ephraim also is the strength of mine head:

Judah is my King: * Moab is the vessel [of the triumph] of mine hope.

Over Edom will I cast out my shoe: * over the "Strangers" have I triumphed.

Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Who hast cast us off? * and wilt not Thou go forth with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * and He it is That shall tread down our enemies.

Psalm CVIII.

[Intituled "A Psalm of David," with a superscription, probably musical, but now uncertain.]

HOLD not Thy peace, O God of my praise: * for the mouth of the wicked, and the mouth of the deceitful are opened against me:

They have spoken against me with a lying tongue: they compassed me about also with words of hatred: * and fought against me without a cause.

In return for my love they were mine adversaries: * but I gave myself unto prayer.

And they have rewarded me evil for good, * and hatred for my love.

Set Thou a wicked man over him: * and let the devil stand at his right hand.

When he is judged, let him go forth condemned: * and let his prayer become sin.

Let his days be few; * and let another take his office.

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[1] Ps. cv. 4.

[2] Here begins the extract from Ps. lix. See that Psalm and notes on it, p. 112.

Let his children be fatherless, * and his wife a widow.

Let his children be continually vagabonds, and beg: * and let them be driven out of their dwellings.

Let the extortioner catch all that he hath: * and let the stranger spoil his labour.

Let there be none to extend mercy unto him: * and let there be none to have pity on his little ones.

Let his posterity be cut off: * in one generation let their name be blotted out.

Let the iniquity of his fathers be remembered before the Lord: * and let not the sin of his mother be blotted out.

Let them be before the Lord continually, and let their memory be cut off from the earth. * Because that he remembered not to show mercy,

But persecuted the poor and needy man, * and the broken in heart, that he might slay him.

As he loved cursing, so let it come unto him: * as he delighted not in blessing, so let it be far from him:

As he clothed himself with cursing, like as with a garment, * so let it come into his bowels like water, and like oil into his bones.

Let it be unto him as the garment which covereth him, * and for a girdle wherewith he may be girded continually.

Let this be the reward of mine adversaries from the Lord: * and of them that speak evil against my soul.

And do Thou for me, O Lord, for Thy name's sake, O Lord, * because Thy mercy is good.

Deliver Thou me, for I am poor and needy: * and mine heart is wounded within me.

I am gone like the shadow when it declineth: * and tossed up and down as the locust.

My knees are weak through fasting: * and my flesh faileth of fatness.

I became also a reproach unto them: * they looked upon me, and shaked their heads.

Help me, O Lord my God! * O save me according to Thy mercy.

That they also may know that this is Thine hand: * and Thou, Lord, hast done it!

Let them curse, but bless Thou: * when they arise against me let them be ashamed: but let Thy servant rejoice.

Let mine adversaries be clothed with shame: * and let them be covered with their own confusion as with a mantle.

I will greatly praise the Lord with my mouth: * yea, I will praise Him among the multitude.

For He standeth at the right hand of the poor, * to save my soul from them that persecute me.

Antiphon. [1] I will greatly praise the Lord with my mouth.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. The Lord cometh out of His holy place.

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[1] Ps. cviii. 30.

Answer. He will come and save His people.

During the rest of the year.

Verse. [1] Hear my prayer, O Lord.
Answer. And let my cry come unto Thee.

In Lent.

Verse. His truth shall be thy shield.
Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. Take not away my soul with sinners, O God.
Answer. Nor my life with bloody men.

In Paschal time.

Verse. The disciples were glad, Alleluia.
Answer. When they saw the Lord, Alleluia.

The rest is the same as the Third Nocturn of the preceding Sunday, except necessary differences. The Lessons are those of the day. The Responsories are arranged according to the rules in Chapter xxvii. 4, 5, *of the General Rubrics.*

No Festal Office can occur, except that of the Immaculate Conception of the Blessed Virgin Mary.

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[1] Ps. ci. 2.

Saturday at Lauds.

THE SABBATH.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Do good.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Do good, O Lord, in Thy good pleasure.

Second Antiphon. It is a good thing.

If this Antiphon be used the Psalm begins with the words, "To give thanks."

Psalm XCI.

[Intituled "A Psalm. A Song for the Sabbath Day."]

IT is a good thing to give thanks unto the LORD, * and to sing praises unto Thy name, O Most High!

To show forth Thy loving-kindness in the morning, * and Thy faithfulness in the night;

Upon an instrument of ten strings: * upon the harp with a solemn sound.

For Thou, LORD, hast made me glad through Thy work: * and I will triumph in the works of Thine hands.

O LORD, how great are Thy works! * Thy thoughts are very deep.

A brutish man knoweth not: * neither doth a fool understand this.

When the wicked spring up like grass: * and when all the workers of iniquity are seen,

It is that they may be destroyed for ever: * but Thou, LORD, art Most High for evermore.

For, lo, Thine enemies, O LORD, for, lo, Thine enemies shall perish: * and all the workers of iniquity shall be scattered.

But mine horn shall be exalted like the horn of an unicorn: * and mine old age shall be crowned with Thy mercy.[1]

Mine eye also shall look upon mine enemies: * and mine ear shall hear of the wicked that rise up against me.

The righteous shall flourish like the palm tree: * he shall grow like a cedar in Lebanon.

Those that are planted in the house of the LORD, * in the courts of the house of our God shall flourish.

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[1] Hebrew: "I am anointed with fresh oil."

They shall still bring forth fruit in old age: * they shall flourish, to declare:—

That the LORD our God is upright: * and that there is no unrighteousness in Him.

Antiphon. It is a good thing to give thanks unto the LORD.

Third Antiphon. Let all the ends.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23).

Antiphon. Let all the ends of the earth fear the Lord.

Fourth Antiphon. Ascribe ye greatness.

THE SONG OF MOSES. (Deut. xxxii.)

[Deut. xxxi. 28: "Gather unto me," (said Moses) "all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israël the words of this song, until they were ended:—"]

GIVE ear, O ye heavens, and I will speak; * and hear, O earth, the words of my mouth.

My teaching shall drop as the rain, * my speech shall distil as the dew;

As the small rain upon the tender herb, and as the showers upon the grass: * because I will proclaim the name of the LORD.

Ascribe ye greatness unto our God. * The works of God are perfect: and all His ways are judgment:

A God of truth, and without iniquity, just and right is He. * They have sinned against Him, and by their defilement they are not His children:

They are a perverse and crooked generation. * Do ye thus requite the LORD, O foolish people and unwise?

Is not He thy Father? * That hath bought thee, and made thee, and created thee?

Remember the days of old, * consider generation after generation:

Ask thy father, and he will show thee— * thine elders, and they will tell thee.

When the Most High divided the nations, * when He separated the sons of Adam,

He set the bounds of the people * according to the number of the children of Israël.

For the LORD's portion is His people: * Jacob is the lot of his inheritance.

He found him in a desert land, * in the waste and howling wilderness:

He led him about and instructed him, * and kept him as the apple of His eye.

As the eagle that stirreth up her young to fly, * and fluttereth over them,

So spread He abroad His wings, and took him, * and bore him on His pinions;

The LORD alone did lead him, * and there was no strange god with him.

He made him ride upon the high places of the earth, * that he might eat the increase of the fields:

And He made him to suck honey out of the rock, * and oil out of the flinty rock:

Butter of kine, and milk of sheep, * with fat of lambs and rams of the breed of Bashan:

And goats, with the fat of wheat, * and to drink the pure blood of the grape.

The "Beloved"[1] waxed fat, and kicked: * he was waxen fat, he was grown plump, he was covered with fatness:

He forsook God That made him, * and departed from the God of his salvation.

They provoked Him to jealousy with strange gods, * and with abominations provoked they Him to anger.

They sacrificed unto devils, and to things that were no gods, * to gods whom they knew not,

New gods that came newly up, * whom their fathers feared not.

The God That begat thee hast thou forsaken, * and hast forgotten God That formed thee.

When the LORD saw it, He was roused to anger, * because of the provoking of His sons and of His daughters.

And He said: I will hide My face from them, * and see what their end shall be:

For they are a very froward generation, * children in whom is no faith.

They have moved Me to jealousy with that which is not God, * and provoked Me to anger with their vanities:

And I will move them to jealousy with those who are not a people, * and provoke them to anger with a foolish nation.

A fire is kindled in Mine anger, * and shall burn unto the lowest hell,

And shall consume the earth with her increase, * and set on fire the foundations of the mountains.

I will heap mischiefs upon them, * and will spend Mine arrows upon them.

They shall be wasted with hunger, * and the birds of the air shall prey on them with a very grievous devouring:

I will send the teeth of beasts upon them, * with the poison of serpents creeping in the dust.

The sword without and terror within shall destroy * both the young man and the virgin, the suckling with the man of grey hairs.

I said: Where are they? * I will make the remembrance of them to cease among men:

But I forbore because of the wrath of the enemy, * lest their adversaries should triumph,

And lest they should say: Our high hand, and not the LORD, * hath done all this.

They are a nation void of counsel, neither is there any understanding in them. * O that they were wise, and that they understood this, and would consider their latter end!

How should one chase a thousand, * and two put ten thousand to flight!

Except their God had sold them,

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[1] Jeshurun — but that this pet-name of the Israëlite people means "Beloved" is not now reckoned certain.

* and the LORD had delivered them up!

For their gods are not as our God, * even our enemies themselves being judges.

Their vine is of the vine of Sodom, * and of the fields of Gomorrah:

Their grapes are grapes of gall, * and their clusters are bitter:

Their wine is the poison of dragons, * and the cruel venom of asps.

Is not this laid up in store with Me, * and sealed up among My treasures?

To Me belongeth vengeance, and I will repay in due time, * to make their foot to slide.

The day of their calamity is at hand, * and the things that shall come upon them make haste.

The LORD shall judge His people, * and take pity on His servants,

When He seeth that their hand is weakened, * and there is none shut up and left, and that they that remained are consumed.

And He shall say: Where are their gods, * in whom they trusted?

Of whose sacrifices they did eat the fat, * and drank the wine of their drink-offerings?

Let them rise up, and help you, * and be your protection in the time of need.

See now that I, even I, am He, * and there is no god with Me:

I kill, and I make alive: I wound and I heal: * neither is there any that can deliver out of Mine hand.

I will lift up Mine hand to heaven, and say: * I live for ever.

If I whet My glittering sword, * and Mine hand take hold on judgment;

I will render vengeance to Mine enemies, * and will requite them that hate Me.

I will make Mine arrows drunk with blood, * and My sword shall devour flesh;

With the blood of the slain * and of the captives, and of the despoiled chief of the enemy.

Rejoice with His people, ye nations: * for He will avenge the blood of His servants,

And will render vengeance to their adversaries, * and will be merciful unto the land of His people.

Antiphon. Ascribe ye greatness unto our God.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*pp.* 25, 26).

Antiphon. Praise God upon the loud cymbals.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday*, *p.* 89).

HYMN.[1]

THE dawn is sprinkled o'er the sky,
The day steals softly on;
Its darts are scattered far and nigh,
And all that fraudful is, shall fly
Before the brightening sun;
Spectres of ill, that stalk at will,
And forms of guilt that fright,
And hideous sin, that ventures in
Under the cloak of night.

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[1] Hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

And of our crimes the tale complete,
  Which bows us in Thy sight,
Up to the latest, they shall fleet,
Out-told by our full numbers sweet,
  And melted by the light.
To Father, Son, and Spirit, One,
  Whom we adore and love,
Be given all praise, now and always,
  Here as in Heaven above.
Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Give light, O Lord, * unto them that sit in darkness, and guide our feet into the way of peace, O Thou God of Israël!

Commemoration of the Cross before the others, and Long Preces in Advent and Lent, and on Fast-days, except the Eves of Christmas and Pentecost.

VESPERS, OR EVENSONG.[1]

Sunday.

THE LORD'S DAY.

At the beginning of Vespers the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then follow the Psalms. They are said under Five Antiphons, except in Paschal time when there is only one, and when these are not specially given, those given here are used.

Antiphon. The LORD said.

If this Antiphon be used the Psalm begins with the words "Unto my Lord."

Antiphon for Paschal time. Alleluia.

Psalm CIX.

[Intituled "A Psalm of David." The first verse was quoted by our Lord.—Matth. xxii. 44; Mark xii. 36; Luke xx. 42.]

THE LORD said unto my Lord: * Sit Thou at My right hand,

Until I make Thine enemies * Thy footstool.

The LORD shall send the rod of Thy strength out of Zion: * rule Thou in the midst of Thine enemies.

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[1] The proper hour for Vespers is sunset, reckoned to be about 6 P.M. In private recitation, they ought not usually to be begun before noon.

Thine shall be the dominion in the day of Thy power, amid the brightness of the saints: * from the womb, before the day-star have I begotten Thee.

The LORD hath sworn, and will not repent: * Thou art a Priest for ever after the order of Melchisedek.

The Lord at Thy right hand * shall strike through kings in the day of His wrath.

He shall judge among the heathen, He shall fill the places with dead bodies: * He shall wound the heads over many countries.

He shall drink of the brook in the way: * therefore shall he lift up his head.

Antiphon. The LORD said unto my Lord: * Sit Thou at My right hand.

Second Antiphon. All His commandments.

Psalm CX.

[The Hebrew prefixes "Alleluia," and begins, "I will praise the LORD." The Psalm is A B C Darian.]

I WILL praise Thee, O LORD, with my whole heart: * in the assembly of the upright, and in the congregation.

The works of the LORD are great, * meet to serve for the doing of His will.

His work is honourable and glorious, * and His righteousness endureth for ever.

He hath made a memorial of His wonderful works: the LORD is gracious and full of compassion. * He hath given meat unto them that fear Him:

He will ever be mindful of His covenant. * He will show His people the power of His works,

That He may give them the heritage of the heathen. * The works of His hands are verity and judgment:

All His commandments are sure; they stand fast for ever and ever, * being done in truth and uprightness.

He sent redemption unto His people: He hath commanded His covenant for ever:

Holy and terrible is His Name. * The fear of the LORD is the beginning of wisdom:

A good understanding have all they that do His commandments: * His praise endureth for ever.

Antiphon. [1] All His commandments are sure; they stand fast for ever and ever.

Third Antiphon. In His commandments.

Psalm CXI.

[The Hebrew prefixes "Alleluia." The Vulgate adds to the superscription "on the return of Haggai and Zechariah [from the Captivity]." See Thursday, fifth week in November. The Psalm is A B C Darian.]

BLESSED is the man that feareth the LORD: * that delighteth greatly in His commandments.

His seed shall be mighty upon earth; * the generation of the upright shall be blessed.

Glory and riches shall be in his house: * and his righteousness endureth for ever.

Unto the upright there ariseth light in the darkness: * he is gracious, and full of compassion, and righteous.

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[1] Ps. cx. 8.

Happy is the man that showeth favour and lendeth; he will guide his words with discretion: * surely he shall not be moved for ever:

The righteous shall be in everlasting remembrance. * He shall not be afraid of evil tidings:

His heart is ready, trusting in the Lord. His heart is established, * he shall not be afraid until he see his desire upon his enemies.

He hath dispersed, he hath given to the poor: his righteousness endureth for ever: * his horn shall be exalted with honour.

The wicked shall see it, and be grieved; he shall gnash his teeth, and melt away: * the desire of the wicked shall perish.

Antiphon. In His commandments he delighteth greatly.

Fourth Antiphon. Blessed be the Name.

Psalm CXII.

[The Hebrew prefixes "Alleluia."]

PRAISE the Lord, O ye His servants, * praise the Name of the Lord.

Blessed be the Name of the Lord, * from this time forth, and for evermore!

From the rising of the sun unto the going down of the same, * the Lord's Name is to be praised.

The Lord is high above all nations, * and His glory above the heavens.

Who is like unto the Lord our God, Who dwelleth on high, * and beholdeth what is lowly in heaven, and in the earth?

He raiseth up the poor out of the dust, * and lifteth the needy out of the dung-hill;

That He may set him with princes, * even with the princes of His people.

He maketh the barren woman to keep house, * and to be a joyful mother of children.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. Blessed be the Name of the Lord for evermore.

Fifth Antiphon. We that live.

Psalm CXIII.

WHEN Israël went out of Egypt, * the house of Jacob from a people of strange language,

Judah was His sanctuary, * and Israël His dominion.

The sea saw it and fled: * Jordan was driven back.

The mountains skipped like rams, * and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? * and thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams? * and ye little hills, like lambs?

The earth trembled at the presence of the Lord, * at the presence of the God of Jacob:

Who turned the rock into a standing water, * and the flint into a fountain of waters.[1]

Not unto us, O Lord, not unto us: * but unto Thy Name give glory,

For Thy mercy, and for Thy truth's sake. * Wherefore should the heathen say: Where is now their God?

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[1] In the Hebrew here ends Ps. cxiv. and the next words begin cxv.

But our God is in the heavens: * He hath done whatsoever He hath pleased.

The idols of the heathen are silver and gold, * the work of men's hands.

They have mouths, but they speak not: * eyes have they, but they see not.

They have ears, but they hear not: * noses have they, but they smell not:

They have hands, but they handle not: feet have they, but they walk not: * neither speak they through their throat.

May they that make them be like unto them: * even every one that trusteth in them.

The house of Israël trusteth in the Lord: * He is their help and their shield.

The house of Aaron trusteth in the Lord: * He is their help and their shield.

They that fear the Lord trust in the Lord: * He is their help and their shield.

The Lord hath been mindful of us, * and blessed us:

He hath blessed the house of Israël: * He hath blessed the house of Aaron.

He hath blessed them that fear the Lord, * both small and great.

The Lord increase you more and more, * you and your children.

Ye are blessed of the Lord, * Who made heaven and earth.

The heaven of heavens is the Lord's: * but the earth hath He given to the children of men.

The dead shall not praise Thee, O Lord, * neither all they that go down into the grave.

But we that live bless the Lord, * from this time forth for evermore.

[The Hebrew adds "Alleluia."]

Antiphon. We that live bless the Lord.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Here follows the Chapter. When a special one is not given, the following is used:

CHAPTER. (2 Cor. i. 3.)

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation.

Answer. Thanks be to God.

This Answer is always made after the Chapter.

Then follows the Hymn. When a special one is not given, the following is used:

HYMN.[1]

FATHER of Lights, by Whom each day
Is kindled out of night,
Who, when the heavens were made, didst lay
Their rudiments in light;
Thou, Who didst bind and blend in one
The glistening morn and evening pale,
Hear Thou our plaint, when light is gone,
And lawlessness and strife prevail.

Hear, lest the whelming weight of crime
Wreck us with life in view;
Lest thoughts and schemes of sense and time
Earn us a sinner's due.

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[1] Hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

So may we knock at Heaven's door,
And strive the immortal prize to win,
Continually and evermore
Guarded without and pure within.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

Then is said a Verse and Answer. If a special one is not given, the following is used:

Verse. [1] Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Then is said the following Canticle from the Gospel. It has an Antiphon which is always special, and which is either begun or said through the first time before it, according as the Office is Double or not.

THE SONG OF THE BLESSED VIRGIN MARY. (Luke i. 46.)

MY soul * doth magnify the Lord:

And my spirit hath rejoiced * in God my Saviour.

For He hath regarded the lowliness of His handmaiden: * for, behold, from henceforth all generations shall call me blessed.

For He That is Mighty hath done to me great things: * and holy is His name.

And His mercy is on them that fear Him, * from generation to generation.

He hath showed strength with His arm: * He hath scattered the proud in the imagination of their heart.

He hath put down the mighty from their seat, * and exalted them of low degree.

He hath filled the hungry with good things, * and the rich He hath sent empty away.

He hath holpen His servant Israël, * in remembrance of His mercy:

As He spake to our fathers, * to Abraham, and to his seed for ever.

The Hymn, "Glory be to the Father, &c.," *is said, and then the Antiphon repeated.*

Then is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer for the day, at the end of which is answered:

Answer. Amen.

Afterwards are made any Commemorations necessary, by the Antiphon for the Song of the Blessed Virgin, the Verse and Answer after the Hymn, and the Prayer, (*preceded by* "Let us pray,") *from the superseded Office which is to be commemorated. After which the following Common Commemorations are made, if required, according to Chapter* XXXV. *of the General Rubrics.*

When more than two Prayers are to be said, the last clause of each (*beginning* "Through our Lord, &c.," *or* "Who livest, &c.") *is omitted in all except the first and the last, nor is* "Amen" *answered except after these two.*

(*Note that if these Commemorations, with the exception of those of St Joseph, and SS. Peter and Paul, be said upon a week-day, kept as such, out of Paschal time, they are preceded by the Commemoration of the Cross, given hereafter at the end of the Lauds of Monday.*)

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[1] Ps. cxl. 2.

I. *Commemoration of the Blessed Virgin Mary.*

(*This Commemoration is omitted if the Office of the day be of the Blessed Virgin, or if her Little Office is to be said.*)

Antiphon. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance, feel the might of thine assistance.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may continually enjoy soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness.

From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

II. *Commemoration of St Joseph, Patron of the Universal Church.*

(*Omitted in the Votive Office of St Joseph.*)

Antiphon. [1] Behold a faithful and wise servant whom his Lord hath made ruler over His household.

Verse. [2] Glory and riches shall be in his house.

Answer. And his righteousness endureth for ever.

Let us pray.

O GOD, Who, in Thine unspeakable foreknowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. *Commemoration of the Holy Apostles, Peter and Paul.*

(*Omitted in the Votive Office of the Apostles.*)

Antiphon. Peter the Apostle, and Paul the Teacher of the Gentiles, have taught us Thy law, O Lord.

Verse. [3] Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

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[1] Matth. xxiv. 45.

[2] Ps. cxi. 3.

[3] Ps. xliv. 17, 18.

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink, and thrice delivered his fellow-Apostle Paul from the deep of the sea, when he suffered shipwreck; graciously hear us, and grant, for the sake of them both, that we also may attain unto everlasting glory.

Note [1].

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[1] In England, by a special rule in this case, is made

Commemoration of St George, Patron of England.

Antiphon. The Saints through faith subdued kingdoms, wrought righteousness, obtained promises.

Verse. O LORD, Thou hast compassed him.

Answer. With Thy favour as with a shield.

Let us pray.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed Martyr George; mercifully grant that all they which seek Thy favour through him, may effectually obtain the gift of Thy grace.

(*And thus it is said within the Octave.*)

In the Diocese of Hexham St George is not commemorated, but instead the following commemoration is made of St Cuthbert:

Antiphon. Holy Cuthbert, our Protector, grace and glory of our fatherland, look down upon us from Heaven, and pray God for us, that He grant us everlasting joy.

Verse. At the prayers of Blessed Cuthbert and for his sake,

Answer. Be merciful unto Thy people, O Lord.

Let us pray.

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant, that the prayers of Thy Blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St Thomas of Canterbury is made before that of St George:

Antiphon. I am the Good Shepherd, and know My sheep, and am known of Mine, and I lay down My life for the sheep.

Verse. In your patience

Answer. Possess ye your souls.

Let us pray.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help may obtain wholesome fruit of their petition.

For Peace.

Antiphon. Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O our God.

Verse. Peace be within thy walls.

Answer. And prosperity within thy palaces.

Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended

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In the Diocese of Plymouth the following commemoration of St Boniface of Maintz is made before that of St George:

Antiphon. Many nations, many thousands of men, did Blessed Boniface gain for Christ, and forasmuch as he made himself like unto an Apostle he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Let us pray.

O GOD, Who wast pleased to make the zeal of Thy Blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who honour his memory to be feelingly holpen by the succour of his protection.

(*And so it is said within the Octave.*)

In the Diocese of Portsmouth the following commemoration of St Edmund of Canterbury is made after that of St George:

Antiphon. He loved righteousness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.
Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

O GOD, Who in the abundance of Thy goodness toward Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants that they may be bettered in following after his ensample, and shielded by his protection from all things that may rise up against them.

from the fear of our enemies, may pass our time in rest and quietness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.
Answer. Amen.

From the Monday after Low Sunday till Rogation Tuesday, instead of the preceding Commemorations, is said the following:

Paschal Commemoration of the Cross.

(*Omitted in the Votive Offices of the Blessed Sacrament, and of the Passion.*)

Antiphon. JESUS, our triumphant Head,
On the Cross's transom dread
The Hands of power and mercy spread
That brake the prison of the dead. Alleluia.
Verse. Say among the heathen —Alleluia.
Answer. That the LORD reigneth from the tree,[1] Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.
Answer. Amen.

After the last Prayer is said:

Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.
Verse. Bless we the Lord.
Answer. Thanks be to God.

Then is said in rather a low voice:

May the souls of the Faithful, through the mercy of God, rest in peace.
Answer. Amen.

Then, unless Compline follow, the Lord's Prayer inaudibly:

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds, (*or the aggregation of which Lauds forms a part*) *and Compline. Whenever it is said, except after Compline, it is preceded by:*

Verse. ✠ The Lord give us His peace.
Answer. And life everlasting. Amen.

If the Office of the Dead follow immediately, the above prayer for the Faithful departed, and the "Our Father," *are omitted.*

Feasts. The above Office, appointed for Sunday, is also, speaking in a general sense, used on all Feasts above the rank of Simples.

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[1] Ps. xcv. 10, old version.

Monday.

The Second Day of the Week.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. The Lord hath inclined.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXIV.

[The Vulgate and the LXX. prefix "Alleluia."]

I AM well pleased, because the Lord hath heard * the voice of my supplication:

Because He hath inclined His ear unto me, * therefore will I call upon Him all my days.

The sorrows of death compassed me: * and the straits of hell found me:

Sorrow and trouble did I find. * Then called I upon the name of the Lord:

O Lord, deliver my soul. * Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: * I was brought low and He helped me.

Return unto thy rest, O my soul: * for the Lord hath dealt bountifully with thee.

For He hath delivered my soul from death, * mine eyes from tears, and my feet from falling.

I will walk before the Lord * in the land of the living.

Antiphon. [1] The Lord hath inclined His ear unto me.

Second Antiphon. I believed.

If this Antiphon be used the Psalm begins with the words, "Therefore have I spoken."

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the Lord * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the Lord.

I will pay my vows unto the Lord in the presence of all His people. * Precious in the sight of the Lord is the death of His Saints.

O Lord, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

I will pay my vows unto the Lord, in the presence of all His people: * in the courts of the Lord's house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. I believed, therefore have I spoken.

Third Antiphon. O praise.

If this Antiphon be used the Psalm begins with the words, "The Lord."

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[1] Ps. cxiv. 2.

Psalm CXVI.

O PRAISE the Lord, all ye nations: * praise Him, all ye people.

For His merciful kindness is great toward us: * and the truth of the Lord endureth for ever.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. O praise the Lord, all ye nations.

Fourth Antiphon. I cried.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 91.]

IN my distress I cried unto the Lord, * and He heard me.

Deliver my soul, O Lord, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar.[1] * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Antiphon. [2] I cried, and He heard me.

Fifth Antiphon. From whence cometh.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the Lord, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The Lord shall keep thee from all evil: * the Lord shall keep thy soul.

The Lord shall keep thy coming in and thy going out, * from this time forth and for evermore.

Antiphon. [3] From whence cometh mine help.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[4]

LORD of unbounded space,
Who, lest the sky and main
Should mix, and heaven should lose its place,
Didst the rude waters chain;

Parting the moist and rare,
That rills on earth might flow
To soothe the angry flame, whene'er
It ravens from below;

Pour on us of Thy grace
The everlasting spring,
Lest our frail steps renew the trace
Of the ancient wandering.

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[1] Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him.

[2] Ps. cxix. 1.

[3] Ps. cxx. 1.

[4] Hymn of the Ambrosian school, almost unchanged; translation by the late Card. Newman.

May faith in lustre grow,
And rear her star in heaven,
Paling all sparks of earth below
Unquenched by damps of even.

Grant it, O Father, Son,
And Holy Spirit of grace,
To Whom be glory, Three in One,
In every time and place.
Amen.

Antiphon for the Song of the Blessed Virgin. My soul doth magnify the Lord, * for God hath regarded my lowliness.

After the repetition of the Antiphon after the Song of the Blessed Virgin, on the Week-days of Advent and Lent, the Ember Days, and all Vigils which are Fasts, except Christmas Eve and the Eve and Ember Days of Pentecost, all kneel down, and the following prayers, called the Preces, are said:

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

Then the Lord's Prayer is said aloud.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. I said: LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Return, O LORD, how long?

Answer. And let it repent Thee concerning Thy servants.

Verse. Let Thy mercy, O LORD, be upon us.

Answer. According as we hope in Thee.

Verse. Let Thy priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Verse. O LORD, save the King.

Answer. And hear us in the day when we call upon Thee.

Verse. O Lord, save Thy people, and bless Thine inheritance.

Answer. And govern them, and lift them up for ever.

Verse. Remember Thy congregation.

Answer. Which Thou hast purchased of old.

Verse. Peace be within thy walls.

Answer. And prosperity within thy palaces.

Verse. Let us pray for the Faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. O Thou, my God, save Thy servants that trust in Thee.

Verse. Let us pray for the sorrowful and the captive.

Answer. Redeem them, O God of Israël, out of all their troubles.

Verse. O Lord, send them help from the sanctuary.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Psalm L.

Have mercy upon me, O God, &c., (*p.* 87).

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Verse. Turn us again, O LORD God of Hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Here follows the Prayer of the Day.

All proceeds to the end of the service as on Sunday, except that when Suffrages are said, the following is said before the Commemoration of the Blessed Virgin Mary.

Commemoration of the Cross.

(*Omitted in the Offices of the Blessed Sacrament, and of the Passion.*)

Antiphon. Through Thy Cross's holy sign, JESUS, guard this soul of mine, from my ghostly enemy.

Verse. Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises to Thy name, O Lord.

Let us pray.

O LORD, we beseech Thee, keep us in continual peace, whom Thou hast vouchsafed to redeem by the tree of the Holy Cross.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Monday, the Office is of the Feast, from the Chapter inclusive.

Tuesday.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Let us go.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem!

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the LORD, * the testimony of Israël, to give thanks unto the name of the LORD.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the LORD our God, * I will seek thy good.

Antiphon. Let us go with gladness into the house of the LORD.

Second Antiphon. O Thou That dwellest.

Psalm CXXII.

[Intituled "A Song of Degrees."]

UNTO Thee lift I up mine eyes, * O Thou That dwellest in the heavens!

Behold, as the eyes of servants * look unto the hand of their masters,

As the eyes of a maiden unto the hand of her mistress: * so our eyes look unto the LORD our God, until that He have mercy on us.

Have mercy upon us, O LORD, have mercy upon us: * for we are exceedingly filled with contempt.

Our soul is exceedingly filled * with the scorning of those that are at ease, and with the contempt of the proud.

Antiphon. O Thou That dwellest in the heavens, have mercy upon us.

Third Antiphon. Our help.

Psalm CXXIII.

[Intituled "A Song of Degrees," to which the Hebrew and the Targum add "of David," but this ascription of authorship does not occur in the Vulgate or the LXX.]

IF it had not been the LORD Who was on our side — now may Israël say — * if it had not been the LORD Who was on our side,

When men rose up against us: * then they had swallowed us up quick,

When their wrath was kindled against us: * then the waters had overwhelmed us,

The stream had gone over our soul: * then the overwhelming waters had gone over our soul.

Blessed be the LORD, * Who hath not given us as a prey to their teeth.

Our soul is escaped as a bird * out of the snare of the fowlers:

The snare is broken, * and we are escaped.

Our help is in the name of the LORD, * Who made heaven and earth.

Antiphon. [1] Our help is in the name of the LORD.

Fourth Antiphon. Do good, O LORD.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

THEY that trust in the LORD shall be as Mount Zion: * he that dwelleth in Jerusalem shall never be moved.

The mountains are round about Jerusalem: * and the LORD is round about His people, from henceforth, and for ever.

For the Lord will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands unto iniquity.

Do good, O LORD, to the good, * and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: * peace be upon Israël!

Antiphon. Do good, O LORD,

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[1] Ps. cxxiii. 8.

to the good, and to them that are upright in their hearts.

Fifth Antiphon. We were like.

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Antiphon. We were like them that come again from sickness.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[1]

ALL-BOUNTIFUL Creator, Who,
When Thou didst mould the world, didst drain
The waters from the mass, that so
Earth might immovable remain;

That its dull clods it might transmute
To golden flowers in vale or wood,
To juice of thirst-allaying fruit,
And grateful herbage spread for food;

Wash Thou our smarting wounds and hot,
In the cool freshness of Thy grace;
Till tears start forth the past to blot,
And cleanse and calm Thy holy place,

Till we obey Thy full behest,
Shun the world's tainted touch and breath,
Joy in what highest is and best,
And gain a spell to baffle death.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.
Amen.

Antiphon for the Song of the Blessed Virgin. Let my spirit rejoice * in God my Saviour.

Commemoration of the Cross before the other general Commemorations, and Long Preces at certain times as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Tuesday, the Office is of the Feast from the Chapter inclusive.

Wednesday.

THE FOURTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. He shall not be ashamed.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it:

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[1] Hymn of the Ambrosian school, hardly altered; translation by the late Card. Newman.

Except the Lord keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the Lord, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

Antiphon. He shall not be ashamed when he speaketh with his enemies in the gate.

Second Antiphon. Blessed.

If this Antiphon be used the Psalm commences with the words, "Is every one."

Psalm CXXVII.

[Intituled "A Song of Degrees."]

BLESSED is every one that feareth the Lord, * that walketh in His ways.

For thou shalt eat the labour of thine hands: * happy shalt thou be and it shall be well with thee.

Thy wife shall be as a fruitful vine * on the sides of thine house:

Thy children like olive plants * round about thy table.

Behold, that thus shall the man be blessed * that feareth the Lord.

The Lord bless thee out of Zion: * and mayest thou see the good of Jerusalem all the days of thy life.

Yea, mayest thou see thy children's children, * and peace upon Israël.

Antiphon. Blessed is every one that feareth the Lord.

Third Antiphon. Many a time.

If this Antiphon be used, the Psalm begins with the words, "Have they afflicted me."

Psalm CXXVIII.

[Intituled "A Song of Degrees."]

MANY a time have they warred against me from my youth —* may Israël now say:—

Many a time have they warred against me from my youth: * yet they have not prevailed against me.

[1] The ploughers ploughed upon my back: * they made long their furrows.

The Lord is righteous, He hath broken the necks of the wicked. * Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the house-tops, * which withereth before it is plucked up:

Wherewith the mower filleth not his hand, * nor he that bindeth sheaves his bosom.

Neither do they that go by say: The blessing of the Lord be upon you! * we bless you in the name of the Lord!

Antiphon. Many a time have they afflicted me from my youth up.

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[1] *I.e.,* "They furrowed my back with stripes as the ground is furrowed with the plough."—Gesenius.

Fourth Antiphon. Out of the depths.

If this Antiphon be used, the Psalm begins with the words, "Have I cried unto Thee."

Psalm CXXIX.

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul doth wait on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Antiphon. Out of the depths have I cried unto Thee, O LORD.

Fifth Antiphon. Let Israël hope.

Psalm CXXX.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

LORD, mine heart is not haughty, * nor mine eyes lofty:

Neither do I exercise myself in great matters, * or in wonderful things that are above me.

If I have not thought lowly of myself— * (but lifted up my soul)—

Even as a child that is weaned from his mother: * so be my soul rewarded.

Let Israël hope in the LORD, * from henceforth and for ever.

Antiphon. Let Israël hope in the LORD.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[1]

O LORD, Who throned in the holy height,
Through plains of ether didst diffuse
The dazzling beams of light,
In soft transparent hues;

Who didst, on the fourth day, in heaven,
Light the fierce cresset of the sun,
And the meek moon at even,
And stars that wildly run;

That they might mark and arbitrate
'Twixt alternating night and day,
And tend the train sedate
Of months upon their way;

Clear, Lord, the brooding night within,
And clean these hearts for Thy abode,
Unlock the spell of sin,
Crumble its giant load.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all praise be done
In every time and place.
Amen.

Antiphon at the Song of the Blessed Virgin. The Lord hath regarded * my lowliness, and He That is mighty hath done in me great things.

Commemoration of the Cross before the other general Commemorations, and

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[1] Hymn of the Ambrosian school, somewhat altered; translation by the late Card. Newman.

Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Wednesday, the Office is of the Feast from the Chapter inclusive.

Thursday.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. And all.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXXI.

[Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

LORD, remember David, * and all his meekness:

How he sware unto the LORD: * he vowed a vow unto the God of Jacob;—

Surely I will not come into the tabernacle of mine house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

[1] Lo, we heard of it at Ephratah: * we found it in the fields of "the Wood."

We will go into His tabernacle: * we will worship in His footprints.

Arise, O LORD, into Thy rest, * Thou and the ark of Thine holiness.

Let Thy priests be clothed with righteousness, * and let Thy Saints shout for joy.

For Thy servant David's sake, * turn not away the face of Thine Anointed.

The LORD hath sworn in truth unto David, and He will not turn from it: * Of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant, * and My testimony that I shall teach them,

Then their children for ever * shall sit upon thy throne.

For the LORD hath chosen Zion: * He hath chosen it for His habitation.

This is My rest for ever: * here will I dwell, for I have chosen it.

I will abundantly bless her widows: * I will satisfy her poor with bread.

I will clothe her Priests with salvation: * and her Saints shall shout aloud for joy.

There will I make the horn of David to bud: * I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame: * but upon him shall My sanctification flourish.

Antiphon. And all his meekness.

Second Antiphon. Behold.

If this Antiphon be used, the Psalm begins with the words, "How good and how pleasant."

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[1] This verse relates to the fetching of the ark from Kirjath-jearim, (literally "The town-of-the-woods,") which stood at the borders of the territory of Ephraim, here called Ephratah. See 2 Kings (Sam.) vi. (Thursday, 5th week after Pentecost.)

Psalm CXXXII.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

BEHOLD, how good and how pleasant it is * for brethren to dwell together in unity.

[1] It is like the precious ointment upon the head, * that ran down upon the beard, even Aaron's beard,

That went down to the skirts of his garments. * As the dew of Hermon, that descendeth upon the mountains of Zion;[2]

For there the LORD commanded the blessing, * even life for evermore.

Antiphon. Behold, how good and how pleasant it is for brethren to dwell together in unity.

Third Antiphon. Whatsoever.

Psalm CXXXIV.

[To this Psalm is prefixed "Alleluia."]

PRAISE ye the Name of the LORD, * praise Him, O ye servants of the LORD!

Ye that stand in the house of the LORD, * in the courts of the house of our God:

Praise the LORD, for the LORD is good: * sing praises unto His Name, for it is pleasant.

For the LORD hath chosen Jacob unto Himself, * and Israël for His peculiar treasure.

For I know that the LORD is great, * and that our Lord is above all gods.

Whatsoever the LORD pleased, that did He in heaven and in earth, * in the seas, and all deep places:

Causing the vapours to ascend from the ends of the earth: * He maketh lightnings for the rain;

He bringeth the wind out of His treasures. * He smote the first-born of Egypt, from man even unto beast.

He sent tokens and wonders into the midst of thee, O Egypt, * upon Pharaoh and upon all his servants.

He smote great nations, * and slew mighty kings.

[3] Sihon, king of the Amorites, and Og, king of Bashan, * and all the kingdoms of Canaan.

And gave their land for an heritage, * an heritage unto Israël His people.

Thy Name, O LORD, endureth for ever! * Thy memorial, O LORD, throughout all generations!

For the LORD will judge His people, * and will repent Himself concerning His servants.

The idols of the heathen are silver and gold, * the work of men's hands.

A mouth have they, but they speak not: * eyes have they, but they see not.

Ears have they, but they hear not: * neither is there any breath in their mouths.

Let them that make them be made like unto them, * and every one that trusteth in them.

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[1] The reference is to the unction of Aaron with holy chrism at his consecration, described in Lev. viii. 12.

[2] Probably not the mountain at Jerusalem, but one of the chain of Hermon, which is once mentioned elsewhere. Deut. iv. 48.

[3] Sihon, a king of the Amorites, reigning in Heshbon; Og, a giant, king of Bashan. They were both defeated and slain by the Israëlites. Num. xxi.

Bless the LORD, O house of Israël! * bless the LORD, O house of Aaron!

Bless the LORD, O house of Levi! * ye that fear the LORD, bless the LORD!

Blessed be the LORD out of Zion, * Which dwelleth at Jerusalem!

[The Hebrew adds "Alleluia," which the Vulgate places at the beginning of the next Psalm.]

Antiphon. Whatsoever the LORD pleased, that did He.

Fourth Antiphon. For His mercy.

Psalm CXXXV.

[It is not improbable that this Psalm was sung at the Dedication of the Temple, for, in 2 Par. (Chron.) vii. 3, it is said that when the congregation on that occasion saw the fire miraculously descending upon the sacrifice, "they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised 'the LORD, for He is good, for His mercy endureth for ever.'" It looks very like a continuation of the song given by David to certain singers, 1 Par. (Chron.) xvi. 7, especially as it is afterwards said that some of them were chosen "to give thanks to the LORD, because His mercy endureth for ever." Some consider that the latter verses refer to the return from the captivity, but these may be an addition.]

O GIVE thanks unto the LORD, for He is good! * for His mercy endureth for ever.

O give thanks unto the God of gods! * for His mercy endureth for ever.

O give thanks to the Lord of lords! * for His mercy endureth for ever.

To Him Who Alone doeth great wonders—* for His mercy endureth for ever.

To Him That by wisdom made the heavens—* for His mercy endureth for ever.

To Him That spread out the earth above the waters—* for His mercy endureth for ever.

To Him That made great lights —* for His mercy endureth for ever.

The sun to rule by day —* for His mercy endureth for ever.

The moon and stars to rule by night—* for His mercy endureth for ever.

To Him That smote Egypt in their first-born—* for His mercy endureth for ever.

To Him That brought out Israël from among them—* for His mercy endureth for ever.

With a strong hand and with a stretched out arm—* for His mercy endureth for ever.

To Him That divided the Red Sea into parts —* for His mercy endureth for ever.

And made Israël to pass through the midst of it —* for His mercy endureth for ever.

But overthrew Pharaoh and his host in the Red Sea —* for His mercy endureth for ever.

To Him That led His people through the wilderness—* for His mercy endureth for ever.

To Him That smote great kings —* for His mercy endureth for ever.

And slew mighty kings—* for His mercy endureth for ever.

Sihon, king of the Amorites —* for His mercy endureth for ever.

And Og, the king of Bashan —* for His mercy endureth for ever.

And gave their land for an heritage—* for His mercy endureth for ever.

Even an heritage unto Israël His servant—* for His mercy endureth for ever.

Who remembered us in our low estate—* for His mercy endureth for ever.

And hath redeemed us from our enemies—* for His mercy endureth for ever.

Who giveth food to all flesh—* for His mercy endureth for ever.

O give thanks unto the God of heaven! * for His mercy endureth for ever.

O give thanks unto the Lord of lords! * for His mercy endureth for ever.

Antiphon. For His mercy endureth for ever.

Fifth Antiphon. Sing us one of the songs.

Psalm CXXXVI.

[The Vulgate and the LXX. connect this Psalm with the name of Jeremiah. They also style it a Psalm of David, the apparent meaning of which would seem to be that it was composed in imitation of his poems.]

BY the rivers of Babylon, there we sat down, yea, we wept, * when we remembered Zion.

We hung our harps upon the willows * in the midst thereof.

For there they that carried us away captive required of us * a song;

And they that had taken us said: * Sing us one of the songs of Zion.

How shall we sing the LORD's song * in a strange land?

If I forget thee, O Jerusalem, * let my right hand forget her cunning—

Let my tongue cleave to the roof of my mouth, * if I do not remember thee,—

If I prefer not Jerusalem * above my chief joy.

Remember, O LORD, the children of Edom, * in the day of Jerusalem:

Who said: Rase it, rase it * even to the foundation thereof.

O daughter of Babylon, doomed to destruction, * happy shall he be that rewardeth thee, as thou hast served us!

Happy shall he be that taketh, * and dasheth thy little ones against the rock.

Antiphon. Sing us one of the songs of Zion.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[1]

O GOD, Who hast given
The sea and the sky,
To fish and to bird
For a dwelling to keep,
Both sons of the waters
One low and one high,
Ambitious of heaven,
Or sunk in the deep;

Save, Lord, Thy servants,
Whom Thou hast new made
In a laver of blood
Lest they trespass and die;
Lest pride should elate,
Or sin should degrade,
And they stumble on earth
Or be dizzied on high.

To the Father, and Son,
And the Spirit be done,
Now and always,
Glory and Praise. Amen.

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[1] Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

Antiphon at the Song of the Blessed Virgin. O God, * show strength with Thine arm: put down the mighty, and exalt them of low degree.

Commemoration of the Cross before the other general Commemorations and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Friday.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Behold the Angels.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXXVII.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart: * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thine holy Name above every name.

In whatsoever day I call upon Thee, answer me: * Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth praise Thee, O LORD, * for they have heard all the words of Thy mouth.

Yea, let them sing of the ways of the LORD: * that great is the glory of the LORD.

For the LORD is high, yet hath He respect unto the lowly: * but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me: * Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The LORD will give recompense on my behalf: * Thy mercy, O LORD, endureth for ever: forsake not the works of Thine own hands.

Antiphon. Before the Angels will I sing praise unto Thee, O my God.

Second Antiphon. O LORD.

If this Antiphon be used the Psalm commences with the words, "Thou hast searched me."

Psalm CXXXVIII.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

O LORD, Thou hast searched me, and known me: * Thou knowest my down-sitting and mine up-rising:

Thou understandest my thoughts afar off. * Thou searchest my path, and my line,

And art acquainted with all my ways: * before there is a word on my tongue.

Lo, O LORD, Thou knowest all things both new and old: * Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: * it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? * or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou are there: * if I go down into hell, Thou art there.

If I take the wings of the morning, * and dwell in the uttermost parts of the sea;—

Even there shall Thine hand lead me, * and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: * even the night shall be light about me in my pleasures.

For the darkness is not darkness to Thee: and the night shineth as the day: * the darkness and the light to Thee are both alike.

For Thou didst form my reins: * Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: * marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: * nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: * day by day were they to be fashioned, when as yet there was none of them.

But to me, O God, Thy friends are exceeding honourable: * their power is waxen right strong.

If I should count them, they are more in number than the sand: * I arose, and am still with Thee.

Surely Thou wilt slay the wicked, O God: * depart from me, ye bloody men.

For ye say in thought: * In vain shall Thy people take Thy cities.

Do not I hate them, O Lord, that hate Thee? * and am not I grieved at those that rise up against Thee?

I hate them with perfect hatred: * they are to me as enemies.

Search me, O God, and know mine heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

Antiphon. O Lord, Thou hast searched me and known me.

Third Antiphon. Preserve me.

Psalm CXXXIX.

[Intituled "A Psalm of David," with the same musical (?) direction as before.]

DELIVER me, O Lord, from the evil man: * preserve me from the wicked man:

Which imagine mischiefs in their heart: * continually are they gathered together for war.

They have sharpened their tongues like a serpent: * adders' poison is under their lips.[1]

Keep me, O Lord, from the hands of the wicked: * and preserve me from the evil man:

Who purpose to overthrow my goings. * The proud have hid a snare for me:

And spread a net with cords: * by the way-side have they set a trap for me.[1]

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[1] SLH.

I said unto the LORD: Thou art my God: * hear the voice of my supplication, O LORD!

O LORD, my Lord, Thou Strength of my salvation, * Thou hast covered mine head in the day of battle!

Give me not up, O LORD, to the desires of the wicked: * they take counsel together against me: forsake me not, lest they exalt themselves.[1]

As for the head of those that compass me about, * let the mischief of their own lips cover them.

Let burning coals fall upon them; let them be cast into the fire: * when they are in trouble they will not be able to stand.

An evil-speaker shall not prosper in the earth: * evil shall hunt the wicked man, to overthrow him.

I know that the LORD will maintain the cause of the afflicted, * and will revenge the poor.

Surely the righteous shall give thanks unto Thy Name; * and the upright shall dwell in Thy presence.

Antiphon. Preserve me, O Lord, from the wicked man.

Fourth Antiphon. LORD.

If this Antiphon be used, the Psalm begins with the words, "I cry unto Thee."

Psalm CXL.

[Intituled "A Psalm of David."]

LORD, I cry unto Thee: hear me! * give ear unto my voice when I cry unto Thee.

Let my prayer be set forth as incense before Thee: * the lifting-up of mine hands as the evening sacrifice.

Set a watch, O LORD, before my mouth: * keep the door of my lips.

Incline not mine heart to any evil word, * to excuse myself in my sins,

With men that work wickedness; * and let me not eat of their dainties.

Let the righteous smite me in kindness: and let him reprove me: * but the oil of the wicked shall not anoint mine head:

For yet my prayer shall be against their lusts. * [2] Their judges shall be left [to their fate beside] in the hands of the rock:

[And] they [that have wreaked their vengeance on them] shall hear my words, that they are mighty. * Like clods of earth broken by the ploughman,

So are our bones scattered at the grave's mouth. * But mine eyes are unto Thee, O LORD, my Lord: in Thee is my trust, leave not my life to destruction.

Keep me from the snare which they have laid for me, * and the gins of the workers of iniquity.

The wicked shall fall into their own net; * as for me, I dwell alone, until I depart hence.

Antiphon. LORD, I cry unto Thee, hear me.

Fifth Antiphon. O Lord, let my portion.

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[1] SLII.

[2] The Targum is, "They are torn away from the house of instruction by the strong hands of their judges." The Syriac, "And their judges are crushed by the strong hand." Messrs Jennings and Lowe render, "When their judges have been thrown down the sides of the rock, then they shall hear my words as welcome;" and continue, "When the usurping rulers have been deposed, and the disappointed rabble has executed its vengeance on them, it shall bethink it again of David's divinely constituted authority, and gladly recall him to the throne. This is the only rational interpretation of the verse. For the mode of punishment mentioned, cf. 2 Chron. xxv. 12, Luke iv. 29."

Psalm CXLI.

[Intituled "A didactic (?) Psalm of David. A Prayer when he was in the cave," namely, on the same occasion as that on which he wrote Psalm lvi. See note on that Psalm, p. 110.]

I CRIED unto the LORD with my voice: * with my voice unto the LORD did I make supplication.

I pour out my complaint before Him: * before Him also I show my trouble.

When my spirit faileth from me, * then Thou knewest my path.

In the way wherein I walked * have they privily laid a snare for me.

I looked on the right hand, and beheld: * but there was no man that would know me:

Refuge failed me: * and no man cared for my soul.

I cried unto Thee, O LORD! * I said: Thou art my refuge, and my portion in the land of the living.

Attend unto my cry, * for I am brought very low:

Deliver me from my persecutors: * for they are stronger than I.

Bring my soul out of prison, that I may praise Thy Name: * the righteous wait for me, till Thou deal bountifully with me.

Antiphon. O Lord, let my portion be in the land of the living.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[1]

WHOM all obey,—
Maker of man! Who from Thy height
Badest the dull earth bring to light
All creeping things, and the fierce might
Of beasts of prey;—

And the huge make
Of wild or gentler animal,
Springing from nothing at Thy call,
To serve in their due time, and all
For sinners' sake;

Shield us from ill!
Come it by passion's sudden stress,
Lurk in our mind's habitual dress,
Or through our actions seek to press
Upon our will.

Vouchsafe the prize
Of sacred joy's perpetual mood,
And service-seeking gratitude,
And love to quell each strife or feud,
If it arise.

Grant it, O Lord!
To Whom, the Father, Only Son,
And Holy Spirit, Three in One,
In heaven and earth all praise be done
With one accord.
Amen.

Antiphon at the Song of the Blessed Virgin. He hath put down the mighty, * that persecute His Saints: and hath exalted them of low degree, that confess His Christ.

Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Friday, the service is of the Feast from the Chapter inclusive.

Saturday.

THE SABBATH.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Blessed.

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[1] Hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

If this Antiphon be used, the Psalm begins with the words, "Be the Lord my God."

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXLIII.

[Intituled "Of David." The Vulgate and the LXX. add "against Goliath."]

BLESSED be the Lord my God, Which teacheth mine hands to war, * and my fingers to fight.

My goodness, and my fortress: * my strength, and my Deliverer:

My shield, and He in Whom I trust: * Who subdueth my people under me.

Lord, what is man, that Thou takest knowledge of him? * or the son of man, that Thou makest account of him?

Man is like to vanity: * his days are as a shadow that passeth away.

Bow Thy heavens, O Lord, and come down: * touch the mountains, and they shall smoke.

Cast forth the bright lightning, and scatter them: * send out Thine arrows, and make them to quake.

Send Thine hand from above: rid me, and deliver me out of great waters, * from the hand of strange children:

Whose mouth speaketh vanity: * and their right hand is a right hand of falsehood.

I will sing a new song unto Thee, O God; * upon a psaltery of ten strings will I sing praises unto Thee:

Who hast given salvation unto kings: * Who deliveredst David Thy servant from the hurtful sword. Rid me,

And deliver me from the hand of strange children, whose mouth speaketh vanity: * and their right hand is a right hand of falsehood:

Whose sons may be as saplings grown up * in their youth;

Their daughters decked out, * adorned after the similitude of the temple:

Their garners full, * affording stores upon store:

Their sheep fruitful in young, countless in their pastures: * their oxen fat:

There is no breach in their walls, nor inroad: * nor wailing in their streets.

Happy is that people, that is in such a case: * happy is that people whose God is the Lord.

Antiphon. Blessed be the Lord my God.

Second Antiphon. Every day.

Psalm CXLIV.

[Intituled "David's song of praise." It is A B C Darian.]

I WILL extol Thee, my God, O King! * and I will bless Thy name for ever and ever.

Every day will I bless Thee; * and I will praise Thy name for ever and ever.

Great is the Lord, and greatly to be praised: * and His greatness is unsearchable.

One generation shall praise Thy works to another, * and shall declare Thy mighty acts.

They shall speak of the glorious honour of Thy Majesty, * and tell of Thy wondrous works.

And men shall speak of the might of Thy terrible acts, * and declare Thy greatness.

They shall abundantly utter the record of Thy great goodness, * and shall sing of Thy righteousness.

The LORD is gracious and full of compassion: * slow to anger and of great mercy.

The LORD is good to all, * and His tender mercies are over all His works.

May all Thy works praise Thee, O LORD! * and let Thy saints bless Thee!

They shall speak of the glory of Thy kingdom, * and talk of Thy power;

To make known to the sons of men Thy mighty acts, * and the glorious majesty of Thy kingdom.

Thy kingdom is an everlasting kingdom, * and Thy dominion endureth throughout all generations!

The Lord is faithful in all His words, * and holy in all His works.

The LORD upholdeth all that fall, * and raiseth up all those that be bowed down.

The eyes of all wait upon Thee, O Lord! * and Thou givest them their meat in due season.

Thou openest Thine hand, * and fillest all things living with plenteousness.

The LORD is righteous in all His ways, * and holy in all His works.

The LORD is nigh unto all them that call upon Him, * to all that call upon Him in truth.

He will fulfil the desire of them that fear Him: * He also will hear their cry and will save them.

The LORD preserveth all them that love Him, * but all the wicked will He destroy.

My mouth shall speak the praise of the LORD; * and let all flesh bless His holy Name for ever and ever.

Antiphon. Every day will I bless Thee, O Lord.

Third Antiphon. While I live.

Psalm CXLV.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

PRAISE the LORD, O my soul; while I live will I praise the LORD: * I will sing praises unto my God while I have being.

Put not your trust in princes, * in the son of man, in whom is no help.

His breath goeth forth, and he returneth to his earth: * in that very day their thoughts perish.

Happy is he that hath the God of Jacob for his help, his hope is in the LORD his God: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who giveth food to the hungry.

The LORD looseth the prisoners: * the LORD openeth the eyes of the blind:

The LORD raiseth them that are bowed down: * the LORD loveth the righteous:

The LORD preserveth the strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The LORD shall reign for ever!

even thy God, O Zion, * unto all generations!

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. While I live will I praise the LORD.

Fourth Antiphon. Let the praise of our God.

Psalm CXLVI.

[The Vulgate and the LXX., as stated, prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE ye the LORD, for it is good to sing praises: * the praise of our God is pleasant and comely.

The LORD doth build up Jerusalem: * He gathereth together the outcasts of Israël.

He healeth the broken in heart, * and bindeth up their wounds.

He telleth the number of the stars; * and calleth them all by their names.

Great is our Lord, and of great power: * and His understanding is infinite.

The LORD lifteth up the meek; * but He casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving: * sing praise upon the harp unto our God.

Who covereth the heaven with clouds: * and prepareth rain for the earth,

Who maketh grass to grow upon the mountains, * and herbs for the service of men:

He giveth to the beast his food, * and to the young ravens which cry unto Him.

He delighteth not in the strength of an horse; * neither taketh He pleasure in the legs of a man.

The LORD taketh pleasure in them that fear Him, * and in those that hope in His mercy.

Antiphon. Let the praise of our God be pleasant.

Fifth Antiphon. Praise the LORD.

If this Antiphon be used the Psalm begins with the words, "O Jerusalem."

Psalm CXLVII.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE the LORD, O Jerusalem! * praise thy God, O Zion!

For He hath strengthened the bars of thy gates: * He hath blessed thy children within thee:

He maketh peace in thy borders: * and filleth thee with the finest of the wheat.

He sendeth forth His commandment upon earth: * His word runneth very swiftly.

He giveth snow like wool: * He scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels: * who can stand before His cold?

He sendeth out His word, and melteth them: * He causeth His wind to blow, and the waters flow.

He declareth His word unto Jacob, * His statutes and His judgments unto Israël.

He hath not dealt so with any nation: * neither hath He made known to them His judgments.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. Praise the LORD, O Jerusalem.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

From Advent Sunday till the Octave of the Epiphany, and from Septuagesima Sunday till the Octave of Pentecost special Chapters are given.

At other times the following is said:

CHAPTER. (Rom. xi. 33.)

O THE depth of the riches and wisdom and knowledge of God: how unsearchable are His judgments and His ways past finding out!

The following Hymn and Verse and Answer is used during the same seasons as the above Chapter, and likewise from Septuagesima to Lent.

HYMN.[1]

THE red sun is gone,
Thou Light of the heart,
Blessed Three, Holy One,
To Thy servants a sun
Everlasting impart.

There were Lauds in the morn,
Here are Vespers at even:
Oh, may we adorn
Thy temple new born
With our voices in Heaven.

To the Father be praise,
And praise to the Son,
And the Spirit always,
While the infinite days
Of eternity run.
Amen.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

The following Antiphon is said only from the Octave of the Epiphany till Septuagesima.

Antiphon at the Song of the Blessed Virgin. God hath holpen His servant Israël: * as He spake to Abraham and to his seed, to exalt them of low degree for ever and ever.

Prayer of the succeeding Sunday.

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[1] Hymn of the Ambrosian school, altered almost beyond recognition; translation by the late Card. Newman.

COMPLINE.[1]

Office for every day in the Week.

At the beginning of Compline the Reader says:

Sir, be pleased to give the blessing.

The Blessing.

May the Almighty Lord grant us a quiet night and a perfect end.
Answer. Amen.

Then is read this Short Lesson.

Short Lesson. (1 Pet. v. 8.)

BRETHREN, be sober, be vigilant: because your adversary the devil as a roaring lion walketh about, seeking whom he may devour: whom resist ye, stedfast in the faith.
But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.
Verse. ✠ [2] Our help is in the Name of the Lord.
Answer. Who made heaven and earth.

Then the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

After this is said the General Confession and Absolution.

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

The Absolution.

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to life everlasting.
Answer. Amen.

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[1] Compline (Completorium) is the last office of the Church, and is proper to the end of the evening before going to bed, reckoned to be about 9 p.m., but it may be said any time before midnight. It is very frequently recited along with Vespers, thus forming the complete Evening Service of the Church, and it is from this aggregation that the "Evening Prayer" of the Anglican Prayer Book is derived.

[2] Ps. cxxiii. 8.

✠ MAY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

Answer. Amen.

Verse. [1] Turn us, O God of our salvation.

Answer. And cause Thine anger toward us to cease.

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From the Saturday before Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then follow the Psalms. They are all said under one Antiphon.

Antiphon. Have mercy.

Antiphon in Paschal time. Alleluia.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? [2]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[2]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Psalm XXX.

[The first eight verses of Psalm xxx., p. 76.]

IN Thee, O LORD, do I put my trust, let me never be ashamed; * deliver me in Thy righteousness.

Bow down Thine ear to me, * deliver me speedily.

Be Thou to me a God, a Preserver, and an house of defence, * to save me.

For Thou art my strength and my refuge, * and for Thy Name's sake Thou wilt lead me and nourish me.

Thou wilt pull me out of the net, that they have laid privily for me, * for Thou art my Preserver.

Into Thine hands I commend my spirit: * Thou hast redeemed me, O LORD God of truth!

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[1] Ps. lxxxiv. 5.

[2] SLH.

Psalm XC.

[The Vulgate and the LXX. give the heading, "A Psalm of praise of David."]

HE that dwelleth in the help of the Most High, * shall abide under the shadow of the God of heaven.

He will say to the LORD: Thou art my refuge, and my fortress, * my God, in Him will I trust.

For He shall deliver me from the snare of the fowler, * and from the noisome pestilence.

He shall cover thee with His wings, * and under His feathers shalt thou trust:

His truth shall be thy shield. * Thou shalt not be afraid for the terror by night;

For the arrow that flieth by day, for the pestilence that walketh in darkness, * for the evil spirit that wasteth at noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand: * but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: * and see the reward of the wicked.

Because Thou, O LORD, art my trust: * thou hast made the Most High thy refuge.

There shall no evil befall thee, * neither shall any plague come nigh thy dwelling.

For He hath given His Angels charge over thee, * to keep thee in all thy ways:

They shall bear thee up in their hands, * lest haply thou dash thy foot against a stone.

Thou shalt tread upon the adder and the cockatrice: * the lion also and the dragon shalt thou trample under feet.

Because he hath set his trust upon Me, therefore will I deliver him: * I will defend him because he hath known My Name.

He shall call upon Me, and I will answer him: * I am with him in trouble: I will deliver him and glorify him.

With long life will I satisfy him: * and show him My salvation.

Psalm CXXXIII.

[Intituled "A Song of Degrees."]

BEHOLD now, bless ye the LORD, * all ye servants of the LORD.

Which stand in the house of the LORD, * even in the courts of the house of our God,

By night. Lift up your hands toward the sanctuary, * and bless the LORD.

The LORD That made heaven and earth, * bless thee out of Zion!

Antiphon. [1] Have mercy upon me, O Lord, and hear my prayer.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said the following:

HYMN.[2]

NOW that the day-light dies away,
  By all Thy grace and love,
Thee, Maker of the world, we pray
  To watch our bed above.

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[1] Ps. iv. 2.

[2] Hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

Let dreams depart and phantoms fly,
The offspring of the night,
Keep us, like shrines, beneath Thine eye,
Pure in our foes' despite.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

Jesu, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follows the

CHAPTER. (Jer. xiv. 9.)

YET Thou, O LORD, art in the midst of us, and Thine holy Name is called upon us:[1] leave us not, O Lord our God.

Answer. Thanks be to God.

Then the Short Responsory.

[2] Into Thine hands, O Lord, I commend my spirit.

Answer. Into Thine hands, O Lord, I commend my spirit.

Verse. Thou hast redeemed us, O LORD God of truth.

Answer. I commend my spirit.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Into Thine hands, O Lord, I commend my spirit.

Verse. [3] Keep us, O Lord, as the apple of the eye.

Answer. Hide us under the shadow of Thy wings.

From the Saturday after Easter inclusive to the Saturday after Pentecost exclusive, the above is said thus:

Into Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.

Answer. Into Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.

Verse. Thou hast redeemed us, O LORD God of truth.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Into Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.

Verse. Keep us, O Lord, as the apple of the eye. Alleluia.

Answer. Hide us under the shadow of Thy wings. Alleluia.

Then is said the following Canticle from the Gospel, with its Antiphon.

Antiphon. O Lord, keep us.

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[1] The allusion seems to be to the invocation of the Name upon Israël by the Priests, Numb. vi. 22. "And the LORD spake unto Moses, saying: Speak unto Aaron, and unto his sons, saying, On this wise shall ye bless the children of Israël, saying unto them—The LORD bless thee and keep thee; the LORD make His face shine upon thee, and be gracious unto thee; the LORD lift up His countenance upon thee, and give thee peace—and they shall put My Name upon the children of Israël; and I will bless them."

[2] Ps. xxx. 6.

[3] Ps. xvi. 8.

THE SONG OF SIMEON. (Luke ii. 29.)

[Uttered by Simeon at the presentation of our LORD in the Temple. "Then took he Him up in his arms, and blessed God, and said :—"]

LORD, now lettest Thou Thy servant depart in peace, * according to Thy word :

For mine eyes have seen * Thy Salvation,

Which Thou hast prepared * before the face of all people ;

A Light to lighten the Gentiles, * and the glory of Thy people Israël.

The Doxology, "Glory be to the Father, &c.," *is said.*

Antiphon. O Lord, keep us waking, guard us sleeping : that we may wake with Christ and rest in peace.

In Paschal time, "Alleluia."

Then follow these short prayers, called the Preces. They are omitted on Doubles and within Octaves. In Advent, Lent, and the Ember Days they are said kneeling.

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father, (*inaudibly,*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord ; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried : He descended into hell : the third day He rose again from the dead : He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, (*aloud*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. [1] Blessed art Thou, O Lord God of our fathers,

Answer. And to be praised and glorified above all for ever.

Verse. Bless we the Father, and the Son, and the Holy Ghost.

Answer. Let us praise and exalt Him above all for ever.

Verse. [1] Blessed art Thou, O Lord, in the firmament of heaven,

Answer. And to be praised, and glorified, and exalted above all for ever.

Verse. May the Lord, the Almighty and merciful, bless and keep us.

Answer. Amen.

Verse. Vouchsafe, O Lord, this night,

Answer. To keep us without sin.

Verse. Have mercy upon us, O LORD.

Answer. Have mercy upon us.

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[1] Dan. iii. 52, 56.

Verse. O LORD, let Thy mercy lighten upon us.
Answer. As our trust is in Thee.

Here the service is resumed, when the above has been omitted.

Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

VISIT, we beseech Thee, O Lord, this habitation,[1] and drive far from it all snares of the enemy: let Thine holy Angels dwell herein, to keep us in peace, and may Thy blessing be always upon us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.
Answer. Amen.
Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.
Verse. Bless we the Lord.
Answer. Thanks be to God.

The Blessing.

May the Almighty and Merciful Lord, ✠ the Father, the Son, and the Holy Ghost, bless and keep us.
Answer. Amen.

Then follows immediately one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.

I. *From the Vespers of the Saturday before Advent Sunday till those of Candlemas, both inclusive.*

Antiphon. Maiden! Mother of Him Who redeemed us, thou that abidest
Heaven's open gate, and the Star of the Sea, come, succour the fallen!
Fallen indeed we are, but fain would rise by thy succour.
Thou that beyond nature's course hast borne in time the Eternal;
Thou that a Virgin before, and after that childbirth remainest,
From the Archangel's lips the quickening message receiving,
Mother of JESUS and us, turn thine eyes of mercy on sinners.

Verse. The Angel of the Lord announced unto Mary,
Answer. And she conceived of the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son JESUS Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of His Resurrection. Through the same Christ our Lord.
Answer. Amen.

From the First Vespers of Christmas inclusive, the Verse and Answer and Prayer are as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.
Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her inercession; through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

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[1] This Office was originally the last Prayer before going to rest for the monks of the Order of St Benedict.

Answer. Amen.

II. *From the Compline of the 2nd day of February inclusive to Maundy Thursday exclusive.*

Antiphon. Hail, O Mary, Queen of heaven,
Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,

Hail, O Lady, bright and glorious,
Clad in beauty, pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Let us pray.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

Answer. Amen.

III. *From the First Compline of Easter inclusive till the First Vespers of Trinity Sunday exclusive.*

Antiphon. Rejoice! rejoice! thou Queen of Heaven, Alleluia,
For He That thee for Son was given, Alleluia,
As He promised is arisen. Alleluia.
Mother, pray to Him for us, Alleluia.

Verse. Be glad and rejoice, O Virgin Mary, Alleluia,

Answer. For the Lord is risen indeed. Alleluia.

Let us pray.

O GOD, Who dost vouchsafe to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.

Answer. Amen.

IV. *From the First Vespers of Trinity Sunday inclusive till the Vespers of Saturday before Advent Sunday exclusive.*

Antiphon. Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope. To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy womb. O most merciful, O most gracious, O most sweet Virgin Mary![1]

Verse. Pray for us, holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

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[1] Of these four Antiphons, "Maiden Mother" is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. The authorship of the second is unknown: it

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

Answer. Amen.

After each of these Antiphons is said this Blessing:

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Lastly, whether Mattins be to follow immediately, or not, the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence He shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.

Thus ends the Office of Compline throughout the year, in which Office the words, "May the souls, &c.," *are omitted, and the Verse and Answer,* "The Lord give us, &c.," *are not said before the Antiphon of the Blessed Virgin.*

seems to date from about the eleventh century. The date and authorship of the third are likewise unknown; but a legend has become attached to it, to the effect that St Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion on which was instituted the procession upon St Mark's Day. The authorship of "Hail, O Queen" is disputed. The last clause is usually admitted to be an exclamation uttered by St Bernard of Clairvaux in the cathedral of Spires. But the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, bishop of Compostella, others to one Adhemar, bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

The Proper Office of the Season.

Lent.

During Lent the following rules are to be observed.

1. *On the first Saturday and every Week-day after, Vespers*[1] *are said before Supper, being the one meal allowed.*

2. *When the service is of the Week-day, at every service except Mattins, Preces are said kneeling.*

3. *If the service is of the Week-day, the following additions are made in Choir, but persons bound to the Divine Office are not bound to them under sin.*[2]

a. On Monday the Office of the Dead, viz. the Vespers after the Vespers on Sunday evening, and the Dirge after Lauds the next morning. Out of Choir it may be said any time between Sunday afternoon and Monday midnight. Monday in Holy Week is excepted.

b. On Wednesday the Gradual Psalms. In Choir they are said before Mattins; out of Choir whenever convenient, and Wednesday in Holy Week is excepted.

c. On Friday[3] *the Penitential Psalms and the Litany. The whole is said kneeling after Lauds, but out of Choir how and when convenient. Good Friday is excepted. (See the Additional Services at the end of the Breviary.)*

4. *Simple Feasts are only commemorated. Doubles and Semidoubles are observed, if they fall on Week-days before Palm Sunday. In this case the Ninth Lesson of the Festival is omitted or read as one with the Eighth, and for the Ninth Lesson is read the first part or the whole of the Homily for the Week-day, which is also commemorated at Lauds and Vespers.*

Ash Wednesday.

Fourth Day. Of Ashes.

This Day cannot be displaced by a Festival.

Before Mattins are said the Gradual Psalms.

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[1] The *letter* of this rule is, of course, fulfilled by those who eat before sunset, if they say Vespers before supper, which a tolerated custom now allows to be taken at any time after noon. In this country at least, the rich, when fasting, usually adhere to the primitive practice of the Church during the warmth of her first love, and take their meal after dark; but among working-people and religious, who rise very early, the other practice is most usual. The Church now tolerates it, only insisting that at any rate her day of Prayer should have closed. For private recitation some do not hold the rule to apply.

[2] There are, however, indulgences for reciting them under any circumstances.

[3] But in most if not all dioceses there are Greater Double Offices in honour of the Passion on these Fridays.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (vi. 16.)

AT that time: JESUS said unto His disciples; When ye fast, be not, as the hypocrites, of a sad countenance. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* ii. *on the Lord's Sermon on the Mount*, *ch.* xii., *tom.* 4.)

It is evident that by these precepts we are bidden to seek for inner gladness, lest, by running after that reward which is without, we should become conformed to the fashion of this world, and should so lose the promise of that blessing which is all the truer and more stable that it is inward, that blessing wherein God hath chosen us to be conformed to the likeness of His Son. In this chapter we will principally consider the fact that vain-glory findeth a ground for its exercise in struggling poverty as much as in worldly distinction and display; and this development is the most dangerous, because it entices under pretence of being the serving of God.

First Responsory.

[1] I came this day unto the well, and I besought the Lord, and said: O LORD God of Abraham, Thou hast prospered my way.

Verse. Therefore the virgin to whom I shall say: Give me water of thy pitcher to drink; and she shall say to me: Drink, my lord, and I will give thy camels drink also; let the same be the woman whom the LORD hath appointed for my master's son.

Answer. O LORD God of Abraham, Thou hast prospered my way.

Second Lesson.

HE that is characterised by unbridled indulgence in luxury or in dress, or any other display, is by these very things easily shown to be a follower of worldly vanities, and deceiveth no one by putting on an hypocritical mask of godliness. But those professors of Christianity, who turn all eyes on themselves by an eccentric show of grovelling and dirtiness, not suffered by necessity, but by their own choice, of them we must judge by their other works whether their conduct really proceedeth from the desire of mortification by giving up unnecessary comfort, or is only the mean of some ambition: the Lord biddeth us beware of wolves in sheep's clothing, but "by their fruits," saith He, "ye shall know them."

Second Responsory.

[2] The word of the LORD came unto Abram, saying: Fear not, Abram: I am thy shield, and thy exceeding great reward.

Verse. For I am the LORD thy God That brought thee out of Ur of the Chaldees.

Answer. Fear not, Abram: I am thy shield, and thy exceeding great reward.

Third Lesson.

THE test is when, by divers trials, such persons lose those things which under the cover of seeming unworldliness they have either gained or sought to gain. Then must it needs appear whether they be wolves in sheep's clothing, or indeed sheep in their own. But that hypocrites do the contrary maketh it no duty of a Christian to shine before the eyes of men with a display of needless luxury—the sheep need not to lay aside their own clothing because wolves sometimes falsely assume it.

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[1] Gen. xxiv. 42-44.

[2] xv. 1, 7.

Third Responsory.

Abram removed his tent, and came, and dwelt by the vale[1] of Mamre; and built there an altar unto the LORD.

Verse. And the LORD said unto him: Lift up thine eyes, and look; all the land which thou seest, to thee will I give it, and to thy seed for ever.

Answer. And built there an Altar unto the LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And built there an altar unto the LORD.

LAUDS.

Antiphon at the Song of Zacharias. When ye fast, * be not, as the hypocrites, of a sad countenance.

Prayer.

(On this and all other Week-day Offices in Lent, Preces are said kneeling.)

O LORD, grant unto Thy faithful people to enter with all meet godliness upon the observance of this worshipful and solemn Fast, and in like mind faithfully to fulfil the same. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After None, ashes are blessed and put upon the heads of clergy and people, after which is celebrated the Liturgy.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Lay up for yourselves treasures in heaven, * where neither moth nor rust doth corrupt.

Prayer.[2]

LOOK mercifully, O Lord, upon all that bow themselves down before Thy Divine Majesty, and, as Thou hast given them to taste of Thine Unspeakable Gift, so strengthen them ever by Thy heavenly succour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (viii. 5.)

AT that time: When JESUS was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and grievously tormented. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Book* ii. *on the Agreement of the Evangelists, ch.* xx., *tom.* 4.)

Let us consider whether Matthew and Luke are at one as touching this centurion's servant. Matthew saith: "There came unto Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy." This seemeth to differ from what Luke saith: namely: "And when he heard of JESUS, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. And when they came to JESUS, they besought him instantly, saying: That he was worthy for whom He should do this; for he loveth our nation, and he hath built us a synagogue. Then JESUS went with them; and when He was now not far from the house, the centurion sent friends to Him, saying unto Him: Lord, trouble not Thyself; for I am not worthy that Thou shouldest enter under my roof." (vii. 6, *et seq.*)

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[1] Some, instead of "vale" or "plain," read "oak" or "terebinth-tree."

[2] These Prayers appointed for the Week-day evenings during Lent, are the same as the "Prayers over the people" read after the Post-Communions of the corresponding masses said after None. The first clause of the Prayer above relates to the Bidding, "Bow down your heads to God," always said before the "Prayer over the people," and the second clause, of course, to the Holy Communion just received.

First Responsory.

Lord, my servant lieth at home sick of the palsy, and grievously tormented. Amen, I say unto Thee, I will come and heal him.

Verse. Lord, I am not worthy that Thou shouldest enter under my roof, but speak the word only, and my servant shall be healed.

Answer. Amen, I say unto thee, I will come and heal him.

Second Lesson.

IF it were done thus, how is Matthew truthful, when he saith that the "centurion came unto Him,"—seeing that, in fact, he sent his friends? We must then look well into this, and we shall see that Matthew only made use of a common form of speech. Now, we use to say of a man that he cometh to a place even though he be not already come: whence also we say, "He arrived close," or "He arrived a long way off," that is, to that place to which he would come; yea, we speak of that coming, toward which he tendeth, as though it had already taken place, when he that should be come at, seeth not yet him that cometh, but is come at for him by friends, to obtain his favour, which is needful for him that would come to him. And so much doth this manner of speaking hold, that they are commonly said to "come at" a great man, (who is beyond their personal reach,) who, by means of suitable persons, succeed in laying before him such things as they desire.

Second Responsory.

[1] Abraham stood by the oak of Mamre, and he saw three men coming up by the path. He saw three, and worshipped One.

Verse. Behold, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac.

Answer. He saw three, and worshipped One.

Third Lesson.

THEREFORE it is not strange that Matthew should make use of the common short phrase, and say of the centurion, who reached the Lord's sympathies, by mean of friends, that he "came unto Him." Also we must needs not pass by lightly the mystic depth which underlieth the words of this holy Evangelist. It is written in the Psalms (xxxiii. 6): "Draw near unto Him and be lightened." Thus did the centurion in faith draw near unto JESUS, and the Lord so praised him that He said: "I have not found so great faith, no, not in Israël." Of him of whom these words were spoken the Evangelist deemeth it wiser to say that he had found his way to JESUS, that he had got to Christ, than that they came, through whom he sent his message unto Him.

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[1] xviii. 1, 2; xvii. 19.

Third Responsory.

[1] The Lord did tempt Abraham, and said unto him: Take thy son Isaac whom thou lovest, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

Verse. And when the Lord called him, he answered: Behold, here I am. And the Lord said unto him:

Answer. Take thy son Isaac whom thou lovest, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Take thy son Isaac whom thou lovest, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

LAUDS.

Antiphon at the Song of Zacharias. Lord, my servant lieth at home sick of the palsy * and grievously tormented. Amen, I say unto thee: I will come and heal him.

Prayer.

O GOD, Whom sin doth justly move to anger, and repentance turn again, mercifully to forgive the same, look down now graciously upon the supplications of Thy people praying before Thee, and turn away the scourges of Thy wrath, which for our sins, we do most rightfully deserve. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, say, On the morrow we commemorate the Coronation of our Lord JESUS Christ with Thorns.

The same Prayer at Terce, Sext, and None.

First Friday in Lent.

Office in Memory of the Coronation of our Lord JESUS Christ with Thorns.

Greater Double.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 186.)

Hymn.[2]

DAUGHTERS of Zion! Royal Maids!
Come forth to see the Crown
Which Zion's self, with cruel hands,
Hath woven for her Son.

See! how amid His gory Locks
The jagged thorns appear;
See! how His pallid Countenance
Foretells that death is near.

Oh, savage was the earth that bore
Those thorns so sharp and long!
Savage the hand that gathered them
To work this deadly wrong!

But now that Christ's redeeming Blood
Hath tinged them with its dye,
Fairer than roses they appear,
Or palms of victory.

JESU! the thorns which pierced Thy Brow
Sprang from the seed of sin;
Pluck ours, we pray Thee, from our hearts,
And plant Thine own therein.

Praise, honour, to the Father be,
And sole begotten Son;
Praise to the Spirit Paraclete
While endless ages run. Amen.

Verse. When they had platted a crown of thorns,

Answer. They put it upon His Head.

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[1] xxii. 1, 2.

[2] Hymn found in the Breviary only; translation by the late Rev. E. Caswall.

Antiphon at the Song of the Blessed Virgin. [1] Go forth, O ye daughters of Zion, and behold King Solomon with the Crown wherewith his mother crowned him whilst she was making ready a Cross for her Saviour.

A Commemoration of the Week-Day.

Antiphon. Lord, I am not worthy Thou shouldst enter under my roof; but speak this word only, and my servant shall be healed.
Verse. Let my prayer, O Lord, be set forth,
Answer. As incense before Thee.

Prayer.

SPARE, O Lord, spare Thy people, that they, being justly chastened because of their iniquities, may, through Thy mercy, find time of relief. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Christ our King, Who was crowned with thorns, * Him, O come, let us worship!

Hymn from Vespers.

FIRST NOCTURN.

Only three Psalms are said, as follows.

First Antiphon. He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. They take counsel together against the LORD, and against His Anointed.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. Thou hast enlarged me when I was in distress.

Ps. iv. When I called, &c., (*p.* 206.)

Verse. [2] Thou hast crowned Him with glory and honour, O Lord—
Answer. And madest Him to have dominion over the works of Thy hands.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (liii.)

WHO hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and he hid as it were his face from us; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

First Responsory.

[3] Cursed is the ground by man's work. Thorns and thistles shall it bring forth for the Anointed.
Verse. Because Adam hath eaten of the tree of which God commanded

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[1] Cant. iii. 11.

[2] Ps. viii. 6.

[3] Gen. iii. 17, 18, &c.

him, saying: Thou shalt not eat of it.

Answer. Thorns and thistles shall it bring forth for the Anointed.

Second Lesson.

ALL we, like sheep, have gone astray; we have turned every one to his own way: and the LORD hath laid on him the iniquity of us all. He was offered up because he willed it,[1] and he opened not his mouth. He is brought as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people have I stricken him.

Second Responsory.

The Lord[2] appeared unto Moses in a flame of fire, out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Verse. And Moses said: I will now turn aside, and see this great sight.

Answer. And he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Third Lesson.

AND he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; He hath put him to grief; when he hath made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall My righteous servant justify many, for he shall bear their iniquities.

Third Responsory.

[3] Behold the fire and the wood. God will provide Himself a lamb for a burnt-offering.

Verse. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by his horns.

Answer. A lamb for a burnt-offering.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. A lamb for a burnt-offering.

SECOND NOCTURN.

First Antiphon. O LORD, Thou hast compassed me with Thy favour as with a shield.

Ps. v. Give ear to my words, &c., (*p.* 88.)

Second Antiphon. Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour.

Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

Third Antiphon. The wicked bend their bow, they make ready their arrows in the quiver, that they may shoot at the upright.

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[1] Oblatus est quia ipse voluit. The present Hebrew is literally, "He was oppressed and he was afflicted." Jonathan ben Uzziel, "He was required, and he was brought back, and without opening his mouth, he submitted to the mighty of the people."

[2] Exod. iii. 2, 3, but the words are "the Angel of the Eternal appeared, &c."

[3] Gen. xxii. 7, 8, 13.

Ps. x. In the LORD, &c., (*p.* 9.)

Verse. [1] Thou hast set a crown, O Lord, of precious stones,
Answer. Upon his head.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd for Twelfth Day.*)

"GO forth, O ye daughters of Zion." You we address as daughters of Zion, O worldly souls, frail, sickly children, daughters and not sons, beings in whom there is no muscle, and no manliness. Go forth from your dream of carnal sensuality to understand something with your mind. Go forth from your bondage to the lusts of the flesh, unto the freedom of spiritual intelligence. Go forth out of your country, and from your kindred, and from your father's house, and behold King Solomon with the crown wherewith his mother crowned him, that crown of want and woe. But albeit his stepmother crowned him with a crown of woeful thorns, he is yet to be crowned by his household with a crown of righteousness, when "the Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend," (Matth. xiii. 41,) when "the LORD will enter into judgment with the antients of His people," (Isa. iii. 14,) and "the world shall fight with Him against the unwise." (Wisd. v. 21.) The Father also crowneth Him with a crown of glory, as saith the Psalmist: "Thou hast crowned him with glory and honour, O Lord," (Ps. viii. 6.) Daughters of Zion! behold Him with the crown wherewith His mother crowned Him!

Fourth Responsory.

[2] When the chief Shepherd shall appear, (even the Shepherd That was smitten, and the sheep of the flock were scattered abroad,) when He shall appear, ye shall receive a crown of glory that fadeth not away
Verse. When He maketh a great feast to show the riches of His glorious kingdom.
Answer. Ye shall receive a crown of glory that fadeth not away.

Fifth Lesson. (*42nd Sermon on the Song of Songs.*)

BRETHREN, from the first moment of my conversion, I took care to gather a bundle of my Lord's troubles and griefs, and put the same to lie between my breasts, to make up for the sheaf of merits which I knew I had not. I will tell how abundantly sweet was the smell of this [bundle of myrrh.] As long as I live, even for ever and ever, I will never forget those mercies whereby I was called to life. I have kept this healthy bundle by me, and no one will ever take it away from me, but it shall lie between my breasts. I have decreed that to think of these troubles and griefs is real wisdom; in them I have determined to find perfect righteousness, full knowledge, plentiful salvation, and abundant merit. From these His troubles and griefs I drink sometimes a draught of healthy bitters, and from the same again I draw the sweet oil of comfort. It is the thought of these troubles and woes of His that cheereth me when I am afflicted, and maketh me grave when it is well with me. As the pilgrim walketh along the King's High-way of this present life, in joy and in sorrow, it is the memory of the woes of JESUS that keeps him moving straight and saveth him from the dangers that threaten him upon the one hand or upon the other. These griefs are what will gain my pardon from the Judge of all the earth; He Who is dreadful to the mighty is shown by these griefs to be meek and lowly, manifesting as the Forgiving One, yea, One That a man may take ensample by, Him Who is exalted above all Princes and dreadful among the kings of the earth.

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[1] Ps. xx. 4.

[2] 1 Pet. v. 4; Matth. xxvi. 31; Esther i. 3, 4.

Fifth Responsory.

[1] He hath received a glorious kingdom and a beautiful crown.

Verse. [2] God hath highly exalted Him, and given Him a Name which is above every name.

Answer. And a beautiful crown.

Sixth Lesson.

THEREFORE are these His griefs oftentimes in my mouth, and God knoweth that they be alway in my heart. My pen useth to write of them, as is manifest. The highest flight of my philosophy is this, to know JESUS, and Him Crucified. I do not ask, like the Bride, where He lieth to rest at noon, (Cant. i. 6,) since I have the joy to embrace Him as He lieth between my breasts. I ask not where He feedeth at noon, since I see Him on the Cross a Saviour. On the Cross He is glorious, at my breast He is sweet; on the Cross, my Bread; at my breast, my milk, milk which filleth the bellies of sucklings, and the paps of mothers, and therefore He shall lie betwixt my breasts. Do ye also, dearly beloved brethren, do ye also gather you a bundle of this beloved myrrh, [even the woe of JESUS,] put it in the core of your heart, put it to guard the door of your breast, that it may lie betwixt your breasts also. If ye have before your eyes Him Whom ye bear about, the sight of the Lord's afflictions will make your own lighter to carry, through the help of Him Who is the Bridegroom of the Church, and Who is above all God, blessed for ever. Amen.

Sixth Responsory.

[3] They shall make an ark of shittim-wood; and thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Verse. And thou shalt put into the ark the testimony which I shall give thee.

Answer. And shalt make upon it a crown of gold round about.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And shalt make upon it a crown of gold round about.

THIRD NOCTURN.

First Antiphon. He that walked uprightly and worked righteousness was crowned upon Thy holy hill.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Second Antiphon. Thou hast set a crown of precious stones upon his head, O Lord.

Ps. xx. The king shall joy, &c., (*p.* 19.)

Third Antiphon. In the presence of mine enemies Thou anointest mine head with oil.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 47.)

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[1] Wisd. v. 17.

[2] Phil. ii. 9.

[3] Exod. xxv. 10, 11, 16.

Verse. [1] A crown of gold upon his head.
Answer. Wherein was engraved "HOLINESS."

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 1.)

AT that time: Pilate took JESUS and scourged Him. And the soldiers platted a crown of thorns, and put it on His Head. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (50*th on divers matters.*)

Daughters of Zion, behold King Solomon—not here called "the Preacher," or Y'dydyah.[2] By these three names was that King called, and therein is he a figure of our true Solomon, JESUS Christ, Who was Sh'lomoh, that is, "the Peaceful One" in His exile here, Who will be [Koheleth, that is,] "the Preacher" when He delivereth the last doom, and Who is Y'dydyah, that is, "the delight of the LORD" as the Universal King—gentle in His exile, righteous in His judgment, glorious in His kingdom; lovely in His exile, dreadful in His judgment, worshipful in His kingdom. Behold Him now "with the crown wherewith His Mother crowned Him." This was a crown of mercy, and therein He may be followed. But His step-mother also crowned Him with a crown of sorrow, and therein He was made a reproach. By His step-mother I mean the Synagogue which showed herself not as His mother, but as His step-mother.

Seventh Responsory.

[3] Thou shalt make an Altar to burn incense upon; of shittim-wood shalt thou make it. And thou shalt make unto it a crown of gold round about.
Verse. And thou shalt put the Altar before the veil that is before the mercy-seat.
Answer. And thou shalt make unto it a crown of gold round about.

Eighth Lesson.

HIS household will crown Him with a crown of righteousness, and therein He will be dreadful. His Father crowneth Him with a crown of glory, and therein He is lovely. Let sinners gaze upon Him in His crown of sorrow, the crown of thorns, and let the pricks thereof enter into themselves. Let the daughters of Zion, the souls that love Him, gaze upon Him in His crown of mercy, and follow in His steps. The wicked shall gaze upon Him in His crown of righteousness, and they shall perish. The Saints shall gaze upon Him in His crown of glory, and they shall be blessed for ever. Others also that have followed Him shall be crowned after Him, but that by earnest working by the help of His grace. He alone was crowned by His mother, Who alone, with every emotion duly ordered, came forth out of His mother's womb, like a Bridegroom out of his chamber.

Eighth Responsory.

[4] A man of sorrows and acquainted with grief, Christ was crowned with thorns. The Same is He Who crowneth us with mercy and loving-kindness.
Verse. He was wounded for our transgressions; He was bruised for

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[1] Ecclus. xlv. 14.

[2] "The-delight-of-the-LORD," a name given to Solomon, 2 Kings (Sam.) xii. 25. In the Vulgate it is translated "Amabilis-Domino."

[3] Exod. xxx. 1, 3, 6.

[4] Isa. liii. 3; Ps. cii. 4.

our iniquities; and with His stripes we are healed.

Answer. The Same is He Who crowneth us with mercy and loving-kindness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Same is He Who crowneth us with mercy and loving-kindness.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 43.)

AT that time: JESUS said unto His disciples: Ye have heard that it hath been said: Thou shalt love thy neighbour and hate thine enemy. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i., *Comm. on Matth.* v. *and* vi.)

"But I say unto you: Love your enemies, do good to them that hate you." There are many who judge of the commandments of the Lord by their own weakness, and not by the strength of His Saints; and so deem Him to have commanded things impossible. These are they who think that not to hate their enemies is all that they are able to do; and that to command us to love them, is to command more than man's nature can bear. It behoveth them to know, that this which Christ commandeth is not impossible, albeit perfect. This is what David did in respect of Saul and Absalom; the martyr Stephen also prayed for his enemies, even while they were stoning him; and Paul "could wish that himself were accursed from Christ for his" persecutors. (Rom. ix. 3.) And this, JESUS Himself did, as well as taught, when He said: "Father, forgive them: for they know not what they do." (Luke xxiii. 34.) "That ye may be the children of your Father Which is in heaven." If he that doeth the commandments of God becometh a son of God, then is he not a son by nature, but by his own choice.

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men." He that soundeth a trumpet before him, when he doeth alms, is an hypocrite. He that disfigureth his face, when he fasteth, to the end that he may show the emptiness of his belly in his looks, he also is an hypocrite. He that prayeth in the synagogues and in the corners of the streets, that he may be seen of men, is an hypocrite. From all which, we gather that an hypocrite is one which doeth anything that he may have glory of men. To me also it seemeth that he which saith unto his brother: "Let me pull out the mote out of thine eye," (vii. 4,) that he also is an hypocrite; for he proposeth to take upon him that office for vainglory's sake, that he himself may appear righteous. Wherefore the Lord saith unto him: "Thou hypocrite, first cast out the beam out of thine own eye." Thus we see that it is, not the doing good, but the motive which moveth us to do good, which will meet with reward from God; and, if thou stray but a little from the right way, it is of small moment whether thou wander to the right hand or to the left, when once thou hast lost the straight path.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] My beloved is white and ruddy; * the hair of his head is like kingly purple bound in tresses.

Second Antiphon. [2] The spirit of the fear of the Lord rested upon him; * a crown of wisdom and gladness adorned him.

Third Antiphon. [3] The Lord clothed him with the garments of salvation, * and with the robe of righteousness, as a bridegroom decked with his crown.

Fourth Antiphon. [4] A bundle of myrrh is my well-beloved unto me; * he shall lie betwixt my breasts.

Fifth Antiphon. [5] The King of Eternal Glory, * Who was crowned for our sakes, will bless the crown of the year with His goodness.

Chapter. (Cant. iii. 11.)

GO forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him.

Hymn.[6]

THE noble crown of Christ our Lord
Shines in the antient pact;
By thorn-entangled Victim shown,
And burning Bush intact.

The ark was circled by a crown;
The Table's mystic round,
And Altars breathing sweet perfume
Fair golden crowns surround.

Hail! Crown of glory! hail to thee!
Encircling JESUS' scars!
No gems, no gold can rival thee,
Nor crowns of shining stars.

Strength, honour, praise and glory be
To Father and to Son,
And to the Spirit Paraclete,
While endless ages run. Amen.

Verse. [7] Thou shalt be a crown of glory in the hand of the LORD.

Answer. And a royal diadem in the hand of thy God.

Antiphon at the Song of Zacharias. Then came JESUS forth, wearing the crown of thorns and the purple robe.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that we who among the memories of the sufferings of our Lord JESUS Christ do make worshipful mention of His Coronation with thorns, may by Him be worthily crowned with glory and honour in heaven. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Week-day.

Antiphon. When thou doest alms let not thy left hand know what thy right hand doeth.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Prayer.

O LORD, the Fast is now begun; we beseech Thee graciously to bless the same, and so to strengthen us Thy people, that we may ever follow this our bodily exercise, with our hearts truly turned to seek after Thee. Through our Lord JESUS

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[1] Cant. v. 10; vii. 5.
[2] Isa. xi. 2; Ecclus. i. 22, 11.
[3] Isa. lxi. 10.
[4] Cant. i. 12.
[5] Ps. lxiv. 12.
[6] Hymn of sixteenth to eighteenth century, found in the Breviary only, author unknown, translation by the Rev. Dr Wallace.
[7] Isa. lxii. 3.

Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. My beloved, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two sections of* cxviii. "Whosoever, &c.," *is not said.*

Chapter at the end. (Isa. xxviii. 5.)

IN that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty unto the residue of His people.

TERCE.

Antiphon. The spirit of the fear, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Thou shalt be a crown of glory in the hand of the LORD.

Answer. Thou shalt be a crown of glory in the hand of the LORD.

Verse. And a royal diadem in the hand of thy God.

Answer. In the hand of the LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou shalt be a crown of glory in the hand of the LORD.

Verse. Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

SEXT.

Antiphon. The Lord clothed him, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. vi. 2.)

I SAW, and behold, a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.

Short Responsory.

Thou hast crowned him with glory and honour, O Lord.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. And madest him to have dominion over the works of Thy hands.

Answer. With glory and honour, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. We worship Thy Crown, O Lord,—

Answer. We tell of Thy glorious sufferings.

NONE.

Antiphon. The King, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

We worship Thy Crown, O Lord.

Answer. We worship Thy Crown, O Lord.

Verse. We tell of Thy glorious sufferings.

Answer. Thy Crown, O Lord!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. We worship Thy Crown, O Lord.

Verse. When they had platted a crown of thorns,
Answer. They put it upon His Head.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 186.)

Hymn, and Verse and Answer from First Vespers.

Antiphon at the Song of the Blessed Virgin. [1] And they bowed the knee before Him, and mocked Him, saying: Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the Head.

Commemoration of the Week-day.

Antiphon. But thou, when thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father thus:
Verse. Let my prayer, O Lord, be set forth.
Answer. As incense before Thee.

Prayer.

GRACIOUSLY look down upon Thy people, O Lord, and purge the same from all sin, for then shall no evil be able to hurt them, when no iniquity hath hold upon them. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Mark (vi. 49.)

AT that time: When the even was come, the ship was in the midst of the sea, and JESUS alone on the land. And so on.

Homily by the Venerable Bede, Priest [at Jarrow] and Doctor of the Church.[2] (*Bk.* ii., *cap.* 6, on *Mark* vi. 45.)

The toil of the disciples in rowing, and the wind contrary to them, is a figure of the divers toils of the Holy Church, as, amid the waves of a world that fighteth against her, and the stormy blasts of unclean spirits, she laboureth to reach the rest of her Fatherland above, as a shore safe for her anchor. Here also it is well said that the ship was in the midst of the sea, and He alone on the land; for sometimes it cometh to pass that the Church is, by the great pressure of the Gentiles, not only so afflicted, but also befouled, that it seemeth as though, if it were possible, her Redeemer had for the time forsaken her.

First Responsory.

I came this day, &c., (*p.* 214.)

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[1] Matth. xxvii. 29.

[2] The celebrated English historian; born, A.D. 673, near Jarrow on the Tyne; sent to the new Benedictine house at that place, at seven years of age; ordained Deacon in 691; Priest, 702; died, May 26, 735, after the First Vespers of the Ascension, which fell on May 27, on which day, therefore, the Martyrology names him, with the remark that he is very famous for holiness and learning. In England he [had] a Festival on Oct. 29. [On November 13, 1899, he was proclaimed a Doctor of the Church. His Festival is now kept everywhere on May 27.]

Second Lesson.

WHENCE it is that there cometh that cry of hers, when she is taken amid the waves, and the winds of temptations that break upon her, and with piteous entreaty she calleth on Him to protect her—"Why standest Thou afar off, O LORD, why hidest Thou Thyself in times of trouble?" (Ps. ix. 22.) And then, in the verses that follow, she telleth Him what saith the enemy that persecuteth her, saying: "For he hath said in his heart: God hath forgotten; He hideth His face: He will never see it." (32.)

Second Responsory.

The word of the LORD, &c., (*p.* 214.)

Third Lesson.

VERILY, He forgetteth not the prayer of the poor, neither turneth He His face away from any that putteth his trust in Him; yea, rather, to him whosoever is striving with the enemy, He giveth help to conquer, and, whosoever conquereth, to him He giveth an everlasting crown. For the which reason also it is here said plainly: "He saw them toiling in rowing." The Lord seeth them that are toiling in the sea, albeit He be Himself on the land. Although He seem for a moment to tarry in succouring the distressed, nevertheless the look of His love is strengthening them, all the while, lest they should faint: and sometimes He setteth them free, even by an open deliverance, conquering all their adversaries for them, as when He walked upon the swelling of the waves, and stilled them.

Third Responsory.

Abram removed his tent, &c., (*p.* 215.)

LAUDS.

Antiphon at the Song of Zacharias. [1] Yet they seek Me * daily, and delight to know My ways.

Prayer.

HEAR our prayers, O Lord, and grant unto us, that we may keep with all earnestness and godliness, this solemn Fast, ordained for the health both of our bodies and of our souls. Through our Lord JESUS Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

This is the first day on which Vespers must be said before Supper.

Chapter and Prayer from the following Lauds.

Hymn.[2]

O MAKER of the world, give ear,
Accept the prayer and own the tear,
Towards Thy Seat of Mercy sent
In this most holy Fast of Lent.

Each heart is manifest to Thee:
Thou knowest our infirmity:
Forgive Thou then each soul that fain
Would seek to Thee, and turn again.

Our sins are manifold and sore,
But pardon them that sin deplore;
And, for Thy Name's sake, make each soul,
That feels and owns its languor, whole.

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[1] Isa. lviii. 2.

[2] Hymn by St Gregory the Great; the fourth verse slightly altered; translation extracted from the "Hymnal Noted."

So mortify we every sense
By grace of outward abstinence,
That from each stain and spot of sin
The soul may keep her fast within.

Grant, O Thou Blessed Trinity!
Grant, O Essential Unity!
That this our Fast of forty days
May work our profit and Thy praise.
Amen.

Verse. God hath given His Angels charge over thee.

Answer. To keep thee in all thy ways.

Antiphon at the Song of the Blessed Virgin. [1] Then shalt thou call, * and the Lord shall answer: thou shalt cry, and He shall say: Here I am.

First Sunday in Lent.

The First Lord's Day in the Forty Days before Easter.

MATTINS.

Invitatory. Let it not be vain for you to rise up early, before the light[2]: for * the Lord hath promised a crown to them that watch.

Hymn.[3]

NOW, with the slow revolving year,
Again the Fast we greet;
Which in its mystic circle moves
Of forty days complete.

That Fast, by Law and Prophet taught,
By JESUS Christ restored;
JESUS, of seasons and of times
The Maker and the Lord.

Henceforth more sparing let us be
Of food, of words, of sleep;
Henceforth beneath a stricter guard
The roving senses keep:

And let us shun whatever things
Distract the careless heart;
And let us shut our souls against
The tyrant tempter's art;

And weep before the Judge, and strive
His vengeance to appease;
Saying to Him with contrite voice
Upon our bended knees:

Much have we sinned, O Lord! and still
We sin each day we live;
Yet look in pity from on high,
And of Thy grace forgive.

Remember that we still are Thine,
Though of a fallen frame;
And take not from us in Thy wrath
The glory of Thy name.

Undo past evil; grant us, Lord,
More grace to do aright;
So may we now and ever find
Acceptance in Thy sight.

Blest Trinity in Unity!
Vouchsafe us, in Thy love,
To gather from these fasts below
Immortal fruit above.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (vi. 1.)

WE then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith: "I have heard thee in a time accepted, and in the day of salvation have I succoured thee."[4] Behold, now is the acceptable time; behold, now is the day of salvation.) Giving no offence to any, that our ministry be not blamed; but in all things let us approve ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, in purity, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God: by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

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[1] Isa. lviii. 9.

[2] Ps. cxxvi. 2.

[3] Hymn of the Ambrosian school, very slightly altered; translation by the late Rev. E. Caswall.

[4] Isa. xlix. 8.

First Responsory.

Behold, now is the acceptable time; behold, now is the day of salvation: let us approve ourselves in much patience, in much fasting; in the power of God, by the armour of righteousness.

Verse. In all things let us approve ourselves as the ministers of God, in much patience, in much fasting.

Answer. In the power of God, by the armour of righteousness.

Second Lesson.

O YE Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels; but having the same recompense, (I speak as unto sons,) be ye also enlarged. Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?[1] or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said: "I will dwell in them, and walk among them, and I will be their God, and they shall be My people."[2]

Second Responsory.

In all things let us approve ourselves as the ministers of God, in much patience; that our ministry be not blamed.

Verse. Behold, now is the acceptable time; behold, now is the day of salvation: let us approve ourselves in much patience.

Answer. That our ministry be not blamed.

Third Lesson.

I AM filled with comfort, I am exceeding joyful in all our tribulation. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without were fightings, within were fears. Nevertheless God, That comforteth those that are cast down, comforted us by the coming of Titus. And not by his coming only, but also by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your zeal for me: so that I rejoiced the more. For though I have made you sorry with a letter, I repent not; and, if I had repented, perceiving that the same epistle made you sorry, (though it were but for a season,) now I rejoice: not that ye were made sorry, but that ye sorrowed to repentance.

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[1] "The destroyer," *i.e.*, Satan.

[2] Exod. xxix. 45; Lev. xxvi. 12.

Third Responsory.

[1] The Priests shall pray, with fasting and with weeping, and shall say: Spare, O LORD, spare Thy people; and give not Thine heritage to destruction.

Verse. The Priests shall weep between the porch and the altar, and shall say:

Answer. Spare, O LORD, spare Thy people; and give not Thine heritage to destruction.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Spare, O LORD, spare Thy people: and give not Thine heritage to destruction.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*4th on Lent.*)

DEARLY beloved brethren, I am to preach to you the holiest and the greatest of Fasts; and with what words can I more fitly begin than with those words of the Apostle, in whom Christ spake, which have just been read? "Behold, now is the acceptable time! Behold, now is the day of salvation!" It is true that there are no times which are not rich with God's gifts; His grace doth ever give us an entry unto His mercy; nevertheless, more especially at this time doth it behove that the minds of all men be earnestly stirred up to make progress in things spiritual, and to be nerved by a trust in God stronger than ever; for now the anniversary of that day on which we were redeemed is drawing near, and thereby moving us to work all godliness, to the end that we may be able to celebrate, with clean minds and bodies, that mystery which exceedeth all others, the mystery of the Lord's sufferings.

Fourth Responsory.

Let us amend for the better in that wherein we have sinned unknowingly, or ever the day of death suddenly prevent us, and we seek a place of repentance, and find none. Give heed, O Lord, and have mercy upon us, for we have sinned against Thee.

Verse. [2] Help us, O God of our salvation, and for the glory of Thy Name deliver us, O Lord.

Answer. Give heed, O Lord, and have mercy upon us, for we have sinned against Thee.

Fifth Lesson.

MYSTERIES so great demand sustained earnestness, and continuous worship, if we would ever abide in the sight of God, such as it is meet that He should find us on the Feast of the Passover. But since few have the strength to do thus, and the frailty of the body rebelleth against such hardness, while the divers actions of this life distract us with their cares, it necessarily befalleth that the dust of earth befouleth the hearts even of the godly. To meet this befoulment therefore, and to restore the cleanness of our souls, it is provided by the healthful institution of God, that we should be purged by an exercise of forty days, wherein godly works may redeem the mis-spending of our other time, and purifying fasts rid us of the same.

Fifth Responsory.

[3] Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him; [4] for the

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[1] Joel ii. 17.

[2] Ps. lxxviii. 9.

[3] Isa. lv. 7.

[4] Joel ii. 13.

Lord our God is gracious, and merciful, and repenteth Him of the evil.

Verse. [1] The Lord hath no pleasure in the death of the wicked; but that he turn from his way and live.

Answer. For the Lord our God is gracious, and merciful, and repenteth Him of the evil.

Sixth Lesson.

THEREFORE, dearly beloved brethren, as we are now about to enter upon these mystic days, the end of whose most holy ordinance is the cleansing both of our souls and bodies, let us take heed that we be obedient unto the command of the Apostle, putting far away from us every defilement of flesh and spirit, ordering the strife which there is between the two substances whereof we are compounded; that the soul, which is ordained under the rule of God, and which it beseemeth under His rule to rule the body, may enjoy the fulness of her lordship; giving no offence to any so that we may give no cause to such as revile us. For if our ways during the Fast agree not with the purity of perfect temperance, the reproaches of the unbelievers will be just, and our sins will arm the tongues of the ungodly to the harming of our religion. The sum of our Fast standeth not only in abstaining from meats; neither is it profitable to deny food to the body, if the mind be not bridled from iniquity.

Sixth Responsory.

The season of the Fast openeth unto us the gates of heaven; let us enter thereon in prayer and supplication, that on the day when the Lord riseth again we may rejoice with Him

Verse. In all things let us approve ourselves the ministers of God, in much patience.

Answer. That on the day when the Lord riseth again we may rejoice with Him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That on the day when the Lord riseth again we may rejoice with Him.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (iv. 1.)

AT that time: JESUS was led up of the Spirit into the wilderness, to be tempted of the devil: and when He had fasted forty days and forty nights, He was afterward an-hungred. And so on.

Homily by Pope St Gregory [the Great.] (16*th on the Gospels.*)

Some persons are accustomed to question what Spirit it was of which JESUS was led up into the wilderness, on account of the words a little farther on: "Then the devil taketh Him up into the holy city"—and again: "The devil taketh Him up into an exceeding high mountain." But in truth, and without any searching, we may very fitly take it that we are to believe it was the Holy Ghost Who led Him up into the wilderness; His own Spirit led Him where the evil spirit found Him to tempt Him. When however it is said that He, God and man, was taken up by the devil either into an exceeding high mountain or into the holy city, the mind shrinketh from believing, and the ears of man tingle to hear it. Yet these things we know not to be incredible, when we consider certain other things concerning Him.

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[1] Ezek. xxxiii. 11.

Seventh Responsory.

[1] Rend your hearts and not your garments, and turn unto the LORD your God; for He is gracious and merciful.

Verse. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him.

Answer. For He is gracious and merciful.

Eighth Lesson.

IN truth, the devil is the head of all the wicked, and every wicked man is a member of this body, of which the devil is the head. Was not Pilate a limb of Satan? Were not the Jews that persecuted, and the soldiers that crucified Christ, likewise limbs of Satan? Is it then strange that He should allow Himself to be led up into a mountain by the head, Who allowed Himself to be crucified by the members? Therefore it is not unworthy of our Redeemer, Who came to be slain, that He was willing to be tempted. It was meet that He should thus overcome our temptations by His own, even as He came to conquer our death by His own.

Eighth Responsory.

[2] Deal thy bread to the hungry, and bring the poor and the wanderer to thine house. Then shall thy light break forth as the morning, and thy righteousness shall go before thee.

Verse. When thou seest the naked, cover him; and hide not thyself from thine own flesh.

Answer. Then shall thy light break forth as the morning, and thy righteousness shall go before thee.

Ninth Lesson.

WE ought to know that temptation worketh through three forms. There is, first, the suggestion; then the delectation;[3] lastly, the consent. When we are tempted, it often happeneth that we fall into delectation, and even into consent, because in the sinful flesh of which we are begotten, we carry in ourselves matter to favour the attack. But God, when He took Flesh in the womb of the Virgin, and came into the world without sin, did so without having in Himself anything of this lusting of the flesh against the spirit. It was possible therefore for Him to be tempted in the first stage, namely suggestion; but there was nothing in His Mind in which delectation could fix its teeth. And thus all the temptation which He endured from the devil was without, and none within Him.

Ninth Responsory.

[4] God hath given His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

Verse. Thou shalt tread upon the adder and the cockatrice, the lion also, and the dragon shalt thou trample under feet.

Answer. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

LAUDS.

First Antiphon. Create in me a clean heart, * O God, and renew a right spirit within me.

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[1] Joel ii. 13.

[2] Isa. lviii. 7, 8.

[3] *I.e.*, the feeling of "How pleasant to do it."

[4] Ps. xc. 11-13.

Psalm L.

Have mercy upon me, &c., (*p.* 87.)

Second Antiphon. Save me now, O LORD; * O LORD, send Thou prosperity.

Psalm CXVII.

O give thanks, &c., (*p.* 37.)

Third Antiphon. Thus will I bless Thee, * O Lord, while I live; and will lift up my hands in Thy Name.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*p.* 23.)

Fourth Antiphon. [1] In an humble spirit * and a contrite heart may we be accepted by Thee, O Lord; and so let our sacrifice be this day, that it may be acceptable and pleasant in Thy sight, O Lord our God!

The Song of the Three Holy Children.

Fifth Antiphon. Praise God, * ye heavens of heavens, and all ye waters.[2]

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*pp.* 25, 26.)

Chapter. (2 Cor. vi. 1.)

BRETHREN, we beseech you that ye receive not the grace of God in vain. For He saith: I have heard thee in a time accepted, and in the day of salvation have I succoured thee.

Hymn.[3]

THE darkness fleets, and joyful earth
  Welcomes the new-born day;
JESUS! true Sun of human souls!
  Shed in our souls Thy ray!

Thou, Who dost give the accepted time,
  Give tears to purify,
Give flames of love to burn our hearts
  As victims unto Thee.

The fountain, whence our sins have flowed,
  Shall soon in tears distil,
If but Thy penitential grace
  Subdue the stubborn will.

The [4] day is near when all re-blooms,—
  Thine own blest day, O Lord!
We too would joy, by Thy right hand
  To life's true path restored.

All-glorious Trinity! to Thee
  Let earth's vast fabric bend;
And evermore from souls renewed
  The Saints' new song ascend.

Verse. God hath given His Angels charge over thee.

Answer. To keep thee in all thy ways.

Antiphon at the Song of Zacharias. JESUS was led up of the Spirit into the wilderness, * to be tempted of the devil: and when He had fasted forty days and forty nights, He was afterward an-hungred.

Prayer throughout the day.

O GOD, Who dost every year purge Thy Church by the Fast of Forty Days, grant unto this Thy family, that what things soever they strive to obtain at Thy hand by abstaining from meats, they may ever turn to profit by good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. When JESUS had fasted forty days * and forty nights, He was afterward an-hungred.

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[1] Dan. iii. 40.

[2] Possibly, an allusion to the approaching Easter baptisms.

[3] Hymn of perhaps twelfth century; author unknown; altered almost beyond recognition; translation by the late Rev. E. Caswall.

[4] *I.e.*, Easter.

TERCE.

Antiphon. Then the devil taketh Him up into the holy city, * and setteth Him on a pinnacle of the temple, and saith unto Him: If Thou be the Son of God, cast Thyself down.

Chapter from Lauds.

SEXT.

Antiphon. Man shall not live by bread alone, * but by every word that proceedeth out of the mouth of God.

Chapter. (2 Cor. vi. 2.)

BEHOLD, now is the acceptable time; now is the day of salvation: giving no offence to any, that our ministry be not blamed.

NONE.

Antiphon. Thou shalt worship the Lord thy God, * and Him only shalt thou serve.

Chapter. (2 Cor. vi. 9.)

AS chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

VESPERS.

Chapter and Verse and Answer from Lauds.

Hymn as on Saturday evening.

Antiphon at the Song of the Blessed Virgin. Behold, now is the accepted time; * behold, now is the day of salvation; in these days therefore let us approve ourselves as the ministers of God, in much patience, in fastings, in watchings, and in love unfeigned.

Afterwards are said the Vespers for the Dead.

Monday.

Second Day.

MATTINS.

Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 31.)

AT that time: JESUS said unto His disciples: When the Son of Man shall come in His glory, and all the Angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations. And so on.

Homily by St Austin, Bishop [of Hippo.] (*On Faith and Works*, xv. 4.)

If, without keeping the commandments, it be possible to attain unto life by faith only, (and "faith, if it hath not works, is dead,"—James ii. 17,) how can it be true that the Lord will say to such as He shall have set on His left hand: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels?" He rebuketh them, not because they have not believed in Him, but because they have not wrought good works. Yea, lest any man should promise himself life eternal by faith only, (and "faith, if it hath not works, is dead,") the Lord saith that He will gather together all nations, nations who have lived mingled together in the same countries, that we may seem to hear them which have believed indeed in Him, but have not wrought good works, (as though that their dead faith could, "being alone," lead them into life eternal,) that we may seem to hear such crying unto Him,—"Lord, when saw we Thee suffering such and such things, and did not minister unto Thee?"

First Responsory.

Behold, now is the acceptable time, &c., (*p.* 228.)

Second Lesson.

IF they shall go into everlasting fire who have not done works of mercy, shall not they go who have taken their neighbour's goods? Or shall not they go who have outraged the temple of God in their own selves, and so been merciless to themselves? As if works of mercy could avail anything without love, contrary to the words of the Apostle: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." (1 Cor. xiii. 3.) And what manner of love to his neighbour hath he who loveth him as himself and loveth not himself?—remembering that "he that loveth iniquity hateth his own soul." (Ps. x. 6.)

Second Responsory.

In all things, &c., (*p.* 228.)

Third Lesson.

NEITHER dare we say here that by which some delude themselves, namely, that the fire indeed is everlasting, but that they will not burn therein everlastingly. Such men say that they whose faith is dead, will pass through that everlasting fire, and that they are they to whom it is promised that they themselves "shall be saved, yet so as by fire." (1 Cor. iii. 15.) So that, though the fire itself be everlasting, the burning of the damned therein, that is, the work of the fire upon them, will not be everlasting. As though the Lord were answering this beforehand, the last words of His Sermon are: "And these shall go away into everlasting punishment, but the righteous into life eternal." As the fire, so shall the burning be; and the Truth biddeth us know that they shall burn therein, who have lacked, not faith, but good works.

Third Responsory.

The Priests, &c., (*p.* 229.)

LAUDS.

Chapter. (Isa. lviii. 1.)

CRY aloud, spare not; lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins.

Hymn and Verse and Answer as on Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. Come, ye blessed of My Father, * inherit the kingdom prepared for you from the foundation of the world.

Prayer.

TURN us, O God of our salvation, and that the Fast of these Forty Days may profit us, do Thou order all our thoughts according to Thy heavenly teaching. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter. (Joel ii. 17.)

THE Priests, the ministers of the LORD, shall weep between the porch and the altar, and shall say: Spare, O LORD, spare Thy people, and give not thine heritage to reproach, that the heathen should rule over them.

Hymn and Verse and Answer as on Saturday, (*p.* 227.)

Prayer.

LOOSE us, O Lord, we beseech Thee, from all bonds of our sins, and in Thy mercy turn away from us all pains which for the same we do justly deserve. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday.

Third Day.

MATTINS.

Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxi. 10.)

AT that time: When JESUS was come into Jerusalem, all the city was moved, saying: Who is this? And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*7th for Lent, Tom.* vii.)

The same thing which the Lord showed in a figure by cursing the barren fig-tree, He afterwards more plainly put before us by casting the desecrators out of the temple. The tree herself had not sinned by bearing no fruit when the Lord was hungry, for the time of figs was not yet come, but those Priests had sinned who were carrying on worldly business in the Lord's house, and who neglected to bring forth that fruit of godliness which they owed, and which the Lord was hungry to find in them. The Lord made the fig-tree to wither away under His curse, that all men who saw it, and all men who hear of it, might know that they will be condemned by the judgment of God, if they content themselves with the talk of godliness, without the solid fruit of good works, even as that barren fig-tree was clothed only with a rustling garb of green leaves.

First Responsory.

Let us amend, &c., (*p.* 229.)

Second Lesson.

BUT because the buyers and sellers understood not the parable of the barren fig-tree, the Lord brought upon them the stroke of the punishment that they had deserved, and cast out the traffickers in earthly things, from that house, wherein it had been commanded that nothing should be done save the work of God, sacrifices and prayers offered up to Him, and His word read, taught, and sung. And yet it may be believed that nothing was being sold or bought in the temple save such things as were needful for the service thereof, as we read in another place, (John ii. 14,) that when JESUS went into the temple "He found those that sold oxen and sheep and doves," — and all these things were doubtless there for no other end but to be offered to God in that His holy house, and were sold by the natives to those worshippers who came from a distance, to be so used.

Second Responsory.

Let the wicked, &c., (*p.* 229.)

Third Lesson.

IF, therefore, the Lord would not have to be sold in the temple, even such things as He willed should be offered therein, (on account, that is, of the greed or dishonesty which is often the stain of such transactions,) with what anger, suppose ye, would He visit such as He might find laughing or gossiping there, or yielding to any other sin? If the Lord suffer not to be carried on in His house such worldly business as may be freely done elsewhere, how much more shall such things as ought never to be done anywhere, draw down the anger of God if they be done in His own holy house? Lastly; the Holy Ghost came down upon the Lord in the shape of a dove, and by doves therefore may be signified the gifts of that Holy Spirit. They, then, to this day sell doves in the temple of God, who take money in the Church for the laying on of their hands, whereby the Holy Ghost is given from heaven.

Third Responsory.

The season of the Fast, &c., (*p.* 230.)

LAUDS.

Chapter from Isa. lviii. 1, *as on Monday* (*p.* 234.)

Hymn and Verse and Answer as on Sunday (*p.* 232.)

Antiphon at the Song of Zacharias. JESUS went into the temple of God, * and cast out all them that sold and bought; and overthrew the tables of the money-changers, and the seats of them that sold doves.

Prayer.

LOOK down, O Lord, on this Thy family, and grant that our minds, which, by the chastening of the body, we seek to purify, may ever more and more shine in Thy sight by strong hungering after Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on Monday*, (*p.* 234.)

Hymn and Verse and Answer as on Saturday, (*p.* 227.)

Antiphon at the Song of the Blessed Virgin. For it is written that My house is the house of prayer * for all nations; but ye have made it a den of thieves; and He was daily teaching in the temple.

Prayer.

O LORD, may our prayers come up before Thy presence, and do Thou mercifully rid Thy Church of all wickedness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Ember Wednesday.

Fourth Day of Quarter-Tense.

Before Mattins are said the Gradual Psalms.

MATTINS.

Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xii. 38.)

AT that time: Certain Scribes and Pharisees answered JESUS, saying: Master, we would see a sign from Thee. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*7th Bk. on Luke, ch.* xii.)

After the condemnation of the Jewish people, the mystery of the Church is plainly declared in the figures of the repentant Ninevites, and of the Queen of the South. Like that Queen, the Church cometh from the uttermost parts of the earth, to hear the wisdom of the true Solomon, the Prince of Peace.[1] A Queen she is, and a Queen of one indivisible realm, wrought into one body out of all nations, however divers and distant.

First Responsory.

Rend your hearts, &c., (*p.* 231.)

Second Lesson.

AND thus cometh that great mystery of Christ and the Church, a mystery more excellent now in the fulness of truth, than in the ancient type. For there they had in Solomon only a type of that which Christ is now in His own Person. And the Church is of two classes, whereof the one knoweth not how to sin, and the other sinneth no more. To wash away sin is the work of repentance, to eschew it that of wisdom.

Second Responsory.

Deal thy bread, &c., (*p.* 231.)

Third Lesson.

LASTLY, the sign of the Prophet Jonas, as it was a figure of the Lord's sufferings, was also a witness to the gravity of those sins which the Jews committed. At the same time, we see in these words of the Lord a declaration at once of His power, and of His love; for, by turning our eyes on the Ninevites, He showeth us a way of escape, while He setteth before us the horror of what will otherwise be our punishment. Even the Jews need not cease to hope for pardon, if only they would repent.

Third Responsory.

[2] Shut up alms in the breast of the poor, and it shall plead for you with the Lord. For, [3] as water will quench fire, so alms maketh an atonement for sins.

Verse. [4] Give alms, and, behold, all things are clean unto you.

Answer. For, as water will quench fire, so alms maketh an atonement for sins.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For, as water will quench fire, so alms maketh an atonement for sins.

LAUDS.

Chapter from Isa. lviii. 1, *as on Monday*, (*p.* 234.)

Hymn and Verse and Answer as on Sunday, (*p.* 232.)

Antiphon at the Song of Zacharias. This evil and adulterous generation seeketh after a sign; * and there shall no sign be given to it, but the sign of the Prophet Jonas.

Prayer.

O LORD, we beseech Thee, mercifully to hear our prayers, and to stretch forth the right hand of Thy power against all things that fight against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the

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[1] A play on the meaning in the Hebrew of the name Solomon, *i.e.*, "Peaceful."

[2] Ecclus. xxix. 15.

[3] Ecclus. iii. 33.

[4] Luke xi. 41.

Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on Monday*, (*p.* 234.)
Hymn and Verse and Answer as on Saturday, (*p.* 227.)

Antiphon at the Song of the Blessed Virgin. As Jonas was three days and three nights in the whale's belly, * so shall the Son of man be three days and three nights in the heart of the earth.

Prayer.

O LORD, we beseech Thee to cast Thy bright beams of light upon our mind that we may clearly see whatsoever things Thou wouldst have us to do, and have strength to do always that is pleasing in Thy sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Thursday.

Fifth Day.

MATTINS.

Hymn as on Sunday, (*p.* 227.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xv. 21.)

AT that time: JESUS went thence, and departed into the coasts of Tyre and Sidon. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* ii. *Comm. on Matth.* xv.)

Christ leaveth the Scribes and Pharisees who had spoken falsely against Him, and goeth into the coasts of Tyre and Sidon, that He may heal the Tyrians and Sidonians. But a woman of Canaan cometh to Him out of the land He had left, and crieth to Him to give health to her daughter. Remark that the case of the daughter of this woman of Canaan is the fifteenth case of healing.

"Have mercy on me, O Lord, Thou Son of David!" She knew that He was to be called "Son of David" because she was come out of His own country, and had left the errors of the Tyrians and Sidonians when she changed her home and her faith.[1]

First Responsory.

I had been troubled, but that I knew Thy mercy, O Lord: Thou hast said: [2] I have no pleasure in the death of the wicked, but that he turn from his way and live. O Thou, Who didst call the Canaanitish woman and the Publican unto repentance!
Verse. [3] In the multitude of the sorrows within my heart, Thy comforts delight my soul.
Answer. O Thou Who didst call the Canaanitish woman and the Publican unto repentance!

Second Lesson.

"MY daughter is grievously vexed with a devil." I think that the daughter of this woman of Canaan, [whom the Lord at length delivered,] was a figure of the souls of such as now believe, but were once grievously vexed by the devil, knowing not Him

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[1] "The woman was a Gentile, a Syrophenician by nation." (Mark vii. 26.)
[2] Ezek. xxxiii. 11.
[3] Ps. xciii. 19.

Who made them, and bowing down to stocks and stones.

"But He answered not a word"—not because He was puffed up with the pride of the Pharisees, or shared the high looks of the Scribes, but that He might fulfil His own word that He had spoken, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." (Matth. x. 5.) He would not give an occasion to such as spoke falsely against Him, and He kept back perfect salvation from the Gentiles until such time as He should have suffered and risen again.

Second Responsory.

In all things, &c., (*p.* 228.)

Third Lesson.

"AND His disciples came and besought Him, saying: Send her away; for she crieth after us." The disciples, knowing not as yet the mysterious things of the Lord, said this, either because they were moved with compassion and so interceded for this Canaanitish woman, whom another Evangelist calleth a Syrophœnician, (Mark vii. 26,) or because she was crying out that the Lord was an hard, instead of a merciful physician, and they desired to be rid of her clamour.

"But He answered and said: I am not sent but unto the lost sheep of the house of Israël,"—not that He was not sent unto the Gentiles, but because it was to Israël in the first instance that He was sent, whom refusing the Gospel, He might justly pass away from, and go to the Gentiles.

Third Responsory.

The Priests, &c., (*p.* 229.)

LAUDS.

Chapter from Isa. lviii. 1, *as on Monday*, (*p.* 234.)

Hymn and Verse and Answer as on Sunday, (*p.* 232.)

Antiphon at the Song of Zacharias. JESUS went thence, * and departed unto the coasts of Tyre and Sidon: and, behold a woman of Canaan came out of those coasts,[1] and cried unto Him, saying: Have mercy on me, Thou Son of David!

Prayer.

O LORD, look down favourably upon the earnestness of Thy people, and grant that they being anhungred in their bodies, may be spiritually fed by the fruit of good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology is said,

On the morrow we commemorate the piercing of the Lord JESUS Christ with the spear and the nails.

The same Prayer at Terce, Sext, and None.

Ember Friday.

Sixth Day of Quarter-Tense.

Office in Memory of the Piercing of our Lord JESUS Christ with the Spear and Nails.

Greater Double.

All as on Sunday, except the following.

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[1] Viz., those of her adopted country, Canaan.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 186.)

Hymn.

ON Calvary with what a mystery gleams
The spear that at the ninth hour of the day
Made for the Precious Blood toward the earth
Out of the pulseless Heart its last strange way.

As the first Adam by the tree of life
Lay still and silent in sleep's deep repose,
Mother of all that live, from his cleft side
Eve guileful bride to life and beauty rose.

So when upon the Cross's quickening tree
In death's deep sleep the Second Adam hung,
Mother of all that live by faith, the Church
From His cleft Side in Blood and Water sprung.

There too the nails that pierced Him—they they were
Wherewith the Saviour to the bitter wood
Whereto His Hands and Feet were nailed, nailed too
The dark handwriting that against us stood.

Praise to the Father, and the Holy Ghost,
And Him Who, where earth's feeble vision fails
Amid the glory of the Eternal Throne
Still bears the marking of the spear and nails.

Verse. [1] They pierced My Hands and My Feet.

Answer. They have told all My Bones.

Antiphon at the Song of the Blessed Virgin. [2] Blotting out the handwriting of the ordinance that was against us, He took it out of the way, nailing it to His Cross.

Commemoration of the Week-day.

Antiphon. O woman, great is thy faith: be it unto thee even as thou wilt.

Verse. God hath given His Angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

GRANT, O Lord, we beseech Thee, unto all Christian people, that what they now believe they may one day know and may see in love unchecked, that heavenly gift whereof now they are the worshippers and the partakers. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline, last verse of the Hymn,

Lord JESU, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

Invitatory. Christ, Who was pierced with the Spear and Nails, * Him, O come, let us worship!

Hymn.[3]

If the Hymn at Vespers should not have been said, it is said instead of this

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[1] Ps. xxi. 17, 18.

[2] Col. ii. 14.

[3] Hymn of sixteenth to eighteenth century, author unknown, translation by the late Rev. E. Caswall.

one, and verses 1, 2, *and* 3 *of this are prefixed to the Hymn at Lauds.*

HAIL, Spear and Nails, erewhile despised
As things of little worth;
Now crimson with the Blood of Christ
And famed through heaven and earth.

Chosen by Jewish perfidy
As instruments of sin,
God turned you into ministers
Of love and grace Divine:

For from each several wound ye made
In the Redeemer's Frame,
As from a fount, celestial gifts
And life eternal came.

Thee, JESU, pierced with Nails and Spear,
Let every knee adore;
With Thee, O Father, and with Thee,
O Spirit, evermore. Amen.

FIRST NOCTURN.[1]

Only three Psalms are said.

First Antiphon. But when they came to JESUS, they brake not His Legs, but one of the soldiers with a spear pierced His Side.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. And forthwith came thereout Blood and Water; and he that saw it bare record, and his record is true.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. Another Scripture saith: They shall look on Him Whom they pierced.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. [2] They persecute him whom Thou hast smitten.

Answer. And they embitter the pain of my wounds.

First Lesson.

The Lesson is taken from the Book of the Prophet Zechariah (xii. 10.)

THUS saith the Lord: I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one useth to be that is in bitterness for the death of his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the field of Megiddon.[3] And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain apart, and their women apart.

First Responsory.

But when they came to JESUS, and saw that He was dead already, they brake not His Legs; but one of the soldiers with a spear pierced His Side.

Verse. And he that saw it bare record, and his record is true.

Answer. One of the soldiers with a spear pierced His Side.

Second Lesson. (xiii.)

IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.[4] . . And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; the false prophets and the unclean spirit will I cause to pass out of the land. And it shall come to pass that, when any shall yet prophesy, then his father and his mother, that begat him, shall say unto him: Thou shalt not live, for thou speakest lies in the name of the LORD. And his father and his mother, that begat him, shall thrust him through, when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he had prophesied; neither shall they wear a rough garment to deceive; but he shall say: I am no prophet; I am an husbandman; for Adam hath been mine ensample from my youth.

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[1] Antiphons from John xix. 33-37.

[2] Ps. lxviii. 27.

[3] This was the national lamentation for the death of Josiah. 2 Par. (Chron.) xxxv. 24, 25.

[4] In ablutionem peccatoris et menstruatæ.

Second Responsory.

One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Verse. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem.

Answer. And forthwith came thereout Blood and Water.

Third Lesson.

AND one shall say unto him: What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.[1] Awake, O sword, against My shepherd, and against the man that is My fellow, saith the LORD of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn Mine hand upon the little ones. And it shall come to pass that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. He shall call on My Name, and I will hear him. I will say: Thou art My people; and he shall say: The LORD is my God.

Third Responsory.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

Verse. This is He That came by Water and Blood, even JESUS Christ.

Answer. For sin and for uncleanness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For sin and for uncleanness.

SECOND NOCTURN.

First Antiphon. They shall look upon Me Whom they have pierced; and they shall mourn for him as one mourneth for his only son.

Ps. iv. When I called, &c., (*p.* 206.)

Second Antiphon. What are these wounds in thine hands?

Ps. v. Give ear, &c., (*p.* 88.)

Third Antiphon. Those with which I was wounded in the house of my friends.

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[1] Abp. Kenrick says: "The occasion of his wounds is not stated, although he received them in the house of his friends. They were probably inflicted by his parents, to punish him for uttering false prophecies"—as he also says before: "The general horror of idolatry is expressed by the readiness of parents to punish their own son for countenancing it by false predictions."

Ps. viii. O LORD, our Lord, &c., (*p.* 7.)

Verse. He was wounded for our transgressions.
Answer. He was bruised for our iniquities.

Fourth Lesson.

The Lesson is taken from a Sermon by Pope Innocent VI. (*Decree concerning the Feast of the Spear and the Nails.*)

WE are behoven so to glory in the most holy sufferings of our Lord and Saviour JESUS Christ, as to count out one by one all the mysteries and merits of His Suffering, and even to glory in every one of their soul-saving instruments. Among such mysteries is notable the fact that the Saviour on the Cross, after that He had given up the Ghost, bore that His Side should be pierced with a spear, to the end that in the stream of Blood and Water which forthwith came thereout, there might spring forth, one, and stainless, and virgin, His Bride and our holy mother, the Church. O how blessed is that gap in the Sacred Side, whence have rushed for us so many and so great streams of mercy! Happy for us was the lance whose work was to do us such good, and to add such another glory to such a victory!

Fourth Responsory.

[1] This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.
Verse. [2] There are Three that bear witness in earth, the Spirit, and the Water, and the Blood: and these three are One.
Answer. Not by Water only, but by Water and Blood.

Fifth Lesson.

IN opening that Side, the lance opened for us the gates of the kingdom of heaven. In wounding Him Who was dead already, (John xix. 33, 34,) the lance closed our wounds, and gave us life and health. In piercing Him Who was harmless, (Heb. vii. 26,) the lance, by His Blood, purged our sins of their harmfulness; in trickling down with that most holy Water, it flooded away from our eye the beam which had made us blind, and washed us clean in the waves of God's mercy. For us are also sweet the nails wherewith the Saviour was fastened upon the Cross. We must clearly remember that theirs it was not only to be smeared with the sinless Blood, not only to bear up the weight of the Great [Victim of Atonement], but to open for us, in the salvation-bringing Wounds, sweet wells of the goodness of God; [by going through His Hands,] to free our hands from the manacles of sin, and, [by boring His Feet,] to draw our feet out of the snares of death.

Fifth Responsory.

[3] Many dogs have compassed me: the assembly of the wicked have inclosed me. They pierced my hands and my feet: they have told all my bones.
Verse. One shall say unto him, What are these wounds in thine hands?
Answer. They pierced my hands and my feet: they have told all my bones.

Sixth Lesson.

THAN the Cleft in that Side, and the Wounds in those Hands and Feet what is there holier? What is there more life-giving?—out of Them floweth salvation, and in Them the souls of believers may for ever find health. The Lance and Nails heretofore mentioned, and other instruments employed in the life-giving Sufferings of Christ, are everywhere to be held in reverence of all His faithful people, and solemn Offices concerning His Sufferings themselves are held and kept in the Church; but We, nevertheless, hold it meet and convenient that a special Festal Office should be held and kept concerning these things in particular, especially in those places where the instruments themselves are asserted to be still preserved; and We desire by these Offices and Indulgences more particularly to provoke the earnestness in godliness of such of the faithful as please themselves with the belief that they have any such Relique in their possession.

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[1] 1 John v. 6.
[2] 1 John v. 8.
[3] Ps. xxi. 17.

Sixth Responsory.

One shall say unto him: What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

Verse. [1] Except I shall see in His Hands the print of the nails, I will not believe.

Answer. Those with which I was wounded in the house of my friends.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Those with which I was wounded in the house of my friends.

THIRD NOCTURN.

First Antiphon. They pierced my hands and my feet: they have told all my bones.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. Except I shall see in His Hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His Side, I will not believe.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Reach hither thy finger, and behold My Hands; and reach hither thy hand, and thrust it into My Side.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 157.)

Verse. The chastisement of our peace was upon Him.

Answer. And with His stripes we are healed.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. And so on.

Homily by St Austin, Bishop [of Hippo.] (120*th Tract upon John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that he smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance into the life which is life indeed. That Blood, Which was shed there, was shed for the remission of sins, that Water is the Water that mantleth in the cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . and of every living thing of all flesh shalt thou bring into the ark . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church.

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[1] John xx. 25.

Seventh Responsory.

These things were done that the Scripture should be fulfilled: A bone of Him shall not be broken. And again another Scripture saith: They shall look on Him Whom they pierced.

Verse. I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications.

Answer. They shall look on Him Whom they pierced.

Eighth Lesson.

THUS it was that the first woman was made from the side of her husband while he slept, and she was called [Eve, which is, being interpreted,] "Life," "because she was the mother of all living." (Gen. iii. 20.) This name set forth a great good, before it became associated with the bitter fruit of a great evil. And here we have the second Adam bowing His Head, and the deep sleep of death falling upon Him upon the Cross, and He sleepeth that the Lord God may take a thing out of His Side, and make thereof a wife for Him. O what a death was His, which quickeneth the dead! What is cleaner than His Blood? What more health-giving than His wounding? "For these things were done, that the Scripture might be fulfilled: 'Not a Bone of Him shall be broken,'—and again, another Scripture saith: 'They shall look on Him Whom they pierced.'"

Eighth Responsory.

I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced.

Verse. And they shall mourn for him as one mourneth for his only son.

Answer. And they shall look upon Me Whom they have pierced.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And they shall look upon Me Whom they have pierced.

Ninth Blessing.

May the Gospel's glorious word,
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to John (v. 1.)

AT that time: There was a feast of the Jews: and JESUS went up to Jerusalem. And so on.

Homily by St Austin, Bishop [of Hippo.] (*17th Tract on John.*)

Let us see what is mystically signified by that one infirm man whom alone the Lord, keeping to a mysterious unity, chose out of so many sufferers, to be the subject of His healing power. He found in him a certain number of years of sickness. He had had an infirmity thirty and eight years. How this number is proper rather to weakness than to health, will now be the subject of a few careful remarks. I bespeak your attention; the Lord will be present, that I may speak fitly, and you may understand. The number forty is put before us as hallowed, and, in a way, perfect. I think that your love knoweth this: God's Scriptures often and often witness it. Ye well know that a Fast of this number of days is hallowed. Moses fasted forty days. Elias did the same. And our Lord and Saviour JESUS Christ Himself fasted this number of days complete. Moses representeth the Law, Elias the Prophets, and the Lord the Gospel. And therefore these three appeared on the Mount of the Transfiguration. There the Lord showed Himself to His disciples with His Face shining as the sun, and His raiment glistering; and He stood between Moses and Elias; as it were, the Gospel receiving testimony, on the one hand from the Law, and, on the other, from the Prophets. Whether, therefore, it be in the Law, or in the Prophets, or in the Gospel, the number of forty is recommended to us for Fast-days. The great and general Fast is this: to abstain from the iniquity of the world, and her forbidden pleasures. This is the perfect Fast, "that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world." After such a Fast, what is the Feast that followeth? Hear what the Apostle saith in continuation: "Looking for that blessed hope, and the glorious appearing of our great God and Saviour JESUS Christ." (Titus ii. 12, 13.) We, then, make our pilgrimage in this world a Lent, by living good lives, and abstaining from her iniquities and her forbidden pleasures. But at the end of this life-long Lent there will be an Easter indeed. We "look for that blessed hope, and the glorious appearing of our great God and Saviour JESUS Christ." When that hope is realised, when that faith is swallowed up in knowledge, then indeed shall we receive every man a penny. In good sooth, it is true that every labourer in the vineyard will get his wages—witness that Gospel which I believe ye have not forgotten, (Matth. xx. 1-16) and which it is not my business to quote again as if ye were ignorant children. Now, the word used in the original for this penny which the labourers received is "denarion." And the derivation of the word "denarion" is the numeral "decem," ten. There are forty days in Lent, and if we add ten, we get fifty. So do we toil in fasting for the forty days of Lent before Easter, and, then, when we have, as it were, received our reward, we keep holiday for the fifty days of Easter-tide. Remember how I remarked, that the man healed by our Lord at the pool of Bethesda had had an infirmity thirty and eight years. I wish to explain why this number of thirty-eight is proper rather to weakness than to health. "Love is the fulfilling of the law" (Rom. xiii. 10;) to the fulfilling of the law belongeth in every work the number forty. But in love we have given us two precepts: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matth. xxii. 37-40.) When the widow gave all she had for an offering to God she gave two mites (Mark xii. 42;) the inn-keeper received two pence wherewith to cure him that had fallen among thieves (Luke x. 35;) JESUS abode for two days among the Samaritans (John iv. 40,) that He might establish them in love. When, then, anything good is spoken of as two, the two great divisions of love are the chief mystic interpretation. If, then, the law is fulfilled in the number forty, and it is not fulfilled if there be lacking the two precepts of love, what wonder is it that he was infirm who lacked two of forty?

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. One of the soldiers with a spear pierced His Side, * and forthwith came thereout Blood and Water.

Second Antiphon. They pierced my hands and my feet, * they have told all my bones.

Third Antiphon. There are three that bear witness in earth, * the Spirit, and the Water, and the Blood.

Fourth Antiphon. [1] Why are ye troubled? * and why do thoughts arise in your hearts? Behold My Hands and My Feet, that it is I Myself.

Fifth Antiphon. Reach hither thy finger, and behold My Hands; * and reach hither thy hand, and thrust it into My Side.

Chapter. (1 John v. 5.)

DEARLY beloved brethren, Who is he that overcometh the world, but he that believeth that JESUS is the Son of God? This is He that came by Water and Blood,—even JESUS Christ—not by Water only, but by Water and Blood.

Hymn.[2]

OH, turn those blessed points, all bathed
In JESU'S Blood, on me;
Mine were the sins that wrought His death—
Mine be the penalty.

Pierce through my feet, my hands, my heart—
So may some Drop distil
Of Blood Divine, into my soul,
And all its evils heal.

So may my feet be slow to sin,
Harmless my hands shall be;
So, from my wounded heart, shall each
Forbidden passion flee.

Thee, JESUS! pierced with nails and spear!
Let every knee adore!
With Thee, O Father, and with Thee,
O Spirit, evermore. Amen.

Verse. They pierced my hands and my feet.

Answer. They have told all my bones.

Antiphon at the Song of Zacharias. [3] His visage was so marred more than any man, and His Form more than the sons of men. So shall He sprinkle many nations.

Prayer throughout the Office.

O GOD, Who didst take our weak nature upon Thee, and, inasmuch as Thou didst will it, didst work salvation for the world by being crucified with nails and pierced with a spear, mercifully grant unto all of us who now on earth are making solemn memorial of the same nails and spear, that hereafter in heaven we may be made glad for ever by the fruits of that glorious victory whereof Thy piercing was the mean. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Week-day.

Antiphon. The Angel of the Lord came down from heaven: and the water was troubled, and one was made whole.

Verse. God hath given His angels charge over Thee.

Answer. To keep Thee in all Thy ways.

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[1] Luke xxiv. 38, 39.

[2] Hymn of sixteenth to eighteenth century, author unknown, translation by the late Rev. E. Caswall.

[3] Isa. lii. 14, 15.

Prayer.

BE gracious unto Thy people, O Lord, and in Thy mercy help all such as Thou hast called to be Thine. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. One of the soldiers, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two sections of* Ps. cxviii. "Whosoever, &c.," *is not said.*

In the Short Responsory, instead of "Thou That sittest, &c.," *is said,*

Verse. Thou That wast wounded for us.

Chapter at the end. (1 Pet. ii. 24.)

WHO His Own Self bare our sins in His Own Body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed.

TERCE.

Antiphon. They pierced, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

They pierced my hands and my feet.
Answer. They pierced my hands and my feet.
Verse. They have told all my bones.
Answer. And my feet.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. They pierced my hands and my feet.
Verse. They persecute him whom Thou hast smitten.
Answer. And they embitter the pain of my wounds.

SEXT.

Antiphon. There are three, &c., (*Third Antiphon at Lauds.*)

Chapter. (1 Pet. ii. 21.)

BRETHREN, Christ suffered for us, leaving you an example, that ye should follow His steps: Who did no sin, neither was guile found in His Mouth.

Short Responsory.

They persecute him whom Thou hast smitten.
Answer. They persecute him whom Thou hast smitten.
Verse. And they embitter the pain of my wounds.
Answer. Whom Thou hast smitten.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. They persecute him whom Thou hast smitten.
Verse. He was wounded for our transgressions.
Answer. He was bruised for our iniquities.

NONE.

Antiphon. Reach hither, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He was wounded for our trangressions.
Answer. He was wounded for our transgressions.

Verse. He was bruised for our iniquities.
Answer. For our transgressions.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He was wounded for our transgressions.
Verse. The chastisement of our peace was upon Him.
Answer. And with His stripes we are healed.

SECOND VESPERS.

All as the First, except the following.

Last Psalm.

Ps. cxv., I believed, &c., (*p.* 185.)

Antiphon at the Song of the Blessed Virgin. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted.

Commemoration of the Week-day.

Antiphon. He that made me whole, the same said unto me: Take up thy bed, and walk in peace.
Verse. God hath given His angels charge over Thee.
Answer. To keep Thee in all Thy ways.

Prayer.

HEAR us, O merciful God, and cause the bright beams of Thy grace to shine upon our souls. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Ember Saturday.

The Sabbath of Quarter-Tense.

MATTINS.

Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvii. 1.)

AT that time: JESUS taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them. And so on.

Homily by Pope St Leo [the Great.] (*On the Transfiguration of the Lord.*)

Dearly beloved brethren, the Lesson from the Holy Gospel which, entering in by our bodily ears, hath knocked at the door of our inner mind, calleth us to understand a great mystery. This, by the grace of God, we shall the more readily do, if we return to consider what hath been told us just before. The Saviour of mankind, even JESUS Christ, laying the foundations of that faith whereby the ungodly are called to righteousness and the dead to life, instilled into the minds of His disciples, both by the voice of His teaching and the wonder of His works, that they should believe Him, the one Christ, to be both the Only-begotten Son of God and the Son of man. Had they believed Him one of these and not the other, it had availed them nothing to salvation; and the danger was equally great, of holding the Lord JESUS Christ to be God without the Manhood, or Man only without the Godhead, since we are constrained to acknowledge that He is perfect God and perfect Man, and that as there is in the Godhead perfect Manhood, so there is in the Manhood perfect Godhead.

First Responsory.

Rend your hearts, &c., (*p.* 231.)

Second Lesson.

TO strengthen, therefore, the saving knowledge of this faith, the Lord had asked His disciples what, among the differing opinions of men, was their own belief and judgment as to Who He was. Then did the Apostle Peter, by the revelation of That Father Who is above all, rising above fleshly things, yea, outstripping the thoughts of men, then did he fix the eyes of his mind upon the Son of the living God, and confess the glory of the Godhead, for he looked not on the substance of the flesh and blood only. And in all the exaltation of this faith so well did he please God, that he was gifted with that joyous blessing, the hallowed establishment of that impregnable rock, whereon the Church being founded, should prevail against the gates of hell and the laws of death; neither, when anything is to be bound or loosed, is any bound or loosed in heaven, otherwise than as the judgment of Peter hath bound or loosed it upon earth.

Second Responsory.

Deal thy bread, &c., (*p.* 231.)

Third Lesson.

BUT, dearly beloved brethren, it behoved that the height of this understanding, which the Lord praised, should rest upon a foundation, and that foundation, the mystery of the lower nature, lest the faith of the Apostle, carried away by the glorious acknowledgment of the Godhead in Christ, should deem it unworthy and unnatural for the impassible God to take into Himself the frailty of our nature; and should thus believe that n Christ the Manhood had been so glorified as to be no longer able to suffer pain, or be dissolved in death. And therefore it was that, when the Lord said how that He must go up unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed, and rise again the third day, and the blessed Peter, bright with heavenly illumination, and still glowing from the passionate acknowledgment of the Divine Sonship, by a natural, and, as seemed to him, a godly shrinking, could not bear the mention of mockery and insult and a cruel death, he was corrected by the merciful rebuke of JESUS, and moved rather to desire to be a partaker in the sufferings of his Master.

Third Responsory.

Shut up alms, &c., (*p.* 237.)

LAUDS.

Chapter from Isa. lviii. 1, *as on Monday*, (*p.* 234.)

Hymn and Verse and Answer as on Sunday, (*p.* 232.)

Antiphon at the Song of Zacharias. JESUS took His disciples, * and went up into a mountain, and was transfigured before them.

Prayer.

LOOK down mercifully, O Lord, we beseech Thee, upon Thy people, and graciously turn away from them the scourges of Thy wrath. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter and Prayer from the following Lauds.

Hymn and Verse and Answer as on the last Saturday, (*p.* 227.)

Antiphon at the Song of the Blessed Virgin. Tell the vision that ye have seen to no man, * until the Son of man be risen again from the dead.

Second Sunday in Lent.

Second Lord's Day in the Forty Days before Easter.

MATTINS.

Invitatory and Hymn as on last Sunday, (p. 227.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Genesis (xxvii. 1.)

AND it came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him: My son? And he said unto him: Here am I. And his father said: Behold, now I am old, and I know not the day of my death. Take thy weapons, thy quiver and thy bow, and go out to the field; and take me some venison, and make me savoury meat, such as thou knowest that I love, and bring it to me, that I may eat, and my soul may bless thee before I die. And Rebecca heard. And Esau went to the field to do as his father had commanded him. And Rebecca said unto Jacob her son: I heard thy father speak unto Esau thy brother, saying: Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD, before my death. Now therefore, my son, obey my voice, and go now to the flock, and fetch me from thence two good kids of the goats, and I will make them savoury meat for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

First Responsory.

Take thy weapons, thy quiver and thy bow, and bring me some of thy venison, that I may eat, and my soul may bless thee.

Verse. And when thou hast taken somewhat, make me thereof savoury meat, that I may eat.

Answer. And my soul may bless thee.

Second Lesson.

AND he answered: Thou knowest that Esau my brother is an hairy man, and I am a smooth man; if my father feel me, and perceive it, I fear lest he think that I go about to deceive him, and I shall bring a curse upon me, and not a blessing. And his mother said unto him: Upon me be the curse, my son; only obey my voice, and go, fetch me them as I have said. And he went, and fetched, and brought them to his mother. And she made savoury meat, such as she knew that his father loved. And she took goodly raiment of Esau, which were with her in the house, and put them upon Jacob: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. And she gave the savoury meat, and the bread which she had prepared, into his hand. And he brought it unto his father, and said: My father? And he said: I hear; who art thou, my son? And Jacob said: I am Esau thy first-born; I have done according as thou badest me. Arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said unto his son again: How is it that thou couldest find it so quickly, my son? And he said: God willed that that which I sought should come to me quickly.

Second Responsory.

See! the smell of my son is as the smell of a field which the LORD hath blessed: may my God multiply thee as the sand of the sea, and give thee a blessing of the dew of heaven!

Verse. And God Almighty bless thee, and multiply thee—

Answer. And give thee a blessing of the dew of heaven.

Third Lesson.

AND Isaac said: Come near, that I may feel thee, my son, whether thou be my very son Esau or not. And he went near unto his father, and Isaac felt him, and said: The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his elder brother's hands. Therefore, or ever he blessed him, he said: Art thou my very son Esau? And he answered: I am. And he said: Bring it near to me, my son, and I will eat of thy venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine also. And when he had drunk, he said unto him: Come near now, and kiss me, my son. And he came near and kissed him. And as soon as he smelled the smell of his raiment, he blessed him, and said: See! the smell of my son is as the smell of a field which the LORD hath blessed. God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren and let thy mother's sons bow down to thee. Cursed be he that curseth thee, and blessed be he that blesseth thee!

Third Responsory.

God give thee of the dew of heaven and the fatness of the earth. Let people and nations serve thee. Be lord over thy brethren.

Verse. And let thy mother's sons bow down to thee.

Answer. Be lord over thy brethren.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be lord over thy brethren.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book against Lying written by St Austin, Bishop [of Hippo.] (*Ch.* ix. *tom.* 4.)

IF we consider faithfully and carefully what it was that Jacob did by the advice of his mother, and wherein he seemeth to have deceived his father, it will appear that [it hath an aspect in which] it is not a lie, but an allegory. If we denounce this [its mystic sense] as a lie, then must we also give the name of lies to even all parable, and to every figure devised to set forth the nature of anything, which is not to be taken in its literal sense, but in which one thing is to be understood under the name of another. And this be far from us. Whoso should do this, would bring the charge of falsehood against very many figures of speech, including that one called metaphor (in which a word is transferred from that meaning which belongeth to it, to some other) to which would, by such reasoning, be given the name of a lie.

Fourth Responsory.

[1] As Jacob went out from his own land, he saw the glory of God, and said: How dreadful is this place! This is none other but the house of God; and this is the gate of heaven.

Verse. Surely God is in this place, and I knew it not.

Answer. This is none other but the house of God; and this is the gate of heaven.

Fifth Lesson.

THE deep meaning is given; but what is considered is the lie; because men do not understand the way in which that signification, which is a truth, is set forth; but the falsehood is plainly expressed, and believed. That we may understand this more plainly by taking some points in illustration, consider with me what Jacob did. It is certain that he covered his limbs with the skins of goats. If we consider his object in point of fact, we shall find that it was to lie, because he did this that he might be thought to be he who he was not. But if we consider this his deed in that deep typical sense which it undoubtedly possesseth, we find that by the goat-skins are represented sins, and by him who covered himself therewith Him Who bore not His own sins, but the sins of others.

Fifth Responsory.

[2] If the Lord my God will be with me, in this way that I go, and will keep me, and will give me bread to eat, and raiment to put on, and will bring me again safely, the Lord shall be my refuge, and this stone shall be a sign.

Verse. So Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it, and said:—

Answer. The Lord shall be my refuge, and this shall be a sign.

Sixth Lesson.

IT is impossible to apply the term "lie" to that mystic aspect of this transaction in which it was true; and such an aspect there is, not only in the acts, but in the words. When Isaac said to Jacob: "Who art thou, my son?" and Jacob answered: "I am Esau, thy first-born,"—if we take this in its sense relative to the two brothers, it will be apparent that it was a lie. If, however, we look at it relatively to that for the sake of which these words and deeds were written down, we shall see that Christ is here signified in His mystic body, the Church. Concerning her, [the younger covenant,] He saith [to them of the older covenant]: "Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." (Luke xiii. 28-30.) Thus did the younger take away the title and inheritance from the elder, and acquire it to himself.

Sixth Responsory.

The Lord shall be my God, and this stone, which I have set for a pillar, shall be called God's house, and of all that Thou shalt give me, I will offer tithes and peace-offerings to Thee.

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[1] xxviii. 17.

[2] xxviii. 20, 21, 18.

Verse. If I come again to my father's house in peace.

Answer. I will offer tithes and peace-offerings unto Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will offer tithes and peace-offerings unto Thee.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvii. 1.)

AT that time: JESUS taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them. And so on.

Continuation of the Homily by Pope St Leo [the Great.]

JESUS took Peter, and James, and John his brother, and brought them up into an exceeding high mountain apart, and manifested forth the brightness of His glory. Hitherto, though they understood that there was in Him the Majesty of God, they knew not the power of that Body which veiled the Godhead. And therefore He had individually and markedly promised to some of the disciples that had stood by Him (Matth. xvi. 28) that they should "not taste of death till they had seen the Son of Man coming in His kingdom,"—that is, in the kingly splendour, which is the right of the Manhood taken into God, and which He willed to make visible to those three men. This it was that they saw, for the unspeakable and unapproachable vision of the Godhead Himself which will be the everlasting life of the pure in heart, (Matth. v. 8,) can no man, who is still burdened with a dying body, see and live.

Seventh Responsory.

[1] The Angel said unto Jacob: Let me go, for the day breaketh. And he said: I will not let thee go, except thou bless me. And he blessed him there.

Verse. And when Jacob arose, behold there wrestled a man with him, until the breaking of the day; and, when he saw that he prevailed not, he said unto him:—

Answer. Let me go, for the day breaketh. And he said: I will not let thee go, except thou bless me. And he blessed him there.

Eighth Lesson.

WHEN the Father saith: "This is My beloved Son, in Whom I am well pleased: hear ye Him"—did they not plainly hear Him say—"This is My Son, Whose it is to be of Me and with Me without all time"? For neither is He That begetteth, before Him That is begotten, neither He That is begotten, after Him That begetteth Him. "This is My Son"—between Whom and Me, to be God is not a point of difference; to be Almighty, a point of separation; nor to be Eternal, a point of distinction. "This is My Son"—not by adoption, but My very Own; not created from, or of another substance, or out of nothing, but begotten of Me; not of another nature, and made like unto Me, but of Mine own Being, born of Me, equal unto Me.

Eighth Responsory.

I have seen God face to face—and my life is preserved.

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[1] xxxii. 24-32.

Verse. And he said unto me: Thy name shall be called no more Jacob, but Israël shall be thy name.
Answer. And my life is preserved.

Ninth Lesson.

"THIS is My Son"—by Whom all things were made, and without Whom was not anything made that was made, (John i. 3;) Who maketh likewise all things whatsoever I make: and what things soever I do He doeth likewise, (v. 19), inseparably and indifferently. "This is My Son"—Who thought it not robbery, nor hath taken it by violence, to be equal with Me, but, abiding still in the form of My glory, that He may fulfil Our common decree for the restoration of mankind, hath bowed the unchangeable Godhead even to the form of a servant. (Phil. ii. 6, 7.) Him therefore in Whom I am in all things well pleased, by Whose preaching I am manifested, and by Whose lowliness I am glorified, Him instantly hear ye. For He is the Truth and the Life, (John xiv. 6,) My Power, and My Wisdom. (1 Cor. i. 24.)

Ninth Responsory.

[1] When Jacob heard that Esau came to meet him, he divided his sons and his wives, saying: If Esau smite the one company, then the other shall escape. Deliver me, O Lord, Which saidst unto me: I will multiply thy seed as the stars of heaven, and as the sand of the sea, which cannot be numbered for multitude.
Verse. O LORD, Which saidst unto me: Return unto thy country—[2] O Lord, Which feedest me still from my youth up—
Answer. Deliver me, O Lord.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Which saidst unto me: I will multiply thy seed as the stars of heaven, and as the sand of the sea, which cannot be numbered for multitude.

LAUDS.

First Antiphon. O LORD, open Thou my lips, * and my mouth shall show forth Thy praise.

Psalm L.

Have mercy upon me, &c., (*p.* 87.)

Second Antiphon. The right hand of the LORD * hath done valiantly, the right hand of the LORD hath exalted me.

Psalm CXVII.

O give thanks, &c., (*p.* 37.)

Third Antiphon. My God * hath been my help.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*p.* 23.)

Fourth Antiphon. Let us sing the Song of the Three Children, * even the Song that they sang when they blessed the Lord in the burning fiery furnace.

The Song of the Three Holy Children, (*p.* 24.)

Fifth Antiphon. He hath established them * for ever and ever: He hath made a decree which shall not pass.

Psalms CXLVIII., CXLIX., CL.

Praise ye the Lord, &c., (*pp.* 25, 26.)

Chapter. (1 Thess. iv. 1.)

WE beseech you, brethren, and exhort you by the Lord JESUS, that as ye have received of us how ye ought to walk and to please God, ye would so walk, and abound more and more.

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[1] xxxii. 7, 11, 12.

[2] xlviii. 15.

Hymn and Verse and Answer as on the First Sunday, (*p.* 232.)

Antiphon at the Song of Zacharias. JESUS took His disciples, * and went up into a mountain, and was transfigured before them.

Prayer.

O GOD, Who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. Lord, it is good for us to be here: * if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.

TERCE.

Antiphon from Prime.
Chapter from Lauds.

SEXT.

Antiphon. Let us make here three tabernacles, * one for Thee, and one for Moses, and one for Elias.

Chapter. (1 Thess. iv. 3.)

FOR this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour.

NONE.

Antiphon. Tell the vision that ye have seen to no man, * until the Son of Man be risen again from the dead.

Chapter. (1 Thess. iv. 7.)

FOR God hath not called us unto uncleanness, but unto holiness, in Christ JESUS our Lord.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on the First Saturday, (*p.* 227.)
Antiphon at the Song of the Blessed Virgin same as that at None.
After Vespers are said the Vespers of the dead.

Monday.

Second Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 227.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (viii. 21.)

AT that time: JESUS said unto the multitudes of the Jews: I go My way, and ye shall seek Me, and shall die in your sins. And so on.

Homily on this passage by St Austin, Bishop [of Hippo.] (*Tract* 38 *on John.*)

The Lord spake unto the Jews, saying: "I go My way"—for, to the Lord Christ, death was a departure to that place whence He had come, and whence He had never departed. "I go My way," saith He, "and ye shall seek Me"—not from love, but from hatred. Yea after He had withdrawn

Himself from the sight of men, two classes sought Him, even they that loved, and they that hated Him; the one because they longed for His presence, the other because they were fain to hunt Him down. In the Psalms the Lord Himself saith by His Prophet:[1] "Refuge failed me, and no man cared for my soul." (Ps. cxli. 5.) And again He said in another Psalm: "Let them be confounded and put to shame that seek after my soul." (Ps. xxxiv. 4.)

First Responsory.

[2] While as Jacob went from Beersheba, and hasted unto Haran, the LORD spake unto him, saying: The land whereon thou sleepest, to thee will I give it, and to thy seed.

Verse. [3] He built an altar of stones unto the Name of the Lord, and poured oil upon the top of it; and God blessed him and said.:

Answer. The land whereon thou sleepest, to thee will I give it, and to thy seed.

Second Lesson.

THUS doth He blame them that seek not, and condemn such as seek. Yea, it is a good thing to seek the soul of Christ, as the disciples sought it; and an evil thing to seek it, as the Jews sought it; the first sought it to possess, the second to destroy it. What then doth He bid us know will be the reward of such as seek it evilly in a perverse heart? "Ye shall seek Me, and"—lest ye think that ye shall do well so to seek Me, I tell you that ye—"shall die in your sins." To seek Christ with bad intent, is as much as to die in sin, for it is to hate Him through Whom alone we can be saved.

Second Responsory.

[4] God appeared unto Jacob, and blessed him, and said: I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me. [5] I will make thee fruitful, and multiply thee.

Verse. [6] Surely the LORD is in this place, and I knew it not.

Answer. I will make thee fruitful, and multiply thee.

Third Lesson.

WHEREAS men whose hope is in God ought to return good even for evil, those men returned evil for good. The Lord therefore told them beforehand, and, because He knew it, He let them know their coming end, how that they should die in their sins. Then He said farther: "Whither I go, ye cannot come." This He said in another place (xiii. 33) to His disciples, but He never said to them: "Ye shall die in your sins." What said He? The same words as to the Jews: "Whither I go, ye cannot come." Yet, to the disciples, these words only deferred, they cut not away hope—for they, though for a little while they could not come whither He was to go, were yet in the end to go there. Not so they to whom He foretold and said: "Ye shall die in your sins."

Third Responsory.

God give thee, &c., (*p.* 252.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 234.)

Hymn and Verse and Answer as on the First Sunday (*p.* 232.)

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[1] Viz., by inspiring the language of the complaint. The words in both cases were uttered by David.

[2] xxviii. 13. [3] xxxv. 7, 14, 9. [4] xxxi. 13. [5] xlviii. 4. [6] xxviii. 16.

Antiphon at the Song of Zacharias. Even the Same * That I said unto you from the beginning.

Prayer.

O ALMIGHTY God, grant, we beseech Thee, unto this Thy family, that as they do abstain from meals to afflict the flesh, so by following after righteousness they may fast from sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 234.)

Hymn and Verse and Answer as on the First Saturday, (*p.* 227.)

Antiphon at the Song of the Blessed Virgin. He That sent Me is with Me, * and hath not left Me alone, for I do always those things that please Him.

Prayer.

GRACIOUSLY hear our prayers, O Almighty God, and as Thou dost give us to look with confidence for Thy favour for which we hope, so grant us, in Thy goodness, the manifestation of Thine accustomed mercy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday.

Third Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 227.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiii. 1.)

AT that time: Spake JESUS to the multitude, and to His disciples, saying: The Scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Comm. on Matth.* xxiii.)

Was there ever man gentler and kinder than the Lord? The Pharisees tempted Him; their craft was confounded, and, in the words of the Psalmist, "The arrows of babes have pierced them," (Ps. lxiii. 8,) and nevertheless, because of the dignity of their priesthood and name, He exhorteth the people to be subject to them, by doing according to their words, though not according to their works. By the words "Moses' seat" we are to understand the teaching of the law. Thus also must we mystically take, "Sitteth in the seat of the scornful," (Ps. i. 1,) and likewise, "overthrew the seats of them that sold doves," (Matth. xxi. 12,) to describe doctrine.

First Responsory.

As Jacob went, &c., (*p.* 253.)

Second Lesson.

"FOR they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers." This is generally directed against all teachers who command things hard, and themselves do not even things easy. But it is to be remarked that the "shoulders," the "fingers," and the "binding" of the burdens, have a spiritual interpretation.

"But all their works they do for to be seen of men." Whosoever therefore doth anything for to be seen of men, the same is, so far, a Scribe and a Pharisee.

Second Responsory.

If the Lord my God, &c., (*Fifth Responsory on Sunday*, *p.* 253.)

Third Lesson.

"THEY make broad their phylacteries, and enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi." Woe to us miserable sinners who have inherited the vices of the Pharisees! When the Lord had given the commandments of the law to Moses He added afterwards: "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes," (Deut. vi. 8.) The sense of these words is: "My Law shall be in thine hand to order whatsoever thou doest, and ever before thine eyes that thou mayest meditate therein day and night." But the Pharisees, by a bad interpretation, were accustomed to write on pieces of parchment the Decalogue of Moses, that is, the Ten Words of the Law,[1] and to tie these pieces of parchment, plaited in a peculiar manner, on their foreheads, so as to make a sort of crown round their heads, which projected in front of their eyes, and always moved before them.

Third Responsory.

The LORD shall be my God, &c., (*p.* 253.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 234.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 232.)

Antiphon at the Song of Zacharias. For One is your Master, * Which is in heaven, even Christ the Lord.

Prayer.

ENABLE us, O Lord, we beseech Thee, to carry to a perfect end this holy and helpful observance, that what we know we have to do by Thine ordinance we may be holpen to do by Thy strength. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 234.)

Hymn and Verse and Answer as on the First Saturday, (*p.* 227.)

Antiphon at the Song of the Blessed Virgin. And all ye are brethren, * and call no man your father upon earth: for One is your Father, Which is in heaven: neither be ye called masters, for One is your Master, even Christ.

Prayer.

LEND Thy merciful ears, O Lord, we beseech Thee, unto our supplications, and heal the sickness of our souls, that we, receiving Thy pardon, may rejoice for ever in Thy blessing. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] St Jerome seems to have been misinformed. The passages inscribed in the phylacteries are four, and are (1) Exod. xiii. 1-10, (2) 11-16; (3) Deut. vi. 4-9; (4) xi. 13-21.

Wednesday.

Fourth Day.

Before Mattins are said the Gradual Psalms.

MATTINS.

Hymn as on the First Sunday, (*p.* 227.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xx. 17.)

AT that time: JESUS, going up to Jerusalem, took the twelve disciples apart, and said unto them: Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the Scribes, and they shall condemn Him to death. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *to Gratian, on Faith, c.* ii.)

Consider what it was that the mother of Zebedee's children came to Christ desiring, with, and for her sons. She was a mother, who, longing for the honour of her sons, preferred a request immoderate, and yet pardonable. She was a mother who, albeit stricken in years and comfortless, at an age when she had sore need of the strength of her offspring to help and keep her, was yet so earnest in godliness and motherly love, that she had liefer suffer the loss of her sons, that they might gain the reward of following Christ still, as we read they had already done, when, at the first call of the Lord, they left their nets and their father. (iv. 21, 22.)

First Responsory.

The Angel said, &c., (*p.* 254.)

Second Lesson.

SHE, then, yielding to the intensity of her motherly love, besought the Saviour, saying, "Grant that these my two sons may sit, the one at Thy right hand and the other at Thy left hand, in Thy kingdom." Although it was a mistake, it was a mistake of love. For a mother's love knoweth no moderation. Yet, although it was a greedy prayer, that was a pardonable greed, which hungered, not for riches, but for grace. Neither was that request shameless which sought, not her own good, but her children's. Remember that she was a mother. Think how that she was a mother.

Second Responsory.

I have seen God, &c., (*p.* 254.)

Third Lesson.

CHRIST took into His consideration that mother's love of hers, which made her sons' reward the comfort of her own old age, and which could bear the loss of her loved ones, broken as she was by a mother's yearnings. Consider also that she was a woman, that is, of the weaker sex, to which the Lord had not yet given strength by His Passion. Consider, I say, that she was an heiress of Eve, and weakened by that transmission of the unbridled covetousness of the first woman, which the Lord had not yet disarmed by His Blood, even that craving for undue dignity, wherewith all our natures are imbued, and which Christ's Blood-shedding had not yet washed away. She erred indeed, but the mistake was an inherited weakness.

Third Responsory.

When Jacob heard, &c., (*p.* 255.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 234.)
Hymn and Verse and Answer as on the First Sunday, (*p.* 232.)

Antiphon at the Song of Zacharias. Behold, we go up to Jerusalem, * and the Son of man shall be betrayed to be crucified.

Prayer.

LOOK down in mercy upon Thy people, O Lord, we beseech Thee, and grant unto them, whom Thou commandest to abstain from fleshly meats, power to abstain also from the corruption of sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 234.)
Hymn and Verse and Answer as on the First Saturday, (*p.* 227.)

Antiphon at the Song of the Blessed Virgin. For He shall be delivered to the Gentiles, * to mock, and to scourge, and to crucify.

Prayer.

O GOD, the Renewer and Lover of innocency, turn the hearts of all Thy servants to Thyself, that so they, being enkindled with the fire of Thy Spirit, may be found ever rooted in faith, and fruitful in works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

Thursday.

Fifth Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 227.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xvi. 19.)

AT that time: JESUS said unto the Pharisees: There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And so on.

Homily by Pope St Gregory [the Great.] (40*th on the Gospels.*)

Whom, dearly beloved brethren, whom are we to understand as signified by that rich man which was clothed in purple and fine linen, and fared sumptuously every day, whom, I ask, are we to understand, but the Jewish people, who had all the outward life of religious ordinances, and who turned the treasure of the law they had received to show and not to use? What but the herd of the Gentiles is figured in Lazarus, full of sores? Whosoever turneth himself to God and is not ashamed to confess his sin, hath his sores on the skin, for in a sore on the skin breaketh out the corruption, which is drawn from within.

First Responsory.

Take thy weapons, &c., (*p.* 251.)

Second Lesson.

WHAT is, then, the confession of our sins but the breaking out of our sores? The corrupt matter of sin is healthily opened in confession, instead of remaining in the mind to rot it. Open sores on the skin bring the poisonous matter to the surface, and when we confess our sins, what do we but open up the evil that there is lurking in us? But Lazarus desired to be fed with the crumbs which fell from the rich man's table, and no man gave unto him; even so did that proud people scorn to admit a Gentile to the knowledge of their law.[1]

Second Responsory.

See! the smell of my son, &c., (*p.* 252.)

Third Lesson.

THE teaching of the law moved them to pride, and not to love, as though they swelled with self-importance at the thought of their riches, and the words which some Gentiles caught of their knowledge were as crumbs falling from their sumptuous table. On the other hand, the dogs came and licked the sores of the beggar that was laid at their gate. Sometimes in Holy Writ, under the figure of dogs, preachers are understood. A dog's tongue healeth the sore which it licketh, and so do holy teachers, when we confess our sins, and they speak to us, mollify by their tongues the sores of our souls.

Third Responsory.

God give thee, &c., (*p.* 252.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 234.)

Hymn and Verse and Answer as on the First Sunday, (p. 232.)

Antiphon at the Song of Zacharias. Son, remember * that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things.

Prayer.

GRANT unto us, O Lord, we beseech Thee, the help of Thy grace, that we, who are now bent on fasting and prayer, may be freed from enemies both of our bodies and of our souls. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

At the beginning of the Martyrology, is said,

On the morrow we commemorate the Enshroudment of our Lord JESUS Christ in His Most Holy Winding-sheet.

Friday.

Sixth Day.

Office in Memory of the Enshroudment of our Lord JESUS in His Most Holy Winding-sheet.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

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[1] Gentilium quemque ad cognitionem legis admittere superbus ille populus despiciebat. It is, however, evident, from John xii. 20, Acts ii. 5, and other places, that Gentile converts to Judaism were by no means rare.

Last Psalm.

Ps. cxvi. O praise the Lord, &c., (*p.* 186.)

Hymn.[1]

JESUS! when on Thy fatal day
  Thy people turn their awe-struck eyes,
Thy latest vesture's history dread
  Distinct before their memory lies.

Thy Suffering o'er, from Hands and Feet
  They drew the nails who loved Thee well—
Into the linen's spotless folds
  Thy Soul-less Body gently fell.

O Word of God! the conquest won,
  Thy trophies still around Thee lay;
Clothed in a vesture dipped in Blood,
  Thou restedst Victor from the fray.

With our salvation's awful Price
  Still wet upon Thy gaping Side
And mangled Feet, and Hands, and Brow,
  The virgin web was redly dyed.

If Blood from Thee, let tears from us
  In spirit on Thy grave-clothes fall:
The price was Thine, the debt was ours;
  For us, for us, was suffered all.

Thou Who Thine own blest life didst give
  A sacrifice for ours to be,
Teach us, O God, in least return
  Our Blood-bought lives to give to Thee!

Word of the Self-Existent One,
  Word uttered with the Breath Divine,
Word clad in vesture dipped in Blood,
  All praise eternally be Thine! Amen.

Verse. We honour Thy Winding-sheet, O Lord.

Answer. We call to mind Thy glorious Sufferings.

Antiphon to the Song of the Blessed Virgin. A man named Joseph, a good man and a just, went to Pilate, and begged the Body of JESUS. [Then Pilate commanded the Body to be delivered.] And when [Joseph] had taken [the Body] he wrapped It in a clean linen cloth.

Commemoration of the Week-day.

Antiphon. That rich man, who had refused Lazarus bread-crumbs, cried for a drop of water.

Verse. God hath given His Angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

BE Thou, O Lord, the help of Thy servants, and grant unto their prayers this abiding effect of Thy mercy: that as they do make their boast in Thee, that it is Thou which hast created and dost govern them, so Thou wilt renew in them the gifts wherewith Thou didst bountifully endow them, and wilt preserve what Thou hast renewed. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Christ our Lord, Who recalleth the memory of His Sufferings by the thought of the Holy Shroud, *—Him, O come, let us worship!

Hymn.[2]

A WONDROUS mystery this day
  Reveals itself before our eyes:
The true Son of the living God
  Upon the Cross in torment dies.

To advocate a servant's cause,
  He takes that servant's guilty guise;
The Master suffers for the slave,
  The just Man for the sinner dies.

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[1] The original Latin, of sixteenth to eighteenth century, is from the Proprium of the archdiocœse of Freiburg.

[2] Hymn of sixteenth to eighteenth century, taken from the Proprium of the arch-diocœse of Freiburg, translation by the Rev. Dr Wallace.

The emblems of His cruel death
  And triumph redly were impressed
Upon the robe, which with its folds
  His mangled Body did invest.

These were the signs of victory won
  O'er Death, o'er Hell, and o'er the World;
These were the trophies which our Chief
  Displays triumphantly unfurled.

This gratitude at least we owe
  To Him Who brought eternal life,
That 'neath this banner we should stand,
  And fight and conquer in the strife.

Then let us die to all our sin,
  And let us rise to life of grace;
That by the Cross we may deserve
  To see the glory of His Face.

Grant this, O Father merciful!
  And Thou, His own coequal Son!
Grant this, O Spirit! Who dost bear
  The sceptre, while the ages run. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. [1] Thou art red in thine apparel, and thy garment like their's that tread in the wine-press.

Ps. iv. When I called, &c., (*p.* 206.)

Second Antiphon. [1] Blood hath been sprinkled upon my garments, and I have stained all my raiment.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Third Antiphon. [2] They part my garments among them, and cast lots upon my vesture.

Ps. xv. Preserve me, &c., (*p.* 12.)

Verse. We honour Thy Winding-sheet, O Lord.
Answer. We call to mind Thy sufferings.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (liii.)

WHO hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and he hid as it were his face from us; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

First Responsory.

Behold, we saw Him as having no form nor comeliness. There is no beauty in Him. He hath borne our sins, and sorroweth for us. He was wounded for our transgressions, and with His stripes we are healed.
Verse. Surely He hath borne our sins, and carried our sorrows.
Answer. And with His stripes we are healed.

Second Lesson.

ALL we, like sheep, have gone astray; we have turned every one to his own way: and the LORD hath laid on him the iniquity of us all. He was offered up because he willed it,[3] and he opened not his mouth. He is brought as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people have I stricken him. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

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[1] Isa. lxiii. 2, 3.
[2] Ps. xxi. 19.
[3] Oblatus est quia ipse voluit. The present Hebrew is literally, "He was oppressed and he was afflicted." Jonathan ben Uzziel, "He was required, and he was brought back, and without opening his mouth, he submitted to the mighty of the people."

Second Responsory.

[1] What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

Verse. Awake, O sword, against My shepherd, and against the man that is My fellow.

Answer. Then he shall answer: Those with which I was wounded in the house of my friends.

Third Lesson.

YET it pleased the LORD to bruise him; He hath put him to grief; when he hath made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Third Responsory.

We honour Thy Winding-sheet, O Lord; we call to mind Thy glorious sufferings. Thou that didst suffer for us, have mercy upon us!

Verse. O that every one who is here gathered this day to praise Thee may find that Thou art indeed salvation for him!

Answer. Thou that didst suffer for us, have mercy upon us!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou that didst suffer for us, have mercy upon us!

SECOND NOCTURN.

First Antiphon. He hid as it were His Face from us; He was despised,—and we esteemed Him not.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Second Antiphon. All they that see Me, laugh Me to scorn; they shoot out the lip, and shake the head.

Ps. xxvi. The LORD is my light, &c., (*p.* 73.)

Third Antiphon. He hath poured out His soul unto death; [and He was numbered with the transgressors;] and He bare the sin of many.

Ps. cxliv. I will extol Thee, &c., (*p.* 201.)

Verse. We adore Thee, O Christ, and we bless Thee.

Answer. Because that through Thy Cross Thou hast redeemed the world.

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[1] Zech. xiii. 6, 7.

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan.] (*On Luke* xxiii.)

WHAT is the meaning of this, that, not His Apostles but Joseph, and as saith John, Nicodemus, performed the burial of Christ? The one was a just and bold man, the other a master in Israël. Such it beseemed Christ to have to lay Him in the grave even He from whom all justice and all rule proceed. Hereby no ground is left for dispute, and the Jews are confuted by witnesses from their own midst. For had the Apostles buried Him, they might have said that He had been taken away, rather than buried. The just man covereth the Body of Christ with linen, the guileless anointeth it with ointment. These distinctions we find not idle, for the clothing of the Church is the righteousness of her Saints (Apoc. xix. 8), and guilelessness bringeth her grace.

Fourth Responsory.

O wondrous Shroud, wherein was wrapped up our Treasure, the ransom-money of the captives.

Verse. The whole world rejoiceth, redeemed by the Blood of her Lord.

Answer. Our Treasure, the ransom-money of the captives.

Fifth Lesson.

DO thou, if thou also wilt be just, clothe [in thy mind's eye] the Body of the Lord, with that glory which is Its Own. Though thou believest It to have been dead, [in thy faith] cover It with the fulness of the Godhead Which belongeth unto It. Anoint It with myrrh and aloes, that thou mayest be a good savour of Christ. The linen which the just Joseph gave was fine, and perchance the same as the great sheet knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, figures of the Gentiles, which appeared unto Peter. (Acts x. 11, 12.) With Christ was mystically buried in that ointment of spikenard the Church, who bindeth together in her Communion all peoples, how divers soever they be.

Fifth Responsory.

[1] And his brethren took Joseph's coat, and dipped it in the blood of a kid of the goats, which they had slaughtered, and they sent one that brought the coat unto their father, and said: This have we found—see now whether it be thy son's coat or no.

Verse. And he knew it, and said: It is my son's coat; an evil beast hath devoured him.

Answer. This have we found—see now whether it be thy son's coat, or no.

Sixth Lesson.

THIS Joseph is called by Luke just, and by Matthew rich. And well is he called rich which receiveth the Body of Christ. By receiving [the source of all] riches, he bade farewell to lack of faith. He that is just is rich. A just man therefore wrapped the Body in the linen, while an Israëlite "brought a mixture of myrrh and aloes, about an hundred pound weight,"—that is to say, the measure of perfect faith. "Then took they the Body of JESUS, and wound It in linen clothes with the spices, as the manner of the Jews is to bury"—

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[1] Gen. xxxvii. 31-33.

(John xix. 38-42,) wound it, not in the nooses of treachery, but in the bands of loyalty. And they laid It in that garden, whereunto the Church is so oftentimes compared, because of the manifold and divers fruits of good works and flowers of grace which do grow in her.

Sixth Responsory.

[1] Christ suffered for us, leaving you an example, that ye should follow His steps, Who did no sin, neither was guile found in His Mouth.

Verse. Who, when He was reviled, reviled not again; when He suffered, He threatened not.

Answer. Who did no sin, neither was guile found in His Mouth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who did no sin, neither was guile found in His Mouth.

THIRD NOCTURN.

First Antiphon. My flesh shall rest in hope, for Thou wilt not suffer Thine Holy One to see corruption.

Ps. liii. Save me, O God, &c., (*p.* 36.)

Second Antiphon. Thou hast turned for me my mourning into rejoicing: Thou hast put off my sackcloth, and girded me with gladness.

Ps. lxxv. In Judah is God known, &c., (*p.* 130.)

Third Antiphon. I am as a man that hath no strength, lying nerveless among the dead.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 145.)

Verse. Let all the earth worship Thee and sing unto Thee.

Answer. Let them sing praises to Thy Name, O Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xv. 42.)

AT that time: When the even was come, because it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathæa, an honourable Counsellor, which also waited for the kingdom of God, came, —And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*For Tuesday in Holy Week.*)

The Greek word "Paraskeué," used by the Evangelist, signifieth "the Preparation," and was the name by which the Greek-speaking Jews were used to call Friday, as being the day whereon those things were got ready which would be needed during the rest of the Sabbath, even as it was antiently commanded concerning the manna: "On the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." (Exod. xvi. 5.) Even thus is it written that on Friday "God created man." (Gen. i. 27.) And "thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made." (ii. 1-3.) And He was pleased to call the seventh day the Sabbath, that is to say, the Day of "Rest." (Exod. xx. 10.) In like manner also did the crucified

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[1] 1 Pet. ii. 21-23.

Saviour complete upon Friday the work of the new creation, and "when . . . He had received the vinegar, He said: It is finished"—even as it were "The evening and the morning are about to be numbered as the sixth day, and My work whereby I have re-made the world, I have ended." And on the seventh day, the Sabbath Day, He rested from all His work which He had made, awaiting in the grave till the eighth day should come, for him to rise again.

Seventh Responsory.

Joseph bought a clean linen cloth, to wrap therein the Body of the Lord. He came therefore, and took the Body.

Verse. Joseph of Arimathæa besought Pilate that he might take away the Body of JESUS.

Answer. He came therefore, and took the Body.

Eighth Lesson.

"JOSEPH of Arimathæa, an honourable Counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the Body of JESUS." Very honourable was this Joseph in the eyes of the world, but his honour now is because of his good work toward God. It was meet that he who laid the Lord in the grave should by his good life have earned such a ministry, and by the power of his honourable position in the world should have been able to obtain it. A person unknown or obscure would not have been able to go unto the President and to obtain from him the Body of the Crucified.

Eighth Responsory.

This is that most honourable Winding-sheet, wherein, when the Author of salvation was taken down from the Cross, He was pleased to be wrapped.

Verse. That we being stripped of the slough of the old Adam and buried together with [the new Adam] might be clothed on with the white linen of His sinlessness.

Answer. Wherein when the Author of salvation was taken down from the Cross, He was pleased to be wrapped.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Wherein, when the Author of salvation was taken down from the Cross, He was pleased to be wrapped.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxi. 33.)

AT that time: JESUS spake unto the multitudes of the Jews and unto the chief priests this parable: There was a certain householder, which planted a vineyard, and hedged it round about. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ix. *on Luke* xx.)

Many derive divers spiritual meanings from the term vineyard, but Isaias giveth us to know that "the vineyard of the LORD of Sabaoth is the house of Israël," (v. 7.) Who but God planted that vineyard? He it was that let it out to husbandmen, and went into a far country; not that the Lord, Who is everywhere present, moveth from place to place; but because He is nigh unto them that seek Him, and from such as regard Him not He standeth afar off. For a long time He tarried away, lest He might seem to ask too early for the fruits of His vineyard. For where kindness is greatest, there ingratitude is worst.

Therefore it is well written in Matthew, for our instruction, that He "hedged it round about," that is, He girded it with the fortifications of His own Divine protection, that it might not easily lie open to the ravages of spiritual wild beasts.

"And digged a wine-press in it." What sense are we to put upon the wine-press, unless it be that the Psalms are here described under that title, because in them the mysteries of the Lord's Passion flow over like new wine, working under the power of the Holy Ghost? Whence also, they upon whom the Holy Ghost was outpoured were deemed to be drunken (Acts ii. 13.) God therefore digged a wine-press, whereinto the reasonable grapes of inward fruitfulness poured their spiritual richness.

"And built a tower"—that is, He raised up the goodly structure of the Law. And so this His vineyard, thus fortified, furnished, and garnished, He gave over to the Jews.

"And when the time of the fruit drew near, He sent His servants to the husbandmen." Well doth He call it the time of the fruit, not the time of the in-gathering. For the Jews yielded Him no fruit; the Lord had no in-gathering from that vineyard of which He said: "When I looked that it should bring forth grapes, it brought forth wild grapes."[1] (Isa. v. 4.) Not that wine that maketh glad the heart of man, not with the new wine of the spirit, reeked that wine-press, but with the blood of the Prophets, brutally shed.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. There was a man named Joseph, an honourable Counsellor, a good man, and a just; * (the same also was rich;) who also himself waited for the kingdom of God.

Second Antiphon. This man went in boldly unto Pilate, * and craved the Body of JESUS.

Third Antiphon. When Pilate knew of the Centurion that JESUS was already dead, * he gave the Body to Joseph.

Fourth Antiphon. And Joseph bought fine linen, * and took Him down, and wrapped Him in the linen.

Fifth Antiphon. And laid Him in a sepulchre, * wherein never man before was laid.

Chapter. (Isa. lxiii. 1.)

WHO is This That cometh from Edom, with dyed garments from Bozrah? This That is glorious in his apparel, travelling in the greatness of His strength? I, That speak in righteousness, mighty to save.

Hymn.[2]

JESUS, as though Thyself wert here,
I draw in trembling sorrow near;
And gazing on Thy Form divine,
Kneel down to kiss those Wounds of Thine.

Ah me, how naked art Thou laid,
Blood-stained, distended, cold, and dead,—
Joy of my soul, my Saviour sweet!—
Upon the sacred Winding-sheet!

Hail, awful Brow! Hail, thorny wreath!
Hail, Countenance, now pale in death,
Whose glance but late so brightly blazed,
That angels trembled as they gazed.

And hail to Thee, my Saviour's Side—
And hail to Thee, Thou Wound so wide,
Thou Wound more ruddy than the rose,
True Antidote of all our woes.

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[1] Thus the present text, but that quoted by St Ambrose follows the LXX., "thorns."

[2] Hymn, of sixteenth to eighteenth century, from the Proprium of the arch-diocœse of Freiburg, translation by the late Rev. E. Caswall.

O by those sacred Hands and Feet
For me so mangled, I entreat,
My JESUS, turn me not away,
But let me here for ever stay. Amen.

Verse. The LORD reigneth, He is clothed with majesty.

Answer. The LORD is clothed with strength, and hath girded Himself with power.

Antiphon at the Song of Zacharias. Joseph, an honourable Counsellor, which also waited for the kingdom of God, bought fine linen, and took down the Body of JESUS, and wrapped It in the linen.

Prayer throughout the Office.

O GOD, Who hast left unto us [in the] records of Thy Sufferings [how Thou wast enshrouded] in the holy linen wherein Joseph wrapped Thy most sacred Body what time he had taken It down from the Cross, mercifully grant that through Thy Death and Burial we may be brought unto the glory of Thy Resurrection. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Week-day.

Antiphon. He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons.

Verse. God hath given His angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

O ALMIGHTY God, grant, we beseech Thee, that the Sacred Fast may so cleanse us that thereby Thou mayest make us to come with clean hearts unto those holy ordinances[1] which are now before us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. There was a man, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Isa. lxiii. 5.)

I LOOKED, and there was none to help; I searched, and there was none to uphold; therefore Mine Own arm brought salvation unto Me, and My fury, it upheld Me.

TERCE.

Antiphon. This man went in, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

We honour Thy Winding-sheet, O Lord.

Answer. We honour Thy Winding-sheet, O Lord.

Verse. We call to mind Thy Sufferings.

Answer. O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. We honour Thy Winding-sheet, O Lord.

Verse. We worship and bless Thee, O Christ!

Answer. For that by Thy death Thou hast redeemed the world.

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[1] Viz., the Sacraments administered at Easter.

SEXT.

Antiphon. When Pilate knew, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. lxiii. 2.)

WHEREFORE art Thou red in Thine apparel, and Thy garments like their's that tread in the wine-fat? I have trodden the winepress alone, and of the people there was none with Me.

Short Responsory.

We worship and bless Thee, O Christ!
Answer. We worship and bless Thee, O Christ!
Verse. For that by Thy death Thou hast redeemed the world.
Answer. O Christ!
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. We worship and bless Thee, O Christ!
Verse. Let all the earth worship Thee, and sing unto Thee.
Answer. Let them sing praises to Thy Name, O Lord.

NONE.

Antiphon. And laid Him, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Let all the earth worship Thee and sing unto Thee.
Answer. Let all the earth worship Thee and sing unto Thee.
Verse. Let them sing praises to Thy Name, O Lord.
Answer. And sing unto Thee.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Let all the earth worship Thee and sing unto Thee.
Verse. The LORD reigneth, He is clothed with majesty.
Answer. The LORD is clothed with strength, and hath girded Himself with power.

SECOND VESPERS.

As the First, except the following.

Last Psalm.

Ps. cxli. I cried unto the LORD, &c., (*p.* 200.)

Antiphon at the Song of the Blessed Virgin. A certain rich man of Arimathæa, named Joseph, took the Body of JESUS, and wrapped It in clean linen.

Commemoration of Week-day.

Antiphon. When they sought to lay hands on Him, they feared the multitude, because they took Him for a Prophet.
Verse. God hath given His angels charge over Thee.
Answer. To keep Thee in all Thy ways.

Prayer.

GRANT unto Thy people, O Lord, we beseech Thee, soundness both of mind and body, that they, cleaving ever unto good works, may evermore worthily be defended by the shield of Thine Almighty arm. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Saturday.

The Sabbath.

MATTINS.

Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xv. 11.)

AT that time: JESUS spake this parable unto the Pharisees and Scribes: A certain man had two sons; and the younger of them said to his father: Father, give me the portion of goods that falleth to me. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vii. *Comment. on Luke* xv.)

Thou seest how that the heavenly goods are given to such as seek them. Neither oughtest thou to think the father to blame, because he gave to his younger son. In the kingdom of God there is no age of weakness, neither doth faith wax infirm with years. He, surely, who asked, deemed himself of sufficient age. And would that he had not left his father! then had he been ignorant of the obstacle of his age! But after that he had left his father's house, and had gone into a far country, he began to be in want. Well is he said to have wasted his substance, who hath cut himself off from the Church!

First Responsory.

Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thine hired servants.

Verse. How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father and will say unto him:

Answer. Make me as one of thine hired servants.

Second Lesson.

HE took his journey into a far country. No man can go farther than to abandon his own better self, to leave, not his country, but his morals, and, as it were, in an hideous fever of lust after the world, to divorce himself from the ties that bind him to holy things. Yea, he that turneth his back on Christ, banisheth himself from his Fatherland, and becometh a citizen of the world. But we "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," since we "who sometimes were afar off, are made nigh by the Blood of Christ." (Eph. ii. 19, 13.) Let us not envy the pleasures of them who remain in the far country. We too have once been there, but, as saith Isaiah, "they that dwelt in the land of the shadow of death, upon them hath the light shined." (ix. 2.) And that far country is the land of the shadow of death.

Second Responsory.

I have seen God, &c., (*p.* 254.)

Third Lesson.

BUT we to whom the Lord Christ is the breath of life, are alive under the shadow of Christ. And therefore it is that the Church saith: "I sat down under His shadow with great delight." (Cant. ii. 3.) The prodigal son by riotous living wasted all the gifts of nature. Take warning, O thou who art made in the image and likeness of God, lest thou waste the same by brutish wallowing. Thou art the work of God; say not "to a stock: Thou art my father," (Jer. ii. 27,) lest thou grow into the likeness of a stock, as it is written: "They that make them are like unto them." (Ps. cxiii. 16.)

Third Responsory.

When Jacob heard, &c., (*p.* 255.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 234.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 232.)

Antiphon at the Song of Zacharias. I will arise and go to my father, * and will say unto him: Make me as one of thine hired servants.

Prayer.

GRANT, O Lord, we beseech Thee, that our Fasts may bring forth their fruit unto salvation, that so the affliction which we lay upon our bodies may quicken our souls unto spiritual increase. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter and Prayer from the following Lauds.

Hymn and Verse and Answer as on the First Saturday, (*p.* 227.)

Antiphon at the Song of the Blessed Virgin. But the father said to his servants: * Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

Third Sunday in Lent.

Third Lord's Day in the Forty Days before Easter.

MATTINS.

Invitatory and Hymn as on the First Sunday, (*p.* 227.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Genesis (xxxvii. 2.)

JOSEPH, being sixteen years old, was feeding the flock with his brethren, for he was yet but a lad; and he was with the sons of Bilhah and Zilpah, his father's wives; and he brought unto his father their evil report. Now Israël loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And it came to pass that he dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them: Hear, I pray you, this dream which I have dreamed: I thought that we were binding sheaves in the field, and my sheaf arose, and stood upright; and your sheaves stood round about, and made obeïsance to my sheaf. And his brethren said unto him: Shalt thou indeed rule over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words. And he dreamed yet another dream, and told it to his brethren, and said: I beheld in my dream as though the sun, and the moon, and the eleven stars made obeïsance to me. And he told it to his father and to his brethren; and his father rebuked him, and said unto him: What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth?

First Responsory.

And when his brethren saw Joseph afar off, they said one to another: Behold, this dreamer cometh. Come, let us slay him; and we shall see what will become of his dreams.

Verse. And when his brethren saw that their father loved Joseph more than all his brethren, they hated him, and could not speak peaceably unto him; therefore they said:

Answer. Come, let us slay him; and we shall see what will become of his dreams.

Second Lesson.

SO his brethren envied him, but his father observed the saying, and spake nothing. And when his brethren were gone to feed their father's flock in Shechem, Israël said unto him: Thy brethren feed the flock in Shechem: come, and I will send thee unto them. And he said to him: Here am I. And he said to him: Go, I pray thee, and see whether it be well with thy brethren, and with the flocks; and bring me word again what passeth. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him wandering in the field, and asked him what he sought. And he answered: I seek my brethren; tell me, I pray thee, where they feed their flocks. And the man said unto him: They are departed hence; for I heard them say: Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, before he came near unto them, they conspired against him, to slay him, and said one to another: Behold, this dreamer cometh; come, let us slay him, and cast him into some old cistern, and we will say: Some evil beast hath devoured him; and we shall see what will become of his dreams.

Second Responsory.

Judah[1] said unto his brethren: Behold, the Ishmaëlites pass by; come, let us sell him, and let not our hands be defiled. For he is our flesh, and our brother.

Verse. What profit is it if we slay our brother, and conceal his blood? It is better to sell him.

Answer. For he is our flesh, and our brother.

Third Lesson.

AND Reuben heard it, and he strove to deliver him out of their hands; and said: Kill him not, nor shed blood, but cast him into this cistern that is in the wilderness, and keep your hands undefiled. This he said, being willing to rid him out of their hands, and deliver him to his father again. And it came to pass straightway, when Joseph was come unto his brethren, that they stripped him out of his coat of many colours that was on him; and they cast him into an old cistern, wherein was no water. And they sat down to eat bread; and, behold, a company of Ishmaëlites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt. Judah therefore said unto his brethren: What profit is it if we slay our brother, and conceal his blood?

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[1] Judas. Perhaps the passage is chosen for this Responsory with allusion to the selling of Christ by the Iscariote.

It is better to sell him to the Ishmaëlites, and let not our hands be defiled; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites, merchantmen, and they drew up Joseph out of the cistern, and sold him to the Ishmaëlites for twenty pieces of silver: and they brought him into Egypt.

Third Responsory.

They drew up Joseph out of the pit, and sold him to the Ishmaëlites for twenty pieces of silver.[1] And Reuben returned unto the pit, and when he found not Joseph, he rent his clothes, and wept, and said: The child is not, and I, whither shall I go?

Verse. And they took Joseph's coat, and dipped it in the blood of a kid of the goats, and they sent one that brought the coat unto their father, and said: See now whether this be thy son's coat or no.

Answer. And Reuben returned unto the pit, and when he found not Joseph, he rent his clothes, and wept.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And Reuben said: The child is not, and I, whither shall I go?

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon holy Joseph written by St Ambrose, Bishop [of Milan.] (*Ch.* I.)

THE lives of the saints are the models for the lives of others. This is one of the reasons why we have been given the wise tale of the Scriptures, that while, by reading therein, we come to know Abraham, and Isaac, and Jacob, and others of the righteous, we may follow them in that path of innocency which is opened to us for our imitation by the record of their godly conversation. Of them I have often treated, and to-day the story of the holy Joseph cometh before me. In that story there are patterns of many virtues, but chiefly is he glorious on account of his clean living. Right is it then that ye who have learnt in Abraham the devotedness of a faith that nothing could daunt, in Isaac the transparency of an upright soul, in Jacob a wonderful patience of spirit in great travails, should now turn from their worthy deeds, to see the bright example of Joseph's self-control.

Fourth Responsory.

When Jacob saw Joseph's coat he rent his clothes, and mourned; and he said: An evil beast hath devoured my son Joseph.

Verse. And his brethren took his coat, and sent it to his father: and he knew it, and said:

Answer. An evil beast hath devoured my son Joseph.

Fifth Lesson.

THE holy Joseph is put before us as a pattern of chastity. Modesty shineth in his manners and in his deeds, and a certain loveliness, which is found with chastity, shineth there also. Hence his parents loved him more than their other children. But this love caused him to be the object of an envy, which we must needs not pass by, and upon this the whole story turneth. Yet, at the same time, we learn how that just man was not swayed by any desire to avenge his own sufferings, neither repaid evil for evil. Whence also David saith: "If I have rewarded evil—" (Ps. vii. 5.)[1]

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[1] xxxvii. 29-33.

Fifth Responsory.

[2] When Joseph came into the land of Egypt, he heard a language that he understood not; his hands were burdened with labour; [3] and his tongue spake wisdom among princes.

Verse. [4] Whose feet they hurt with fetters; the iron entered into his soul, until the time that his word came—

Answer. And his tongue spake wisdom among princes.

Sixth Lesson.

In what would Joseph have been worthy to be chosen before others, if he had harmed them which harmed him, and loved them which loved him? For this do many do. But it is a wonder if one do that which the Saviour teacheth, and love his enemy. Well, then, may we wonder at him who did this before the Gospel came; who, being injured, spared; being assailed, forgave; being sold, returned no evil; but repaid insult with favour. We, from the Gospel, have been taught to do all this, and we cannot. Let us also, then, learn how that there was envy even among some of the holy [Patriarchs], that we may follow the example of the patience [wherewith others of them bore it;] and let us feel that they were not men of another and higher nature than ours, but only more heedful; that they were not sinless, but that they repented. But if the passion of envy scorched even some of the holy race, how much more need is there for the sinful to take heed lest it set fire to them?

Sixth Responsory.

[5] Think on me when it shall be well with thee, and make mention of me unto Pharaoh, that he may bring me out of this prison. For I was stolen away; and here have I done nothing, that they should put me into the dungeon.

Verse. For yet three days, and then Pharaoh shall remember thy service, and restore thee unto thy place; then think of me—

Answer. And make mention of me unto Pharaoh, that he may bring me out of this prison.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For I was stolen away; and here have I done nothing, that they should put me into the dungeon.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 14.)

At that time: Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iv. *c.* 48 *on Luke* xi.)

We read in Matthew (xii. 22) that the devil, by which this poor creature was possessed, was not only dumb, but also blind; and that, when he was healed by the Lord, he saw as well as spake. Three miracles, therefore, were performed on this one man; the blind saw, the dumb spake, and the possessed was delivered. This mighty work was then indeed wrought carnally, but it is still wrought spiritually in the conversion of believers, when the devil is cast out of them, so that their eyes see the light of faith, and the lips, that before were dumb, are opened that their mouth may show forth the praise of God.

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[1] Viz., "I have not rewarded evil," &c. St Ambrose seems to have understood the sense of the words of David to be—"If I have rewarded evil unto them that rewarded [evil unto] me."

[2] Ps. lxxx. 6, 7.

[3] Ps. xlviii. 4; civ. 22; cxviii. 46.

[4] Ps. civ. 18.

[5] xl. 14, 15, 13.

"But some of them said: He casteth out devils through Beelzebub, the chief of the devils." These some were not of the multitude, but liars among the Pharisees and Scribes, as we are told by the other Evangelist (24.)

Seventh Responsory.

[1] We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us.

Verse. And Reuben answered his brethren, saying: Spake I not unto you, saying: Do not sin against the child; and ye would not hear?

Answer. Therefore is this distress come upon us.

Eighth Lesson.

WHILE the multitude, who were less instructed, wondered ever at the works of the Lord, the Pharisees and Scribes, on the other hand, denied the facts when they could, and when they were not able, twisted them by an evil interpretation, and asserted that the works of God were the works of an unclean spirit.

"And others, tempting Him, sought of Him a sign from heaven." They would have had Christ either to call down fire from heaven like Elias, (4 Kings i. 10,) or, like Samuel, (1 Kings vii. 10,) to have made thunder roll, and lightning flash, and rain fall at midsummer. And yet and if he had so done, they had been still able to explain away these signs also, as being the natural result of some unusual, though, till that moment, unremarked state of the atmosphere. O thou, who stubbornly deniest that which thine eye seeth, thine hand holdeth, and thy sense perceiveth, what wilt thou say to a sign from heaven? In good sooth, thou wilt say that the magicians in Egypt also wrought divers signs from heaven. (Ex. vii., viii.)

Eighth Responsory.

And Reuben answered his brethren, saying: Spake I not unto you, saying: Do not sin against the child; and ye would not hear? Behold, his blood is required.

Verse. We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear.

Answer. Behold, his blood is required.

Ninth Lesson.

"BUT He, knowing their thoughts, said unto them: Every kingdom divided against itself is brought to desolation, and an house divided against an house falleth." He answered not their words, but their thoughts; as though He would compel them to believe in the power of Him Who seeth the secrets of the heart. But if every kingdom divided against itself is brought to desolation, then have not the Father, the Son, and the Holy Ghost a divided kingdom, since His is a kingdom that, without all contradiction, shall never be brought to desolation by any shock, but abideth unchanged and unchangeable for ever.

"If Satan also be divided against

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[1] xlii. 21, 22.

himself, how shall his kingdom stand? Because ye say that I cast out devils by Beelzebub." In saying this, He sought to draw from their own mouth a confession that they had chosen for themselves to be part of that devil's kingdom, which, if it be divided against itself, cannot stand.

Ninth Responsory.

Jacob lamented for his two sons, saying: Woe is me; I am bereaved of Joseph, for he is not; and afflicted because of Benjamin, because he is taken away for bread. I pray the King of heaven in my distress, that He may make me to see them yet again.

Verse. And Jacob cast him down upon his face upon the ground, and wept sore; and he prayed, saying—

Answer. I pray the King of heaven in my distress, that He may make me to see them yet again.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I pray the King of heaven in my distress, that He may make me to see them yet again.

LAUDS.

First Antiphon. O Lord, do good in Thy good pleasure * unto Zion; to build the walls of Jerusalem.

Psalm L.

Have mercy upon me, &c., (*p.* 87.)

Second Antiphon. The LORD is on my side; * I will not fear: what can man do unto me?

Psalm CXVII.

O give thanks, &c., (*p.* 37.)

Third Antiphon. God be merciful * unto us, and bless us.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*p.* 23.)

Fourth Antiphon. [1] The fire forgat his strength * that Thy children might be delivered therefrom.

The Song of the Three Holy Children, (*p.* 24.)

Fifth Antiphon. Praise God, O ye sun and moon, * for His Name alone is exalted!

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*pp.* 25, 26.)

Chapter. (Eph. v. 1.)

BRETHREN, be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

Hymn and Verse and Answer as on the First Sunday (*p.* 233.)

Antiphon at the Song of Zacharias. When a strong man armed keepeth his palace, * his goods are in peace.

Prayer throughout the Office.

WE beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. When JESUS had cast out the devil, * the dumb spake, and the people wondered.

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[1] Cf. Wisdom xvi. 23.

TERCE.

Antiphon. If I with the finger of God * cast out devils, no doubt the kingdom of God is come upon you.

Chapter from Lauds.

SEXT.

Antiphon. He that gathereth not with Me scattereth, * and he that is not with Me is against Me.

Chapter. (Eph. v. 5.)

FOR this know ye, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

NONE.

Antiphon. When the unclean spirit * is gone out of a man, he walketh through dry places, seeking rest, and finding none.

Chapter. (Eph. v. 8.)

FOR ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light: for the fruit of the Spirit is in all goodness, and righteousness, and truth.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on the First Saturday (*pp.* 227, 228.)

Antiphon at the Song of the Blessed Virgin. A certain woman of the company lifted up her voice and said: * Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But JESUS said unto her: Yea, rather, blessed are they that hear the word of God, and keep it.

After Vespers are said the Vespers of the Dead.

Monday.

Second Day.

MATTINS.

Hymn as on the First Sunday (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iv. 23.)

AT that time: JESUS said unto the Pharisees: Ye will surely say unto Me this proverb: Physician, heal Thyself. Whatsoever we have heard done in Capernaum, do also here in Thy country. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* iv. *on Luke* iv.)

Here we have a display of a spite not very common. Their hatred of Christ, and their desire to find grounds for that hatred in what in Him appealed for their love, had made them forget their local friendliness to a fellow-citizen. By this example as well as by God's declaration, thou mayest learn that thou wilt wait in vain to be holpen of His mercy, whilst thou art envious of the spiritual good of thy neighbour. Yea, the Lord turneth Him away from the envious, and will not show the mighty works of His power to such as are bitter against His gifts to others. The example of Himself which God hath been pleased to set before us is that of His doings in the Flesh, and it is by these His doings which He suffered to be seen, that we are taught touching those which are unseen.

First Responsory.

[1] Take hence presents with you, and go unto the lord of the land, and when ye be come into his presence, bow yourselves to him to the earth. And my God give you mercy before the man, that he may send away again this your brother, and him which he keepeth in ward.

Verse. Take of the best fruits of the land in your vessels, and carry down the man a present.

Answer. And my God give you mercy before the man, that he may send away again this your brother, and him which he keepeth in ward.

Second Lesson.

THE Saviour then doth not lightly excuse Himself that He had wrought none of His mighty works in His own country, lest perchance any should thence learn to think lightly of our duty to love our Fatherland. Neither was it possible that He Who loved all, should not love His own countrymen; they it was who failed in that love because of their very envy.

"I tell you of a truth, many widows were in Israël in the days of Elias." The days of Elias—not that the said days belonged to Elias, but either because those were the days when Elias lived and worked; or, else, this is a mystic phrase, meaning that Elias by his works made many souls to awake spiritually from the night of sin to the day of grace, and turn to the Lord. In this latter sense that holy Prophet was a mean whereby heaven was opened to such as looked to the eternal and mysterious things of God, and again was shut, (and there was a famine,) when there were no means of knowing God through outward ordinances. This subject, however, I have treated before at full length, when I was writing on the subject of widows.

Second Responsory.

[2] Is this your younger brother, of whom ye spake unto me? God be gracious unto thee, my son. And he made haste, and entered into the house, and wept there, for his tears brake forth, and he could not refrain himself.

Verse. And Joseph lifted up his eyes, and saw his brother Benjamin, and his bowels yearned upon his brother.

Answer. And he made haste, and entered into the house, and wept there, for his tears brake forth, and he could not refrain himself.

Third Lesson.

"AND many lepers were in Israël in the days of Eliseus the Prophet, and none of them was cleansed, saving Naaman the Syrian." By these words of the Lord our great Physician, we are plainly taught and urged to put our trust in the Adorable God, since we see that none was healed, or cleansed from bodily plague-spots, save him who took a religious means to regain health. For the blessings of God are not given to them who close their eyes in sleep, but to them that look to Him. We have remarked in our other book, (alluded to above,) that the widow to whom Elias was sent was a type of the Church. And next after [the mention of the type of] the Church cometh meetly the [mention of him who was a type of the

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[1] Cf. xliii. 11-14.

[2] xliii. 29, 30.

Gentile] people, [her converts.][1] Yea, the Gentiles were a people foreigners by birth, leprous, and covered with plague-spots, till they were baptized in the stream [of the] mystic [Jordan ;] but from the sacramental waters they rise, lepers no more, but cleansed in body and soul, a glorious virgin Church, not having spot, or wrinkle, or any such thing. (Eph. v. 27.)

Third Responsory.

[2] Joseph said unto his eleven brethren : I am Joseph whom ye sold into Egypt ; is our father yet alive, the old man of whom ye spake unto me ? Go, bring him down unto me, that he may live.

Verse. For these two years hath the famine been in the land ; and yet there are five years, in the which there shall neither be earing nor harvest.

Answer. Go, bring him down unto me, that he may live.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go, bring him down unto me, that he may live.

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. Amen I say unto you, * No Prophet is accepted in his own country.

Prayer.

O LORD, we beseech Thee mercifully to shed abroad Thy grace into our hearts, that we who are now denying carnal meats to our bodily cravings, may have power likewise to withhold from the same all yielding to the deathful lusts of sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Saturday, (*pp.* 227, 228.)

Antiphon at the Song of the Blessed Virgin. But JESUS, * passing through the midst of them, went His way.

Prayer.

LET our help, O Lord, be in Thy mercy, that we over whom Thy wrath doth most justly hang because of our sins, may in all dangers worthily be shielded by Thy protection and delivered by Thy salvation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Translated directly from the works of the Saint, which give the following :—" Diximus, in viduâ illâ, ad quam Elias directus est, typum ecclesiæ præmissum. Populus ecclesiam congruit ut sequatur, (*i.e.*, congruit ut populus ecclesiam sequatur.) Populus ille ex alienigenis congregatus, populus ille ante leprosus," &c. In the printed text of the Breviary the passage has got corrupted thus :—" Diximus, in viduâ illâ, ad quam Elias directus est, typum ecclesiæ præmissum. *Populus ecclesiam congregavit, ut sequatur populus ille ex alienigenis congregatus.* Populus ille ante leprosus," &c.

[2] xlv. 4, 6 ; xliii. 27.

Tuesday.

Third Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 15.)

AT that time: JESUS said unto His disciples: If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. And so on.

Homily by St Austin, Bishop [of Hippo.] (16*th Sermon on the Words of the Lord*, *vol.* x.)

Why tell him his fault? Because he hath made thee smart by trespassing against thee? God forbid. If thou tell him his fault because thou lovest thyself, thou dost nothing. But if thou tell it him because thou lovest him, then dost thou do exceeding well. Hear now, in the words of the Gospel itself, for love of whom thou oughtest to do it, of thyself, or of him. The Lord saith: "If he shall hear thee, thou hast gained thy brother." Therefore it behoveth thee to do it for his sake, that thou mayest gain him; since, if thou so do, haply thou mayest gain him; whereas, if thou do it not, he may haply perish. Why then are there so many who reckon lightly of a trespass against their brother, and say: I have done no great offence, for I have trespassed only against my fellow man? Deem it not light; thou hast trespassed, though it be against thy fellow man.

First Responsory.

[1] They told Jacob, saying: Thy son Joseph is yet alive, and he is governor over all the land of Egypt; and, when he heard it, his spirit revived, and he said: It is enough; I will go, and see him before I die.

Verse. And when Jacob heard that his son yet lived, he was as one that awakeneth from a deep sleep, and said—

Answer. It is enough; I will go, and see him before I die.

Second Lesson.

WOULDEST thou know that thy trespass against thy brother hath destroyed thee? If he against whom thou hast trespassed tell thee thy fault between himself and thee alone, and thou hear him, he hath gained thee. Gained thee! And what signify those words, if it be not that thou, if thou be not gained, shalt perish? For if thou shouldest not otherwise perish, in what sense can he be said to gain thee? Therefore let no man deem it a light thing when he trespasseth against his brother. For the Apostle Paul saith in a certain place: "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (1 Cor. viii. 12.) We are all members of Christ. How dost thou not trespass against Christ, which trespassest against one of His members?

Second Responsory.

When Joseph came, &c., (*p.* 277.)

Third Lesson.

LET no man therefore say: I have not trespassed against God, but only against my brother; that is, I have trespassed against my fellow-man; and so the sin is light, if any at all. And perchance thou wilt argue that it is light, because it is quickly mended; thou hast trespassed against thy brother, but thou canst make satisfaction, and be right again; thou hast done the deadly thing quickly, and quickly canst thou find a remedy. O my brethren, which of us can hope for the kingdom of heaven, when we remember that the Gospel saith: "Whosoever shall say to his brother: Thou fool: shall be in danger of hell fire?" (Matth. v. 22.) It is a thought full of dread; but, lo! the remedy—"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." God is not wroth that thou tarry or ever thou offer thy gift; for God seeketh thyself more than thy gift.

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[1] xlv. 26-28.

Third Responsory.

Think on me, &c., (*p.* 277.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the first Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. If two of you shall agree on earth * as touching anything that they shall ask, it shall be done for them of My Father, saith the Lord.

Prayer.

GRACIOUSLY hear us, O Almighty and merciful God, and in Thy goodness enable us to reap the fruit of this our healthful Fasting. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Saturday, (*pp.* 227, 228.)

Antiphon at the Song of the Blessed Virgin. Where two or three are gathered together in My Name, * there am I in the midst of them, saith the Lord.

Prayer.

O LORD, shield us by Thy protection, and keep us ever from all iniquity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Wednesday.

Fourth Day.

Before Mattins are said the Gradual Psalms.

MATTINS.

Hymn as on the First Sunday, (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xv. 1.)

AT that time: There came to JESUS Scribes and Pharisees which were of Jerusalem, saying: Why do

Thy disciples transgress the tradition of the elders? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* ii. *Comm. on Matth.* xv.)

The stupidity of the Pharisees and Scribes is something extraordinary. They rebuke the Son of God because He doth not observe the traditions and commandments of men: "for they wash not their hands when they eat bread." It behoveth us to cleanse, not the hands of the body, but the hands of the soul, namely, our works, that we may do the commandments of God.

"But He answered and said unto them: Why do ye also transgress the commandment of God by your tradition?" He meeteth here their false accusation by a true. 'How,' saith He, 'do ye, who pass over the commandments of God, in order to keep to the traditions of men, hold that My disciples are to be rebuked, because they deem the tradition of the elders of little moment in comparison with the doing of what they know to be the Laws of God?'

First Responsory.

We are verily guilty, &c., (*p.* 278.)

Second Lesson.

"FOR God commanded, saying, Honour thy father and mother; and, He that curseth father or mother, let him die the death." But ye say: "Whosoever shall say to his father or his mother: It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free." The word "honour" is used in Scripture, not so much in the sense of paying salutations and services, as in that of giving alms and gifts. "Honour widows," saith the Apostle, "which are widows indeed." (1 Tim. v. 3.) And here honour signifieth support. So again, (17, 18): "Let the Priests that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith: 'Thou shalt not muzzle the ox that treadeth out the corn:' and: 'The labourer is worthy of his reward.'"

Second Responsory.

And Reuben answered, &c., (*p.* 278.)

Third Lesson.

THE Lord being mindful of the helplessness, or age, or poverty of parents, had commanded their children to honour them even by giving them the necessaries of life. The Scribes and Pharisees, scrupling not to make of none effect this most benign law, and bringing in ungodliness under the very form of godliness, taught, for the benefit of unnatural children, that if any one vowed to God, Who is our very Father in heaven, whatsoever he was bound to give to his parents, the duty of discharging his debt to his heavenly Father ought to come before that which he owed to his earthly father; or, at least, that parents in such case incurred the guilt of sacrilege by taking for themselves what they knew had been made a gift to God. And so parents were left unsuccoured, and the offerings of such children, under pretence of being given to God and His temple, became the gain of the Priests.

Third Responsory.

Jacob lamented, &c., (*p.* 279.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 235.)
Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. Hear and understand * the traditions which the Lord hath given unto us.

Prayer.

GRANT unto us, O Lord, we beseech Thee, that we, being purged by healthful Fasting, and mortified to all sinful lusts, may the more speedily obtain of Thee forgiveness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 235.)
Hymn and Verse and Answer as on the First Saturday, (*pp.* 227, 228.)

Antiphon at the Song of the Blessed Virgin. To eat * with unwashen hands, defileth not a man.

Prayer.

GRANT unto us, we beseech Thee, O Almighty God, that we who seek the shelter of Thy protection, being defended from all evils, may serve Thee in peace and quietness of spirit. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Thursday.

Fifth Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iv. 38.)

AT that time: JESUS arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* iv. *on Luke* iv.)

Behold here how long-suffering is the Lord our Redeemer! Neither moved to anger against them, nor sickened at their guilt, nor outraged by their attacks, did He leave the Jews' country. Nay, forgetting their iniquity, and mindful only of His mercy, He strove to soften their hard and unbelieving hearts, sometimes by His teaching, and sometimes by freeing some of them, and sometimes by healing them. St Luke doth well to tell us first of the man who was delivered from an unclean spirit, and then of the healing of a woman. The Lord indeed came to heal both sexes, but that must be healed first which was created first, and then must not she be passed by whose first sin arose rather from fickleness of heart than from depraved will.

First Responsory.

And when his brethren, &c., (*p.* 275.)

Second Lesson.

THAT the Lord began to heal on the Sabbath-day showeth in a figure how that the new creation beginneth where the old creation ended. It showeth, moreover, that the Son of God, Who is come not to destroy the law but to fulfil the law, (Matth. v. 17,) is not under the law, but above the law. Neither was it by the law, but by the Word, that the world was created, as it is written: "By the Word of the LORD were the heavens made." (Ps. xxxii. 6.) The law, then, is not destroyed, but fulfilled, in the Redemption of fallen man. Whence also the Apostle saith: "Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 22.)

Second Responsory.

Judah said, &c., (*p.* 275.)

Third Lesson.

IT was well that He began to heal on the Sabbath, that He might show Himself to be the Creator, weaving in one with another of His works, and continuing that which He had already begun, even as a workman, being to repair an house, beginneth not to take down that which is old from the foundations, but from the roof. Thus doth the Lord begin to lay to His hand again, in that place whence last He hath lifted it; then He beginneth with things lesser, that He may go on to things greater. Even men are able to deliver other men from evil spirits, albeit with the word of God: to command the dead to rise again is for God's power alone.[1] Perchance, also, this woman, the mother-in-law of Simon and Andrew, was a type of our nature, stricken down with the great fever of sin, and burning with unlawful lusts after divers objects. Nor would I say that the passion which rageth in the mind is a lesser fire than that fever which burneth the body. Covetousness, and lust, and uncleanness, and vain desires, and strivings, and anger—these be our fevers.

Third Responsory.

They drew up Joseph, &c., (*p.* 276.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. And devils also came out of many, * crying out and saying: Thou art Christ the Son of God. And He, rebuking them, suffered them not to speak, for they knew that He was Christ.

Prayer.

[2] PRAISE be to Thee, O Lord, for the blessed and solemn victory of Thine holy servants Cosmas and Damian, whereby Thou, in Thine unspeakable Providence, wast pleased to give unto them everlasting glory, and

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[1] Divinæ solius est potestatis—and yet Scripture attributes this miracle to divers saints under both covenants.

[2] On this day the "station" at Rome is in the Church of SS. Cosmas and Damian. It is not, however, the day of their martyrdom, which the Martyrology distinctly declares to be Sept. 27, when their Feast occurs. The "beata solemnitas" here spoken of must therefore be understood of their victory itself. Cf. Cant. iii. 11, "the day of his espousals, the day of the gladness of his heart."

unto us a shield and succour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, is said,

On the morrow we commemorate the Five Most Holy Wounds of our Lord JESUS Christ.

Prayer as above at Terce, Sext, and None.

Fourth Friday in Lent.

Office in honour of the Five Most Holy Wounds of our Lord JESUS Christ.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Ps. cxv. I believed, &c., (*p.* 185.)

Ps. cxix. In my distress, &c., (*p.* 186.)

Ps. cxxxix. Deliver me, O LORD, &c., (*p.* 198.)

Ps. cxl. LORD, I cry unto Thee, &c., (*p.* 199.)

Ps. cxli. I cried unto the LORD, &c., (*p.* 200.)

Hymn.[1]

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.[2]

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence[3] would bring the med'cine
Whence the insult of the foe.

Wherefore, when the sacred fulness
Of th' appointed time was come,
This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the Feet and Hands.[4]

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

Verse. [5] They shall look upon Him Whom they have pierced.

Answer. And they shall mourn for

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[1] Hymn by Venantius Fortunatus, translated by the late Dr Neale.

[2] The Cross, as the mystic "tree of life," (Gen. ii. 9,) is here set by the poet in antithesis to the tree of the knowledge of good and evil, "whose mortal taste Brought death into the world and all our woe." The present translator has taken the liberty to substitute "tree" for "wood," as a translation of "lignum,"—as more conformable to our common phraseology, and used by Dr Neale himself in the "Royal Banners."

[3] *I.e.*, from trees.

[4] The poem is here abruptly broken off, the rest being sung at Lauds.

[5] Zech. xii. 10.

Him, as one mourneth for the death of the first-born.

Antiphon at the Song of the Blessed Virgin. While as the Only-begotten Son of God hung upon the Cross, and was mocked of all, His Virgin Mother Mary worshipped him in her sorrow as very God and Man.

Commemoration of the Week-day.

Antiphon. All they that had any sick brought them unto Jesus, and He healed them.
Verse. God hath given His Angels charge over Thee.
Answer. To keep Thee in all Thy ways.

Prayer.

LORD, we beseech Thee that Thine heavenly Peace-Offering may so effectually work for all Thy people, which are now bowing themselves down before Thee, that they may ever continue in meek obedience to Thy commandments. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Christ Who was nailed to the Cross, pierced with five Wounds, * Him, O come, let us worship!

Hymn as at Vespers, (*p.* 288.)

FIRST NOCTURN.[1]

First Antiphon. Who is This That cometh from Edom, with dyed garments from Bozrah?

Ps. x. In the LORD put I, &c., (*p.* 9.)

Second Antiphon. Wherefore art Thou red in Thine apparel, and Thy garments like their's that tread in the wine-fat?

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Third Antiphon. I have trodden the wine-press alone, and of the people there was none with Me.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Verse. [2] They pierced My Hands and My Feet.
Answer. They have told all My Bones.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (liii.)

WHO hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and he hid as it were his face from us; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

First Responsory.

[3] God hath made us acceptable in His beloved Son, in Whom we have redemption through His Blood, for the remission of sins.
Verse. [4] Behold, the fulness of the

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[1] Antiphons from Isa. lxiii. 1-3.
[2] Ps. xxi. 17.
[3] Eph. i. 6, 7.
[4] Gal. iv. 4.

time was come wherein God sent forth His Son into the world.

Answer. In Whom we have redemption through His Blood, for the remission of sins.

Second Lesson.

ALL we, like sheep, have gone astray; we have turned every one to his own way: and the LORD hath laid on him the iniquity of us all. He was offered up because he willed it,[1] and he opened not his mouth. He is brought as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the trangression of My people have I stricken him. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; He hath put him to grief.

Second Responsory.

[2] We who sometimes were far off, are made nigh by the Blood of JESUS Christ; for He is our peace, Who hath made both one.

Verse. This is the LORD'S doing, and it is marvellous in our eyes.

Answer. He is our peace, Who hath made both one.

Third Lesson. (lxiii. 1.)

WHO is this that cometh from Edom, with dyed garments from Bozrah? This, that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like their's that tread in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me. I trod them in mine anger, and trampled them in my fury; and their blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance is in mine heart, and the year of my redemption is come. I looked, and there was none to help; I sought, and there was none to uphold.

Third Responsory.

[3] It pleased [the Father] that in the first-born from the dead should all the fulness of the Godhead dwell, and by Him to reconcile all things unto Himself, making peace through the Blood of His Cross, whether they be things in heaven or things in earth.

Verse. He is the Head of the Body of the Church, in all things having the preëminence.

Answer. Making peace through the Blood of His Cross, whether they be things in heaven or things in earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Making peace through the Blood of His Cross, whether they be things in heaven or things in earth.

SECOND NOCTURN.

First Antiphon. They pierced My Hands and My Feet; they have told all My Bones.

Ps. xxi. My God, my God, &c., (*p.* 48.)

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[1] Oblatus est quia ipse voluit. The present Hebrew is literally, "He was oppressed and he was afflicted." Jonathan ben Uzziel, "He was required, and he was brought back, and without opening his mouth, he submitted to the mighty of the people." St Jerome thought it meant "He was brought before" [Pilate], &c.

[2] Eph. ii. 14; Ps. cxvii. 23.

[3] Col. ii. 9; i. 18, 20.

Second Antiphon. [1] From the Sole of the Foot even unto the Head there is no soundness in Him.

Ps. lxv. Make a joyful noise, &c., (*p.* 115.)

Third Antiphon. [1] Wounds, and Bruises, and putrefying Sores—they have not been closed, neither bound up, neither mollified with ointment.

Ps. lxxv. In Judah is God known, &c., (*p.* 130.)

Verse. Surely He hath borne our griefs.
Answer. And carried our sorrows.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*Bk. on the Passion, ch.* 41.)

AFTER much mocking by Jews and Gentiles, after much Blood-shedding, JESUS is taken, and His Hands and Feet pierced with hard nails, and so our Saviour, the gentle JESUS, is nailed to the tree of the Cross. Look there, and gaze upon the roses of bloody suffering — how they shine— the marks of that love greater than which hath no man. Suffering and love strive together whether the one shall be more excellent for bloodiness or the other for fieriness.

Fourth Responsory.

[2] JESUS through death destroyed him that had the power of death, that He might deliver them who through fear of death were all their life-time subject to bondage.
Verse. Wherefore in all things it behoved Him to be made like unto His brethren, that he might be merciful.
Answer. That He might deliver them who through fear of death were all their life-time subject to bondage.

Fifth Lesson.

LO with what red flowers doth blossom that noble Vine, our ruddy JESUS! Look if anywhere on His Body thou wilt not find those bloody roses. Look into one Hand and then into the Other, and thou wilt find a rose in Either. Look at one Foot and then at the Other—are They not rosy? Look at the Gash in His Side, and That hath Its rose too— but a rose pink rather than red this time, by reason of the Water; as saith the Evangelist: "One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water."

Fifth Responsory.

[3] By man came death; by Man came also the resurrection of the dead. For as in Adam all have sinned, even so in Christ shall all be made alive.
Verse. At last shall be destroyed the enemy death.
Answer. For as in Adam all have sinned, even so in Christ shall all be made alive.

Sixth Lesson.

The Lesson is taken from the same. (*On the Passion of the Lord.*)

LOOK down, O Lord, Holy Father, from Thy Sanctuary, even from heaven Thy dwelling-place, and behold this Most Holy Oblation Which our Great High Priest, Thine Holy Child, the Lord JESUS doth offer unto Thee for the sins of His brethren ; and take not vengeance upon us for the multitude of our iniquities. Know now, O Father, whether this be Thy Son Joseph's coat or no. Alas ! an evil beast hath devoured Him, and trampled [Him] in his fury [and stained all] His raiment. Behold, in five places It is rent grievously.[1]

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[1] Isa. i. 6.

[2] Heb. ii. 15, 17.

[3] 1 Cor. xv. 21, 22, 26. Notice the curious divergence from the inspired text, which reads, "In Adam all die, &c."

Sixth Responsory.

[2] We see JESUS, [Who was made a little lower than the angels,] for the suffering of death, crowned with glory and honour, that He [by the grace of God] should taste death for every man.

Verse. For it became Him [for Whom are all things, and by Whom are all things,] in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Answer. That He [by the grace of God] should taste death for every man.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That He [by the grace of God] should taste death for every man.

THIRD NOCTURN.

First Antiphon. [3] What are these wounds in Thine Hands ?

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. [3] Those with which I was wounded in the house of My friends.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. [4] My complaint is bitter, and my stroke is heavier than my groaning.

Ps. xcvii. O sing unto the LORD, &c. (*p.* 157.)

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time : JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith : I thirst. And so on.

Homily by St Cyril, Pope of Alexandria. (*Bk.* xii. *Comment. on John.*)

The brutality of the Jews had already outraged Christ to the full ; cruelty had nothing left to desire ; and now at the last moment the Most Holy Flesh of Christ suffereth a pain springing naturally from Itself. That Flesh, fevered by many and divers tortures, felt thirst. Great pain hath the property of producing strong thirst, since by some natural law which I cannot explain, it drieth up as by heat the liquids of the body and as it were setteth on fire the inward parts.

Seventh Responsory.

[5] The grace of God is now made manifest by the appearing of our Saviour JESUS Christ, Who hath abolished death, and hath brought life and immortality to light.

Verse. Who hath saved us and called us with His holy calling, according to grace which was given us in Christ JESUS.

Answer. Who hath abolished death, and hath brought life and immortality to light.

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[1] Cf. Gen. xxxvii. 32, 33 ; Isa. lxiii. 3.

[4] Job xxiii. 2.

[2] Heb. ii. 9, 10.

[3] Zech. xiii. 6.

[5] 2 Tim. i. 10, 9.

Eighth Lesson.

"IT is finished." Jewish outrage against God was finished; the power to inflict torture was finished. What had the Jews left unattempted, or cruelty left undone? Did any pain or insult remain uninflicted? Rightly did He say: "It is finished." But He was come to be the Lord of the dead as well as of the quick, and the hour was now calling Him to go and preach to the imprisoned spirits in the netherworld. He accepted even death for our sakes and bore in His Own Flesh that suffering common to all our nature.[1] When they saw that the Head of JESUS had fallen, and deemed Him to have already given up the Ghost, they held it pains wasted to break His Legs. Howbeit, forasmuch as they were not quite sure that He was dead, they pierced His Side with a spear, and there burst forth Blood mingled with Water, the image and the first-fruits of the mystic Thankoffering and of holy Baptism, for holy Baptism is indeed a thing of Christ and from Christ, and the virtue of the mystic Thankoffering proceedeth unto us from His holy Flesh.

Eighth Responsory.

[2] Thou art worthy, O Lord, to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy Blood—

Verse. And hast made us unto our God a kingdom and Priests.

Answer. By Thy Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By Thy Blood.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to John (iv. 5.)

AT that time: Cometh JESUS to a city of Samaria which is called Sychar: near to the parcel of ground that Jacob gave to his son Joseph. And so on.

Homily by St Austin, Bishop [of Hippo.] (15*th Tract on John.*)

"JESUS, wearied with His journey," —"JESUS, wearied with His journey," —the mysteries are beginning now. It is not for nothing that JESUS is wearied. It is not for nothing that the Mighty One of God is wearied. It is not for nothing that He is wearied Who Himself giveth Rest to all them that are weary and heavy-laden. It is not for nothing that He is wearied Whose absence prostrateth us, and Whose presence maketh us to be strong.

"JESUS, therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour." There is a depth in all these details—they all have something to say for us to learn. Upon them we gaze. "Knock," saith the Lord, "and it shall be opened unto you." Let us knock then—and, O, may He open to me and to you, even He Who hath spoken to us those words: "Knock, and it shall be opened unto you." (Matth. vii. 7.) It is for thy sake that JESUS was wearied with His journey. We find the strength of JESUS, and we find JESUS weak; yea, strong and weak. Strong, for "In the beginning was the Word, and the Word was with God, and the Word was God: the Same was in the beginning with God." Wouldest thou know again how that the Son of God is strong? "All things were made by Him, and without Him was not anything made that was made"—made without effort. (John i. 1-3.) What then is stronger than He by Whom all things were made without effort? Wouldest thou know His weakness? "The Word was made Flesh and dwelt among us." (14.) Christ, strong, made thee; Christ, weak, redeemed thee. Christ, strong, made all things out of nothing; Christ, weak, so wrought that that that was made perished not. His strength hath made us, and His weakness saved us. He then, being Himself made weak, is strength to all such as are weak, gathering them together, to use His own figure, even as an hen gathereth her chickens under her wings. "O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and ye would not!" (Matth. xxiii. 37.) Consider now, my brethren, in what bondage is an hen to her chickens. There is no other bird in whom motherhood is unmistakeable. We watch the sparrows building their nests under our eyes; we see swallows, and storks, and pigeons building theirs every day. But, unless we actually see them in their nests, we know not if they have little ones, or no. But the hen's motherhood is so much a part of herself, that even if at the minute we see not her children the chickens following after her, nevertheless we see by her ways if she be a mother.

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[1] The lesson now stops here.

[2] Apoc. v. 9, 10.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Surely He hath borne our griefs * and carried our sorrows.

Second Antiphon. But He was wounded for our transgressions, * He was bruised for our iniquities.

Third Antiphon. [1] The LORD bindeth up the hurt of His people, * and healeth the stroke of their wound.

Fourth Antiphon. [2] Every one that goeth by it shall be astonished * at all the plagues thereof.

Fifth Antiphon. [3] O all ye that pass by! * Behold and see, if there be any sorrow like unto My sorrow!

Chapter. (Isa. liii. 5.)

[CHRIST] was wounded for our transgressions, He was bruised for our iniquities, and with His stripes we were healed.

Hymn.[4]

THIRTY years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His Life-Blood shall be spilled.

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that Holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be:
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
For a while the ancient rigour,
That thy birth bestowed, suspend;
And the King of heavenly beauty
On thy bosom gently tend.

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[1] Isa. xxx. 26.
[3] Lam. i. 12.
[2] Jer. xlix. 17.
[4] Continuation of the Vespers Hymn.

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwrecked race preparing
Harbour, like the ark of old:
With the Sacred Blood anointed
From the smitten Lamb that rolled.

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

Verse. They shall look upon Him Whom they have pierced.

Answer. And they shall mourn for Him as one mourneth for the death of his first-born.

Antiphon at the Song of Zacharias. One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Prayer throughout the Office.

O GOD, Who by the suffering of Thine Only-begotten Son, and the outpouring of His Blood through the Five Wounds, hast made anew the manhood which sin had lost, grant, we beseech Thee, that we who on earth do worship the Wounds Which He received may worthily obtain in heaven the purchase of His Most Precious Blood. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Week-day.

Antiphon. Whosoever drinketh of the water that I shall give him, shall never thirst.

Verse. God hath given His angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

LORD, we beseech Thee graciously to bless this our Fast, that we who are now outwardly denying meats to our bodies, may have power inwardly to keep our souls fasting from all sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Surely, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Isa. liii. 12.)

[CHRIST] poured out His Soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

TERCE.

Antiphon. But He was wounded, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

They pierced My Hands and My Feet.

Answer. They pierced My Hands and My Feet.

Verse. They have told all My Bones.

Answer. My Hands and My Feet.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They pierced My Hands and My Feet.

Verse. O all ye that pass by!

Answer. Behold, and see My sorrow!

SEXT.

Antiphon. The LORD bindeth up, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. l. 6.)

I HID not my face from shame and spitting; for the Lord GOD will help me; therefore shall I not be confounded.

Short Responsory.

Surely He hath borne our griefs.
Answer. Surely He hath borne our griefs—
Verse. And carried our sorrows.
Answer. Our griefs.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Surely He hath borne our griefs.
Verse. The chastisement of our peace was upon Him.
Answer. And with His stripes we are healed.

NONE.

Antiphon. O all ye, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He was wounded for our transgressions.
Answer. He was wounded for our transgressions.
Verse. He was bruised for our iniquities.
Answer. For our transgressions.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He was wounded for our transgressions.
Verse. He was offered up because He willed it.
Answer. And He opened not His Mouth.

SECOND VESPERS.

All as the First, except the

Antiphon at the Song of the Blessed Virgin. I am your Redemption. * My Hands, which made you, those Hands were pierced with the nails. It was for your sakes that I was scourged, for your sakes that I was crowned with thorns, for your sakes that as I hung, I said: "I thirst"—and, for water, they gave Me vinegar to drink. They gave Me also gall for My meat, and pierced My Side with a spear. I died and was buried, and arose again. I am with you always and am alive for evermore.

Commemoration of the Week-day.

Antiphon. Sir, I perceive that Thou art a prophet: our fathers worshipped in this mountain.
Verse. God hath given His angels charge over Thee.
Answer. To keep Thee in all Thy ways.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we whose trust is under the shadow of Thy wings, may, through the help of Thy power, overcome all evils that rise up against us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Saturday.

The Sabbath.

MATTINS.

Hymn as on the First Sunday, (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (viii. 1.)

AT that time: JESUS went unto the Mount of Olives. And early in the morning He came again into the temple. And so on.

Homily by St Austin, Bishop [of Hippo.] (*33rd Tract on John.*)

"JESUS went unto the Mount of Olives" — even unto that fruitful Mount, that anointing Mount, that Mount of Chrism. Where else became it Christ to teach if not on the Mount of Olives? For the word "Christ" is derived from "Chrisma," and "Chrisma" is the Greek for "ointment." He hath anointed us that we may be able to wrestle with the devil.[1]

"And, early in the morning, He came again into the temple; and all the people came unto Him; and He sat down, and taught them"—and no man laid hands on Him, because He was not yet pleased to suffer. And now listen how His enemies tried the Lord's meekness.

First Responsory.

We are verily guilty, &c., (*p.* 278.)

Second Lesson.

"AND the Scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him: Master, this woman was taken in adultery, in the very act. Now, Moses in the law commanded that such should be stoned; but what sayest Thou? This they said, tempting Him, that they might have to accuse Him." Whereof to accuse Him? Had they taken Him in any sin? Or was the woman said to have anything to do with Him?

Second Responsory.

And Reuben answered, &c., (*p.* 278.)

Third Lesson.

WE must understand, my brethren, that there was a wonderful gentleness in the Lord. They knew that He was most mild and most gentle. Of Him indeed it had been said of old time: "Gird Thy sword upon Thy thigh, O most Mighty! In Thy comeliness and Thy beauty go forward, fare prosperously, and reign, because of truth, and meekness, and righteousness." (Ps. xliv. 4, 5.) And He came bringing truth as one that teacheth, meekness as one that delivereth, and righteousness as one that knoweth. Because of these it was that the Prophet declared, in the Holy Ghost, that He was to reign. Whenever He spake, truth shone forth: whenever He spared His enemies, meekness was made glorious. And His enemies, racked with envy and hatred by His truth and His meekness, laid a stumbling-block for His righteousness.

Third Responsory.

Jacob lamented, &c., (*p.* 279.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. JESUS stooped down, * and wrote on the ground: He that is without sin, let him cast a stone at her.

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[1] The ancient wrestlers had their bodies rubbed with oil.

Prayer.

O ALMIGHTY God, grant, we beseech Thee, that as many as, to afflict the body, do abstain from meats, may, by following after righteousness, fast from sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter and Prayer from the following Lauds.

Hymn and Verse and Answer as on the First Saturday, (*pp.* 227, 228.)

Antiphon at the Song of the Blessed Virgin. Woman, hath no man condemned thee? * No man, Lord. Neither do I condemn thee: go, and sin no more.

Mid-Lent Sunday, called also Mothering Sunday, and Rose Sunday.[1]

The Fourth Lord's Day in the Forty Days before Easter.

MATTINS.

Invitatory and Hymn as on the First Sunday, (*p.* 228.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Exodus (iii. 1.)

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb. And the LORD[2] appeared to him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and was not consumed. And Moses said: I will now turn aside, and see this great sight, why the bush is not burned. And when the LORD saw that he turned aside to see, He called unto him out of the midst of the bush, and said: Moses! Moses! And he said: Here am I. And He said: Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover He said: I am the God of thy father: the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

First Responsory.

The Lord spake unto Moses, saying: Go down now into Egypt, and say unto Pharaoh: Let My people go. And the heart of Pharaoh shall be hardened, that he will not let My people go but by a mighty hand.

Verse. The cry of the children of Israël is come unto Me, and I have seen their affliction: come now, therefore, and I will send thee unto Pharaoh, and thou shalt say unto him—

Answer. Let My people go. And the heart of Pharaoh shall be hardened, that he will not let My people go but by a mighty hand.

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[1] So called because on this day the gladness of the Church at the thought of the consequences to her of the atonement causes her to use, if possible, rose-coloured (viz. reddish brown) vestments, &c., instead of purple, as well as the altar to be decorated with flowers, the dalmatic and tunicle to be worn, and the organ played. The observance is a sort of rest in the middle of Lent, and in some places the Fast undergoes a slight modification for a few days. On this day, at Rome, the Pope blesses the Golden Rose, which afterwards remains on the altar during Mass.

[2] Hebrew, "the angel of the LORD." So also the LXX. and Onkelos.

Second Lesson.

And the Lord said: I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now, therefore, the cry of the children of Israël is come unto Me, and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israël, out of Egypt.

Second Responsory.

[1] Moses stood before Pharaoh, and said: Thus saith the Lord: Let My people go, that they may hold a feast unto Me in the wilderness.

Verse. The Lord God of the Hebrews hath sent me unto thee, saying:

Answer. Let My people go, that they may hold a feast unto Me in the wilderness.

Third Lesson.

And Moses said unto God: Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israël out of Egypt? And He said unto him: Certainly I will be with thee; and this shall be a token unto thee that I have sent thee: when thou hast brought forth My people out of Egypt, thou shalt serve God upon this mountain. And Moses said unto God: Behold, when I come unto the children of Israël, and shall say unto them: The God of your fathers hath sent me unto you: and they shall say unto me: What is His Name? what shall I say unto them? And God said unto Moses: I AM THAT I AM.[2] And He said: Thus shalt thou say unto the children of Israël: I AM [3] hath sent me unto you. And God said moreover unto Moses: Thus shalt thou say unto the children of Israël: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is My Name for ever, and this is My memorial unto all generations.

Third Responsory.

[4] Let us sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation.

Verse. The Lord is a man of war; Almighty [5] is His Name.

Answer. The Lord is my strength and song, and He is become my salvation.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord is my strength, and my song, and He is become my salvation.

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[1] Exod. v. 1.

[2] EGO SUM QUI SUM. Hebrew, EH'YEH ASHER EH'YEH. LXX., I AM HE THAT IS. Onkelos does not dare to attempt a translation, and it is indeed unfathomable; though it is generally understood to express the nature of Him Who alone is Self-existent, Eternal, and Unchangeable.

[3] QUI EST. Hebrew, EH'YEH. LXX., HE THAT IS. Onkelos, untranslated, as before.

[4] xv. 1-3.

[5] The Name.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [1] St Basil the Great, Archbishop [of Cæsarea-in-Pontus.] (*1st on Fasting.*)

WE know that it was with and by fasting that Moses went up into the Mount,[2] for he had not dared to go up to that smoking summit, nor to have entered that darkness, except he had been made strong by a Fast. It was with fasting that he received the commandments, written by the finger of God upon tables of stone. Upon the mountain, that Fast made interest with Him Whose law was given unto it; but, below, gluttony was leading the people to the worship of idols and polluting them. It is written: "The people sat down to eat and to drink, and rose up to play." (Ex. xxxii. 6.) That one fit of drunken phrenzy, on the part of the people, made void and of none effect all the toil and patience of the forty days, during the which the servant of God had fasted and prayed unceasingly. To the Fast had been given those tables of stone written on with the finger of God; the Feast's work was to break them, by the hand of the most holy prophet, who deemed a nation of drunkards a nation unmeet to receive law from God.

Fourth Responsory.

[3] Thy way is in the sea, and Thy paths in the great waters. Thou leddest Thy people like a flock, by the hand of Moses and Aaron.

Verse. [4] Thou broughtest them through the Red Sea, and leddest them through much water.

Answer. Thou leddest Thy people like a flock by the hand of Moses and Aaron.

Fifth Lesson.

IN a moment of time, that people, who had by great wonders been taught to worship God, were, by gluttony, dropped back into the cesspool of Egyptian idolatry. The which things if thou wilt consider, thou shalt see that the tendency of fasting is to God-ward, and that that of feasting is to hell-ward. What was it that degraded Esau, and made him a slave to his brother? Was it not that one dish of pottage for which he sold his birthright? (Gen. xxv. 29-34.) Was it not prayer when joined to fasting that gave Samuel to his mother? (1 Kings [Sam.] i. 7, 19.) What made the mighty Samson invincible? Was it not the fast during the which he was conceived in his mother's womb? The fast it was which made him to be conceived; the fast, which fed him; the fast, which made a man of him, even as the Angel of the Lord commanded his mother, saying: "She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink." (Judges xiii. 14.) Fasting is the mother of prophets, the strength and stay of mighty men.

Fifth Responsory.

O Lord, Thou hast overwhelmed in the deep of the sea them which persecuted Thy people, even Thy people which Thou leddest in the pillar of the cloud.

Verse. Thou leddest Thy people like a flock, by the hand of Moses and Aaron.

Answer. Even Thy people, which Thou leddest in the pillar of the cloud.

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[1] June 14.

[2] See the facts referred to throughout, in Ex. xxiv. 12-18; xxxi. 18; xxxii. 1-19.

[3] Ps. lxxvi. 20.

[4] Wisd. x. 18.

Sixth Lesson.

IT is fasting which giveth wisdom to lawgivers; fasting which is the trustiest keeper of the soul, and the safest companion for the body. It is fasting which is strength and armour to mighty men; fasting which maketh supple them which run and which wrestle. It is fasting which maketh a man strong to strive against temptation, and which is to godliness as a fenced city; even fasting, whose fellow is soberness, and her work temperance. It is fasting which maketh men to wax valiant in fight; fasting which teacheth to rest in time of peace. Fasting maketh a Nazarite to be holy, and a priest perfect. Without a fast it is unlawful to touch the Sacrifice, not only in that mystic and true worship of God which now is, but also according to the law, in those sacrifices which were offered of old time as figures of the true. It was fasting which opened the eyes of Elias to look upon the visions of GOD, even as it is written, that when he had fasted forty days and forty nights he was in the mount of God, even Horeb, and he was made able, so far as man may be made able, to see God. (3 [1] Kings xix. 8 et seq.) Even so also was Moses in that Mount forty days and forty nights, fasting, at what time he again received the Law. (Ex. xxxiv. 28.) Unless the Ninevites had fasted, both man and beast, herd and flock, they had not escaped from the ruin that hung over them. (Jonah iii. 7-10.) In the wilderness fell some—and who were they? Yea, they were such as lusted after flesh meat. (Num. xi. 33.)

Sixth Responsory.

[1] Moses, the servant of God, fasted forty days and forty nights, to make him meet to receive the Law of God.

Verse. [2] Moses gat him up unto the Lord into Mount Sinai, and he was in the Mount forty days and forty nights.

Answer. To make him meet to receive the Law of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. To make him meet to receive the Law of God.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 1.)

AT that time: JESUS went over the Sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And so on.

Homily by St Austin, Bishop [of Hippo.] (*24th Tract on John.*)

The miracles which our Lord JESUS Christ did were the very works of God, and they enlighten the mind of man by mean of things which are seen, that he may know more of God. God is Himself of such a Substance as eye cannot see, and the miracles, by the which He ruleth the whole world continually, and satisfieth the need of everything that He hath made, are by use become so common, that scarce any will vouchsafe to see that there are wonderful and amazing works of God in every grain of seed of grass. According to His mercy He kept some works to be done in their due season, but out of the common course and order of nature, that men might see them and be astonished, not because they are greater, but because they are rarer than those which they lightly esteem, since they see them day by day.

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[1] Exod. xxxiv. 28.

[2] Exod. xxiv. 18.

Seventh Responsory.

[1] After that the Lord had looked upon him, the face of Moses shone. And when the elders saw that his face shone, they marvelled and were sore afraid.

Verse. And when he came down from Mount Sinai with the two tables of testimony in his hand, he wist not that his face shone, because that God had spoken with him.

Answer. And when the elders saw that his face shone, they marvelled and were sore afraid.

Eighth Lesson.

FOR it is a greater miracle to govern the whole universe, than to satisfy five thousand men with five loaves of bread; and yet no man marvelleth at it. At the feeding of the five thousand, men marvel, not because it is a greater miracle than the other, but because it is rarer. For Who is He Who now feedeth the whole world, but He Who, from a little grain that is sown, maketh the fulness of the harvest? God worketh in both cases in one and the same manner. He Who of the sowing maketh to come the harvest, is He Who of the five barley loaves in His Hands made bread to feed five thousand men; for Christ's are the Hands which are able to do both the one and the other. He Who multiplieth the grains of corn multiplied the loaves, only not by committing them to the earth whereof He is the Maker.

Eighth Responsory.

[2] Behold, I send My Angel before thee, to keep thee. Beware, and obey My voice; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries; for Mine Angel shall go before thee.

Verse. [3] O Israël, if thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange god: for I am the LORD.

Answer. Beware, and obey My voice; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries; for Mine Angel shall go before thee.

Ninth Lesson.

THIS miracle, then, is brought to bear upon our bodies, that our souls may thereby be quickened; shown to our eyes, to give food to our understanding; that, through His works which we see, we may marvel at that God Whom we cannot see, and, being roused up to believe, and purified by believing, we may long to see Him, yea, may know by things which are seen Him Who is Unseen. Nor yet sufficeth it for us to see only this meaning in Christ's miracles. Let us ask of the miracles themselves what they have to tell us concerning Christ — for, soothly, they have a tongue of their own, if only we will understand it. For, because Christ is the Word of God, therefore the work of the Word is a Word for us.

Ninth Responsory.

[4] Give ear, O My people, to My law: incline your ears to the words of My mouth.

Verse. I will open My mouth in parables: I will utter dark sayings of old.

Answer. Incline your ears to the words of My mouth.

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[1] Exod. xxxiv. 29, 30.

[2] Exod. xxiii. 20.

[3] Ps. lxxx. 10.

[4] Ps. lxxvii. 1.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Incline your ears to the words of My mouth.

LAUDS.

First Antiphon. Then shalt Thou be pleased * with the sacrifices of righteousness, when Thou hast hidden Thy face from my sins.

Psalm L.

Have mercy, &c., (*p.* 87.)

Second Antiphon. It is better to trust * in the LORD, than to trust in princes.

Psalm CXVII.

O give thanks, &c., (*p.* 37.)

Third Antiphon. Let God, even our own God, bless us; * let God bless us.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*p.* 23.)

Fourth Antiphon. [1] O Lord, Thou art mighty to save * us with a strong hand: deliver us, O our God.

The Song of the Three Holy Children.

Fifth Antiphon. Kings of the earth, * and all people, praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*pp.* 25, 26.)

Chapter. (Gal. iv. 22.)

BRETHREN, It is written that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh: but he of the free woman was by promise; which things are an allegory.

Hymn and Verse and Answer as on the First Sunday (*p.* 233.)

Antiphon at the Song of Zacharias. When JESUS lifted up His Eyes, * and saw a great company come unto Him, He saith unto Philip: Whence shall we buy bread that these may eat? And this He said to prove him; for He Himself knew what He would do.

Prayer.

GRANT, we beseech Thee, Almighty God, that we who for our evil deeds are worthily punished, may, by the comfort of Thy grace, mercifully be relieved. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. And JESUS took the loaves, * and when He had given thanks, He distributed to them that were set down.

TERCE.

Antiphon. With five loaves and two fishes * did the Lord satisfy five thousand men.

Chapter from Lauds.

SEXT.

Same Antiphon as at Terce.

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[1] Dan. iii. 17.

Chapter. (Gal. iv. 27.)

REJOICE, thou barren, that bearest not, break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

NONE.

Antiphon. Then those men, * when they had seen the miracle that JESUS did, said within themselves: This is of a truth that Prophet that should come into the world.

Chapter. (Gal. iv. 31.)

SO then, brethren, we are not children of the bond-woman, but of the free: in the liberty wherewith Christ hath made us free.

VESPERS.

Chapter from Lauds.

Hymn and Verse and Answer as on the First Saturday, (*pp.* 227, 228.)

Antiphon at the Song of the Blessed Virgin. And JESUS went up into a mountain, * and there He sat with His disciples.

After Vespers are said the Vespers of the Dead.

Monday.

Second Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (ii. 13.)

AT that time: The Jews' Passover was at hand: and JESUS went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves. And so on.

Homily by St Austin, Bishop [of Hippo.] (10*th Tract on John.*)

What hear we now, my brethren? Behold, that temple was still but a figure, and the Lord drove out therefrom all them that sought their own, even them that were come to deal in merchandise. And what was it that they sold there? Only such things as were needful to men for the sacrifices that then were. For your love knoweth that, because of that people's carnal-mindedness and the stoniness of their heart, there were commanded unto them such sacrifices as these, thereby to hold them back from idolatry: and there, according, they offered up oxen, and sheep, and doves. This ye have read, and know.

First Responsory.

[1] When ye be gone over Jordan, there shall ye build an altar unto the LORD, of whole stones; ye shall not lift up any iron tool upon them; and ye shall offer burnt-offerings thereon, and peace-offerings, unto your God.

Verse. When ye shall pass over [Jordan] unto the land which the LORD giveth you, there shall ye build an altar unto the LORD.

Answer. Of whole stones; ye shall not lift up any iron tool upon them; and ye shall offer burnt-offerings thereon, and peace-offerings, unto your God.

Second Lesson.

IT was no great sin, therefore, if they sold in the temple that which was bought to be offered in the temple—and yet He drove them out. If, then, the Lord drove out of His temple them which sold such things as are lawful and right (for to buy and sell is lawful, if only it be done honestly,) and suffered not the house of prayer to be made an house of merchandise, what would He have done if He had found there men drunken?

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[1] Deut. xxvii. 4-6.

Second Responsory.

Hear, O Israël, the law of the Lord, and write it in thine heart as in a book; and I will give unto thee a land flowing with milk and honey.

Verse. Take heed therefore, and hearken unto My voice: and I will be an enemy unto thine enemies.

Answer. And I will give unto thee a land flowing with milk and honey.

Third Lesson.

IF the house of God must not be an house of merchandise, must it be an house to drink in? And yet, when we say this, men gnash upon us with their teeth. But we find consolation in remembering that so far we are even as the Psalmist, who saith: "They gnashed upon me with their teeth."[1] (Ps. xxxiv. 16.) Yea, we have also learnt to listen to words that heal us, though, of a verity, the lashes that are made at His word are really made at Christ. "Lashes," saith He, "were heaped upon Me; and they knew not what they did." (15.)[1] He was lashed by the scourges of the Jews, and He is lashed still by the blasphemies of false Christians; they heap lashes upon the Lord their God; and know not what they do. As for us, we will do that which He hath holpen us to do; "But as for me, when they troubled me, my clothing was sackcloth, and I humbled my soul with fasting" (13).[1]

Third Responsory.

[2] As I was with Moses, so I will be with thee, saith the Lord. Be strong and of a good courage, and thou shalt bring My people into a land flowing with milk and honey.

Verse. Fear not, for I am with thee: whithersoever thou goest I will not fail thee, nor forsake thee.

Answer. Be strong and of a good courage, and thou shalt bring My people into a land flowing with milk and honey.

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. Thus saith the Lord: * Take these things hence; make not My Father's house an house of merchandise.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who year by year do prayerfully renew the holy observance of this Thy great Fast, may be acceptable in Thy sight, as touching both our bodies and our souls. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 235.)

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[1] The quotation is not from the present Latin Version.

[2] Addressed to Joshua. (Josh. i. 5, 6.)

Hymn and Verse and Answer as on the First Saturday, (*pp.* 227, 228.)

Antiphon at the Song of the Blessed Virgin. Thus saith the Lord: * Destroy this temple, and in three days I will raise it up. But He spake of the temple of His Body.

Prayer.

O LORD, we beseech Thee graciously to hear our supplications, and evermore help and defend all them to whom Thou hast given the mind to pray. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday.

Third Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (vii. 14.)

AT that time: About the midst of the Feast, JESUS went up into the temple, and taught. And the Jews marvelled. And so on.

Homily by St Austin, Bishop [of Hippo.] (29*th Tract on John.*)

He Who had gone up unto the Feast, "not openly, but as it were in secret," the Same taught, and spake openly, and no man laid hands upon Him. That He had hid Himself, was for example's sake; that He manifested Himself, was to show His power. And when He taught, the Jews marvelled. As seemeth to my mind, they all marvelled, but were not all converted. And wherefore marvelled they? Because many of them knew where He was born, and how He had been brought up. They had never seen Him learn letters; but they heard Him dispute concerning the law, and alledge the testimony of the same, as no man could do who had not read it; and no man can read unless he learn; and therefore they marvelled. But their marvelling was unto the Teacher an occasion for the revealing of higher truth.

First Responsory.

Why go ye about to kill Me, a Man That hath [1] told you the truth? If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?

Verse. [2] Many good works have I wrought among you; for which of those works go ye about to kill Me?

Answer. If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?

Second Lesson.

FOR when they marvelled and whispered, the Lord said a certain deep thing, yea, a thing worthy of very careful thought and discussion. And what was this thing which the Lord gave for an answer to such as "marvelled that He knew letters, having never learned?" "JESUS answered them and said: My doctrine is not Mine, but His That sent Me." Here is the first depth, for He seemeth in these few words to enunciate a contradiction. He saith not: This doctrine is not Mine—but: "My doctrine is not Mine." If it be not Thine, O Lord, wherefore dost Thou call it

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[1] John vii. 20; viii. 40; xviii. 23.

[2] Cf. John x. 32.

Thine? If it be Thine, wherefore sayest Thou that it is not Thine? For Thou sayest: "My doctrine is not Mine."

Second Responsory.

[1] I, even I, the Lord, have led you forty years in the wilderness, and your clothes are not waxen old upon you. I rained down manna upon you from heaven, and ye have forgotten Me, saith the Lord.

Verse. I led you forth out of the land of Egypt, and delivered you from the house of bondage.

Answer. I rained down manna upon you from heaven, and ye have forgotten Me, saith the Lord.

Third Lesson.

LET us then carefully regard what this same holy Evangelist saith in the beginning of his Gospel, and we shall find there wherewith to loose the knot of this difficulty. There it is written: "In the beginning was the Word, and the Word was with God, and the Word was God." (i. 1.) What is the doctrine of the Father but the Word of the Father? If Christ therefore be the Word of the Father, He is the doctrine of the Father. But a Word cannot be of no one, but must needs, if it be a Word, have some one whose word it is. Christ therefore saith that His doctrine is Himself, and therefore not His, forasmuch as He is the Word of the Father. And what hast thou that is so much thine own as thy self? Or what is there that is so little thine own as thyself, if that which thou art is another's?

Third Responsory.

Moses, the servant of God, &c., (*p.* 301.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. Why go ye about to kill Me, * a Man that hath told you the truth?

Prayer.

O LORD, we beseech Thee that the observance of this holy fast may avail us both to the increase of godliness in our conversation, and the stablishing upon us of the help of Thy mercy. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Saturday, (*pp.* 227, 228.)

Antiphon at the Song of the Blessed Virgin. No man laid hands on Him; * because His hour was not yet come.

Prayer.

O LORD, have mercy upon Thy people, and be graciously pleased to grant relief unto the same, who are ever toiling amid the storms of divers tribulations. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Amen.*

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[1] Deut. xxix. 5.

Wednesday.

Fourth Day.

Before Mattins are said the Gradual Psalms.

MATTINS.

Hymn as on the First Sunday, (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (ix. 1.)

AT that time: As JESUS passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying: Rabbi, who did sin, this man, or his parents, that he was born blind? And so on.

Homily by St Austin, Bishop [of Hippo.] (44*th Tract on John.*)

Dread and wondrous are all the things which our Lord JESUS Christ did, both His works and His words; the works, because He wrought them; the words, because they are deep. If, therefore, we consider the meaning of this work of His, we see that that man which was blind from his birth was a figure of mankind. This spiritual blindness was the consequence of the sin of the first man, from whom we all inherit by birth, not death only, but depravity also. For if blindness be unbelief, and faith, light, whom, when Christ came, did He find faithful? Nay, the Apostle who had himself been born of the race of which the Prophets came, saith: "We also were by nature children of wrath, even as others." (Eph. ii. 3.) And if children of wrath, then children also of vengeance, children of damnation, children of hell. And wherefore so "by nature," unless it were that the sin of the first man had made all his descendants to be born in sin, in that they partook of his nature? If, then, our nature bring sin with it, all men, according to the spirit, are born blind.

First Responsory.

After that the Lord, &c., (*p.* 302.)

Second Lesson.

THE Lord came; and what did He? He set before us a great mystery. "JESUS spat on the ground, and made clay of the Spittle"—for "the Word was made flesh."

"And He anointed the eyes of the blind man with the clay"—but yet that man saw not. He was anointed, indeed, but yet still he saw not.

"And He said unto him: Go, wash in the Pool of Siloam." Now, it was the duty of the Evangelist to impress upon us the name of this Pool, and therefore he saith: "Siloam, which is, by interpretation, Sent." Ye, my brethren, know Who is signified where it is written: "[The sceptre shall not depart from Judah, nor a law-giver from his loins, until] He that shall be Sent [cometh.]" (Gen. xlix. 10.) Yea, He it is, Who, if He had not been sent, we had never been sent loose out of the prison-house of sin. The blind man went his way therefore, and washed his eyes in that Pool, which is, by interpretation, "Sent"—in other words, he was baptized in Christ. When, therefore, he had figuratively been baptized in Him Whom the Father hath Sent into the world "he came seeing." When he was anointed, he was perchance made a figure of a Catechumen.[1]

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[1] Oil (specially blest for that purpose by Bishops on Maundy Thursday, and called from its object the oil of Catechumens) is, of course, still used in so making them, both infants and adults.

Second Responsory.

Behold I send, &c., (*p.* 302.)

Third Lesson.

YE have heard this great mystery. Ask of a man:[1] "Art thou a Christian?" He answereth thee: "I am not." Then, if thou ask him: "Art thou a pagan then, or a Jew?" And he still saith unto thee: "Nay"—and thou say: "Art thou then a Catechumen, though not yet one of the faithful?" and he saith: "Yea, a Catechumen"—then there thou seest a man anointed, but not yet washed. With what hath he been anointed? Ask of him, and he will tell thee. Ask of him in Whom he believeth, and, being a Catechumen, he will say: "In Christ." But, behold, I speak before both Faithful and Catechumens. What said I touching the Spittle and the clay? I said: "for 'the Word was made flesh.'" This the Catechumens hear, but it is not enough for them to be anointed; they must make haste to the washing, if they would have their eyes opened.[2]

Third Responsory.

Give ear, O My people, &c., (*p.* 302.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. Rabbi, who did sin, this man, or his parents, * that he was born blind? JESUS answered, and said: Neither hath this man sinned, nor his parents; but that the works of God shall be made manifest in him.

Prayer.

O GOD, Who by mean of fasting dost give unto the righteous the reward of their good works, and unto sinners pardon; have mercy upon us, we beseech Thee, and grant that we, humbly confessing our guiltiness, may so be enabled to obtain Thy forgiveness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Saturday, (*p.* 227.)

Antiphon at the Song of the Blessed Virgin. The Man that is called JESUS * made clay of His Spittle, and anointed mine eyes, and now I do see.

Prayer.

LET Thy merciful ears, O Lord, be open unto the prayers of all them that entreat Thee, and that Thou mayest grant us ever such things as we ask, teach us ever to ask such things as are pleasing in Thy sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] The ancient Church, at least in Africa, did not so commonly use infant Baptism as we do. St Augustine himself was made a Catechumen when an infant, and not baptized till his conversion to Catholicism from the heresy which he had embraced as a young man and retained for nine years.

[2] A great deal of doctrine and several formularies as well as privileges were concealed from the Catechumens.

Thursday.

Fifth Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 11.)

AT that time: JESUS went into a city called Naim; and His disciples went with Him, and much people. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *Comm. on Luke* vii.)

The history which we here read in the Holy Gospel hath for us specially two gracious lessons, the one from the literal, the other from the mystic interpretation thereof. According to the letter then, we see how quickly the compassion of God was aroused by the sorrow of this mother, who was a widow, a widow broken down by nursing her only son, or by the bitterness of her grief for his death. She was a widow also whose worshipful conversation is borne witness to by this, that, "much people of the city was with her." Mystically however, this widow encompassed by the multitude was something more than a poor woman whose tears won from the Lord the resurrection of her young and only son; for she is a type of our holy Mother the Church, who calleth back her young children to life from the pursuit of deathly vanities, and soul-slaying honours, by bidding them look on those tears which she sheddeth for such as they, and which it is unlawful for her to shed for them of whom she knoweth that they will rise again.[1]

First Responsory.

The Lord spake unto Moses, &c., (*p.* 298.)

Second Lesson.

THIS man, then, being dead, was carried out on a bier to the grave by four bearers,[2] even as the sinner is borne to destruction by the four elements of which he is composed. But there was hope in his latter end, from this, that that whereon he was carried was of wood, and wood, albeit it had profited us little before, is become everything to us now since "JESUS touched it," being a figure of that gibbet, the Cross, which was made thereof, and wherefrom salvation floweth unto all people. When, therefore, the horrid bearers of the corpse heard the commandment of God, they stood still, and carried no farther him who was dead through the fatal course of a material nature. And is not our case even as that of the widow's son, when we lie, as it were, lifeless, in our spiritual coffin, that is, in the last bed of our soul's death, consumed by the fever of unbridled lust, or frozen by cold-heartedness, or with our whole manliness sapped by some degrading habit of this earthly body, or starved by a spiritual lockjaw that shutteth our mouth to the bright food of our soul? These, and such as these, are they which carry us out to burial.

Second Responsory.

Moses stood, &c., (*p.* 299.)

Third Lesson.

BUT even at the last hour, when the hope of life hath been utterly extinguished, and the bodies of the dead are lying by the side of the grave, by the word of God those carcases live again, yea, arise and speak. Then doth JESUS deliver the son to his mother, for JESUS calleth him out of the grave, and delivereth him from death. O, what is the grave of the soul but a bad life? Sinner! thy grave is unbelief, and thy throat is a sepulchre! Even so is it written: "Their throat is an open sepulchre," (Ps. v. 11,) whereout breathe their pestilential words. Lo! Christ maketh thee free from that grave! If only thou wilt hear the word of God, thou shalt yet arise from that sepulchre! Yea, though thy sin be exceeding weighty, so that the tears of thine own sorrow cannot wash it away, let thy Mother the Church weep for thee, that longing Mother who weepeth for every one of her children as though he were "the only son of his mother, and she was a widow." Believe me, her spiritual anguish is keen like the anguish of nature, when she seeth her children dead in sin, and carried out to be buried for ever.

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[1] Viz. those "who are fallen asleep in JESUS."

[2] The Greek uses the Plural, not the Dual.

Third Responsory.

Let us sing, &c., (*p.* 299.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. JESUS went into a city called Naim; * and, behold, there was a dead man carried out, the only son of his mother.

Prayer.

O ALMIGHTY God, grant, we beseech Thee, that we who are chastened by this hallowed fast, may be gladdened by holy earnestness, and that as earthly attractions grow dimmer, things heavenly may grow clearer. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology is said,

On the morrow we commemorate the Most Precious Blood of our Lord JESUS Christ.

The same Prayer at Terce, Sext, and None.

Friday.

Sixth Day.

Office in honour of the Most Precious Blood of our Lord JESUS *Christ.*

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.[1]

First Antiphon. Who is this that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in His apparel?

Second Antiphon. I that speak in righteousness, mighty to save.

Third Antiphon. He was clothed with a vesture dipped in blood, and His name is called "The Word of God."

Fourth Antiphon. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?

Fifth Antiphon. I have trodden the wine-press alone, and of the people there was none with Me.

Chapter and Prayer from Lauds.

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[1] Antiphons from Isa. lxiii. 1-3 except the 3rd, which is Apoc. xix. 13.

Hymn.[1]

FORTH let the long procession stream
And through the streets in order wend;
Let the bright waving line of torches gleam,
The solemn chant ascend.

While we, with tears and sighs profound,
That memorable Blood record,
Which, stretched on His hard Cross, from many a Wound,
The dying JESUS poured.

By the first Adam's fatal sin
Came death upon the human race;
In this new Adam doth new life begin,
And everlasting grace.

For scarce the Father heard from heaven
The cry of His expiring Son,
When in that cry our sins were all forgiven,
And boundless pardon won.

Henceforth, whoso in that dear Blood
Washeth, shall lose his every stain,
And, in immortal roseate beauty robed,
An Angel's likeness gain.

Only, run thou with courage on
Straight to the goal set in the skies;
He Who assists thy course will give thee soon
The everlasting prize.

Father Supreme! vouchsafe that we,
For whom Thine only Son was slain,
And whom Thine Holy Ghost doth sanctify,
May heavenly joys attain. Amen.

Verse. [2] Lord, Thou hast redeemed us by Thy Blood.
Answer. And hast made us unto our God a kingdom.

Antiphon at the Song of the Blessed Virgin. [3] Ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to JESUS the Mediator of the New Covenant, and to the Blood of sprinkling That speaketh better things than that of Abel.

Commemoration of the Week-day.

Antiphon. A great Prophet is risen up among us, and God hath visited His people.
Verse. God hath given His Angels charge over Thee.
Answer. To keep Thee in all Thy ways.

Prayer.

O GOD, the Teacher and Shepherd of all Thy people, free the same from all sins which do assail them, that so they may ever be pleasing in Thy sight and safe under Thy shelter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Christ the Son of God hath redeemed us by His Own Blood. * O come, let us worship Him.

Hymn.[4]

HE Who once, in righteous vengeance,
Whelmed the world beneath the flood,
Once again in mercy cleansed it
With the stream of His Own Blood,
Coming from His Throne on high
On the painful Cross to die.

[5] Blest with this all-saving shower
Earth her beauty straight resumed;
In the place of thorns and briars,
Myrtles sprang and roses bloomed:
Flowers surprised the desert waste,
Wormwood lost her bitter taste.

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[1] Sixteenth to eighteenth century, author unknown, translation by the late Rev. Father Caswall. [2] Apoc. v. 9, 10. [3] Heb. xii. 22, 24.
[4] Anonymous hymn of eighteenth century translation by the late Rev. E. Caswall.
[5] These two verses are apparently founded on such passages as Isa. xxxv.; xi. 8; Mark xvi. 18, &c.

Scorpions ceased; the slimy serpent
Laid his deadly poison by;
Savage beasts of cruel instinct
Lost their wild ferocity;
Welcoming the gentle reign
Of the Lamb for sinners slain.

O the wisdom of the Eternal!
O its depth and height Divine!
O the sweetness of that mercy
Which in JESUS Christ doth shine!
Slaves we were condemned to die,
Our King pays the penalty.

When before the Judge we tremble,
Conscious of His broken laws,
May this Blood in that dread hour,
Cry aloud and plead our cause—
Bid our guilty terrors cease—
Be our pardon and our peace.

Prince and Author of Salvation!
Lord of Majesty Supreme!
JESU, praise to Thee be given
By the world Thou didst redeem!
Who with the Father and the Spirit
Reignest in eternal merit. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. [1] And when eight days were accomplished, for the circumcising of the child, His Name was called JESUS.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Second Antiphon. [2] And being in an agony, He prayed more earnestly, and His Sweat was as it were great drops of Blood falling down to the ground.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Third Antiphon. [3] Judas, which had betrayed Him, repented himself, and brought again the thirty pieces of silver, saying: I have sinned, in that I have betrayed the innocent Blood.

Ps. xv. Preserve me, O Lord, &c., (*p.* 12.)

Verse. Lord, Thou hast redeemed us—

Answer. By Thy Blood.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (ix. 11.)

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own Blood, He entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of goats or of bulls, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who, through the Holy Spirit, offered Himself without spot to God, purge our conscience from dead works to serve the living God? And for this cause, He is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first Testament, they, which are called, might receive the promise of eternal inheritance.

First Responsory.

[4] JESUS also, that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach.

Verse. Ye have not yet resisted unto blood, striving against sin.

Answer. Let us go forth therefore unto Him without the gate, bearing His reproach.

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[1] Luke ii. 21. [2] Luke xxii. 44. [3] Matth. xxvii. 3, 4. [4] Heb. xiii. 12, 13; xii. 4.

Second Lesson.

FOR where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Wherefore neither the first Testament was dedicated without blood. For when Moses had read every precept of the law to all the people, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the Tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Second Responsory.

[1] Moses took the blood, and sprinkled all the people, saying: This is the blood of the Testament which God hath enjoined unto you.

Verse. Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

Answer. Saying: This is the blood of the Testament which God hath enjoined unto you.

Third Lesson. (x. 19.)

HAVING therefore, brethren, boldness to enter into the holiest by the Blood of Christ, by a new and living way which He hath consecrated for us, through the veil (that is to say, His Flesh,) and having an High Priest over the house of God, let us draw near with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering; (for He is faithful That promised,) and let us consider one another to provoke unto love and to good works.

Third Responsory.

[2] Ye, who sometimes were far off, are made nigh by the Blood of Christ. For He is our Peace, Who hath made both one.

Verse. [3] It pleased [the Father that in Him should all fulness dwell, and,] having made peace through the Blood of His Cross, by Him to reconcile all things unto Himself, [by Him, I say,] whether they be things in earth or things in heaven.

Answer. For He is our Peace, Who hath made both one.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For He is our Peace, Who hath made both one.

SECOND NOCTURN.

First Antiphon. [4] Pilate, willing to content the people, delivered JESUS, when He had scourged Him, to be crucified.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 47.)

Second Antiphon. [5] When Pilate saw that he could prevail nothing, he took water, and washed his hands before the multitude, saying: I am innocent of the Blood of this just Person.

Ps. xxix. I will extol Thee, &c., (*p.* 75.)

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[1] Heb. ix. 19, 20; xi. 28.
[2] Eph. ii. 13, 14.
[3] Col. i. 19, 20.
[4] Mark xv. 15.
[5] Matth. xxvii. 24, 25.

Third Antiphon. Then answered all the people and said: His Blood be on us, and on our children.

Ps. lxiii. Hear my voice, &c., (*p.* 114.)

Verse. [1] The Blood of JESUS Christ, the Son of God,—
Answer. Cleanseth us from all sin.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Archbishop [of Constantinople.]

WOULDEST thou hear the power of the Blood of Christ? Then let us look at the figure thereof, let us call to mind the old type, and tell the story written in the antient Scriptures. The Egyptians would not let God take away Israël His firstborn,[2] "And Moses said: Thus saith the LORD—About midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israël shall not a dog move his tongue, against man or beast; that ye may know how that the LORD hath put a difference between the Egyptians and Israël." (Ex. xi. 4-7.) "Then Moses called for all the elders of Israël, and said unto them: Draw out and take you a lamb according to your families and kill the Passover. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood . . . . and when He seeth the blood upon the lintel and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." (xii. 21-23.) And could the blood of a sheep save a man? Yea, in good sooth; not because it was blood, but because it represented in a figure the Blood of the Lord.

Fourth Responsory.

[3] Pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold—
Verse. But with the Precious Blood of Christ, as of a lamb without spot.
Answer. Ye know that ye were not redeemed with corruptible things, as silver and gold.

Fifth Lesson.

THE statues of monarchs, mindless and speechless images though they be, have sometimes been an helpful refuge to men endowed with soul and reason, not because they are works of the brazier's skill, but because the likeness they bear is a King's. And just so did this unconscious blood deliver the lives of men, not because it was blood, but because it foreshadowed the shedding of the Blood of JESUS. On that night in Egypt, when the destroying Angel saw the blood upon the lintel and on the two side-posts, he passed over the door, and came not in unto the house. Even so now much more will the destroyer of souls flee away when he seeth, not the lintel and the two side-posts sprinkled with the blood of a lamb, but the [1] mouth of the faithful Christian, the living dwelling of the Holy Ghost, shining with the blood of the True Messiah. If the Angel let the type be, how shall not the enemy quail before the Reality? Wouldest thou hear more of the power of that Blood? I am willing. Consider from what source it welleth, from what fountain it springeth. Its fountain is the Heart of the Lord, pierced for us upon the Cross. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him; but when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water," (John xix. 32-34,) whereof the One is a figure of Baptism, and the Other of the Sacrament [of the Altar.] [2]

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[1] 1 John i. 7.
[2] The description in the Latin is a sort of oratorical paraphrase of the account in the Pentateuch, which I have thought it best to represent by two simple quotations.
[3] 1 Peter i. 17-19.

Fifth Responsory.

[3] Ye are bought with a great price, therefore glorify God and bear Him in your body.

Verse. Ye are bought with a price—be not ye the servants of men.

Answer. Glorify God and bear Him in your body.

Sixth Lesson.

ONE of the soldiers with a spear pierced His Side—the veil of the Temple of His Body was rent in twain. (John ii. 19-21, Matth. xxvii. 51.) O how glorious is the treasure that is laid open to me therein! How noble the riches that it is my joy there to have found! Thus was it with the Paschal lamb. The Jews slew the typical sheep, but to me also is it given to know the worth of the thing typified. "One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." I would not, O my hearer, that thou shouldest pass by the depths of such a mystery as this without pausing. I have some mystic and hidden words to say. I have said that that Blood and Water were a figure of Baptism and of the Mysteries [of the Altar.] These are the foundations of the Church, "the washing of regeneration, and renewing of the Holy Ghost." (Tit. iii. 5.) I say [that the Church is founded in these things, whereof the substance came out of the Redeemer's Side, namely,] in Baptism and the Mysteries [of the Altar.] It was therefore out of the Side of Christ that the Church was created, just as it was out of the side of Adam that Eve was raised up to be his bride. (Gen. ii. 21, 22.) This is the reason why Paul saith, no doubt in allusion to the [bride of the Second Adam, even the Holy Church to which we belong, coming, like the bride of the first Adam, out of the] Side [of her Husband]: "We are members of His Body, [of His Flesh,] and of His bones." (Eph. v. 30.) For even as God made the woman Eve out of the rib which He had taken out of the side of Adam, so hath Christ made the Church out of the Blood and Water Which He made to flow for us out of His Own Side.

Sixth Responsory.

[4] God commendeth His love toward us, in that, while we were yet sinners, in due time Christ died for us.

Verse. Much more then being now

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[1] *I.e.*, probably, as wet from the Eucharistic chalice.

[2] After this comes a passage which I omit, as it relates to a reading in the Gospel of St John, used by St Chrysostom, but rejected by the present Greek and Latin texts.

[3] 1 Cor. vi. 20; vii. 23.

[4] Rom. v. 8, 9, 6.

justified by His Blood, we shall be saved from wrath through Him.

Answer. In that, while we were yet sinners, in due time Christ died for us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In that, while we were yet sinners, in due time Christ died for us.

THIRD NOCTURN.

First Antiphon. [1] Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them: Behold the Man!

Ps. lxxiii. O God, why hast Thou, &c., (*p.* 128.)

Second Antiphon. And He, bearing His Cross, went forth into a place called "the place of a Skull," where they crucified Him.

Ps. lxxxvii. O LORD God, &c., (*p.* 145.)

Third Antiphon. [But] when they [came to JESUS, and] saw that He was dead already, they brake not His Legs; but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Ps. xciii. The LORD God to Whom vengeance, &c., (*p.* 147.)

Verse. [2] Christ loved us—

Answer. And washed us from our sins in His Own Blood.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 29.)

AT that time: When JESUS had received the vinegar, He said: It is finished. And He bowed His Head, and gave up the ghost. And so on.

Homily by St Austin, Bishop [of Hippo.] (120*th Tract on John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that he smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance unto the life which is life indeed. That Blood which was shed there was shed for the remission of sins, that Water is the water that mantleth in the cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . and of every living thing of all flesh shalt thou bring into the ark . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church. Thus was it that the first woman was made from the side of her husband while he slept, and she was called [Eve, which is, being interpreted,] "Life," "because she was the mother of all living." (Gen. iii. 20.) This name set forth a great good, before it became associated with the bitter fruit of a great evil. And here we have the Second Adam bowing His Head, and the deep sleep of death falling upon Him upon the Cross, and He sleepeth, that the Lord God may take a thing out of His side, and may make thereof a wife for Him. O what a death was His, which quickeneth the dead! What is cleaner than His Blood? What more health-giving than His wounding?

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[1] John xix. 5, 17, 33, 4.

[2] Apoc. i. 5.

Seventh Responsory.

[1] This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.

Verse. [2] In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

Answer. Not by Water only, but by Water and Blood.

Eighth Lesson.

MEN were being held bondsmen to the devil, slaves to evil spirits. But they have been redeemed from that bondage. They had been able to sell themselves, but they were not able to redeem themselves. A Redeemer came and paid the price for them. He shed His Blood, and at that cost bought the world. Ye ask what He bought? Look what He paid, and ye shall see what He bought. Christ's Blood was the price. What is His Blood worth? What, but the whole world? What but all men? They are very unthankful for His redemption, or very proud, who say that It is only precious enough to buy the Africans, or that they themselves are so precious that It was shed only for them. Let there be an end to such conceit, an end to such vain-glory. What He paid, He paid for all.

Eighth Responsory.

[3] God hath predestinated us unto the adoption of children by JESUS Christ, in Whom we have redemption through His Blood.

Verse. The forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us.

Answer. In Whom we have redemption through His Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In Whom we have redemption through His Blood.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to John (xi. 1.)

AT that time: A certain man was sick, named Lazarus, of Bethany, the town of Mary, and her sister Martha. And so on.

Homily by St Austin, Bishop [of Hippo.] (49*th Tract on John.*)

Ye remember that in our last reading we learnt how that the Lord "escaped out of the hands" of them which "took up stones to stone Him," "and went away again beyond Jordan, into the place where John at first baptized." (John x. 31, 39, 40.) While, then, the Lord still tarried there, Lazarus was sick at Bethany, which was a town near to Jerusalem.

"It was that Mary which anointed the Lord with ointment, and wiped His Feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto Him." We know already whither it was that they sent, for we know where JESUS was: "He was gone away again beyond Jordan."

"His sisters sent unto Him, saying: Lord, behold, he whom Thou lovest is sick"—in order that, if He so pleased, He might come and free him from his sickness. But JESUS healed not, that He might afterward quicken. What therefore sent his sisters to say?

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[1] 1 John v. 6.

[2] Zech. xiii. 1.

[3] Eph. i. 5-7.

"Lord, behold, he whom Thou lovest is sick"—and no more. They said not: "Come:" — for JESUS loved him; and to tell Him that he was sick was enough. They dared not to say: "Come, and heal him:"—they dared not to say: "Speak the word where Thou art, and it shall be done here." And wherefore should they not have said this if they had the faith which won the Centurion so much praise? He had said: "Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed." (Matth. viii. 8.) But they said none of these things, only: "Lord, behold, he whom Thou lovest is sick"—"It is enough that Thou shouldest know it: Thou art not one that lovest and leavest." But some man will say: "How shall Lazarus be a type of the sinner, and yet the Lord so love him?" Let such an one hear the words of the same Lord, which He said: "I am not come to call the righteous, but sinners." (Matth. ix. 13.) For if God had not loved sinners, He had not come down from heaven to earth.

"When JESUS heard that, He said: This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Such a glorification is no increase of majesty for Him, but of profit for us. He therefore meaneth to say: "This sickness is not unto death, but for the working of a miracle, the which being wrought, if men will thereby believe in Christ, they shall escape the real death." Note especially how the Lord doth in this place declare Himself to be God, as it were by implication, for the sake of some which say that He is not the Son of God.

The hymn "We praise Thee, O God, &c.," *is said.*

LAUDS.[1]

First Antiphon. Who are these * that are arrayed in white robes? And whence came they?

Second Antiphon. These are they which came out of great tribulation, * and have washed their robes [and made them white] in the Blood of the Lamb.

Third Antiphon. Therefore are they before the throne of God, * and serve Him day and night.

Fourth Antiphon. And they overcame the dragon * by the Blood of the Lamb, and by the word of their testimony.

Fifth Antiphon. Blessed are they * that wash their robes in the Blood of the Lamb.

Chapter. (Heb. ix. 11.)

BRETHREN, Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His Own Blood, He entered in once into the Holy Place, having obtained eternal redemption.

Hymn.[2]

HAIL, Holy Wounds of JESUS, hail!
Sweet pledges of the saving Rood!
Whence flow the streams that never fail—
The purple streams of His dear Blood.

Brighter than brightest stars ye show,
Than sweetest rose your scent more rare,
No Indian gem may match your glow,
No honey's taste with yours compare.

Portals are ye to that dear Home,
Wherein our wearied souls may hide.
Whereto no angry foe can come,
The Heart of JESUS Crucified.

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[1] Antiphons from Apoc. vii. 13-15; xii. 11; xxii. 14.
[2] Translation extracted from the Hymnal Noted.

What countless stripes our JESUS bore,
All naked left in Pilate's hall,
What copious floods of purple gore
Through rents in His torn garments fall.

His comely brow, O shame and grief,
By the sharp thorny crown is riven,
Through Hands and Feet, without relief
The cruel nails are deeply driven.

But when for our poor sakes He died,
A willing Priest, by love subdued,
The soldier's spear transfixed His Side—
Forth flowed the Water and the Blood.

Beneath the winepress of God's wrath,
To save our souls from endless pains,
Still hour by hour His Blood flows forth
Till not a single drop remains.

Come, bathe you in that healing flood,
All ye who mourn with sin opprest,
Your only hope in JESUS' Blood,
His Sacred Heart your only rest.

All praise to Him, the Eternal Son,
At God's right hand enthroned above,
Whose Blood the world's redemption won,
Whose Spirit seals the gifts of love.
Amen.

Verse. Being justified by the Blood of Christ—

Answer. We shall be saved from wrath through Him.

Antiphon at the Song of Zacharias. The blood shall be to you for a token, saith the Lord, and when I see the Blood I will pass over you, and the plague shall not be upon you to destroy you.[1]

Prayer throughout the Office.

O ALMIGHTY and Everlasting God, Who hast appointed Thine Only-begotten Son to be the Redeemer of the world, and hast been pleased to be reconciled unto us by His Blood, grant us, we beseech Thee, so to use this solemn worship of the price of our salvation, that the Power thereof may here on earth keep us from all things that may hurt us, and the purchase of the same may gladden us for ever hereafter in Heaven. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Week-day.

Antiphon. Our friend Lazarus sleepeth: let us go and awake him out of sleep.[2]

Verse. God hath given His Angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

O GOD, who dost quicken the whole world anew by Thine unspeakable Sacraments, grant, we beseech Thee, that Thy Church may both profit by whatsoever Thou hast ordained touching the things which are eternal, nor be comfortless of such help as is needful unto her touching the things which are temporal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Who are these, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two first sections of* cxviii. *In the Short Responsory, instead of* "Thou That sittest, &c.," *is said,*

Verse. Thou That hast redeemed us by Thy Blood.

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[1] Ex. xii. 13.

[2] A curious divergence from the words of the inspired text, which are: "I go, that I may awake him, &c."

Chapter. (Heb. ix. 19.)

MOSES took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying: This is the blood of the Testament which God hath enjoined unto you.

TERCE.

Antiphon. These are they, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Lord, Thou hast redeemed us by Thy Blood.
Answer. Lord, Thou hast redeemed us by Thy Blood.
Verse. Out of every kindred, and tongue, and people.
Answer. By Thy Blood.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Lord, Thou hast redeemed us by Thy Blood.
Verse. The Blood of JESUS Christ, the Son of God—
Answer. Cleanseth us from all sin.

SEXT.

Antiphon. Therefore are they, &c., (*Third Antiphon at Lauds.*)

Chapter. (Heb. ix. 13.)

IF the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who through the Holy Spirit offered Himself without spot to God, purge our conscience from dead works, to serve the living God?

Short Responsory.

The Blood of JESUS Christ, the Son of God, cleanseth us.
Answer. The Blood of JESUS Christ, the Son of God, cleanseth us.
Verse. From all sin.
Answer. Cleanseth us.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Blood of JESUS Christ, the Son of God, cleanseth us.
Verse. Christ loved us—
Answer. And washed us from our sins in His Own Blood.

NONE.

Antiphon. Blessed are they, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Christ loved us, and washed us from our sins in His Own Blood.
Answer. Christ loved us, and washed us from our sins in His Own Blood.
Verse. And hath made us unto our God and Father a kingdom and priests.
Answer. In His Own Blood.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Christ loved us, and washed us from our sins in His Own Blood.
Verse. Being justified by the Blood of Christ,—
Answer. We shall be saved from wrath through Him.

SECOND VESPERS.

Same as the First except the following.

Last Psalm.

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 203.)

Verse. We pray Thee therefore, help Thy servants.

Answer. Whom Thou hast redeemed by Thy Precious Blood.

Antiphon at the Song of the Blessed Virgin. This day shall be unto you for a memorial, and ye shall keep it a Feast to the Lord throughout your generations; ye shall keep it a Feast by an ordinance for ever.

Commemoration of the Week-day.

Antiphon. Lord, if Thou hadst been here, Lazarus had not died; behold, by this time he stinketh, for he hath lain in the grave four days already.

Verse. God hath given His Angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

GRANT, we beseech Thee, O Almighty God, unto all us who know that we are weak, and who trust in Thee, because we know that Thou art strong, the gladsome help of Thy loving-kindness, both here in time and hereafter in eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Saturday.

The Sabbath.

MATTINS.

Hymn as on the First Sunday, (*p.* 228.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (viii. 12.)

AT that time: JESUS spake unto the multitudes of the Jews, saying; I am the Light of the world: He that followeth Me, walketh not in darkness; but shall have the Light of life. And so on.

Homily on this passage by St Austin, Bishop [of Hippo.] (34*th Tract on John.*)

I take it that these words of the Lord—"I am the Light of the world"—are sufficiently clear to all men who have eyes which see that Light. At the same time, such men as have no eyes except those which are in their bodies, are surprised to find our Lord JESUS Christ saying, "I am the Light of the world." And that we might not want somebody to say, "Is our Lord JESUS Christ, then, the same sun that riseth and setteth every day?" there have actually been heretics who did say it. The Manichæans believed that that sun which we see with our bodily eyes, and to see which is plain and common to beasts as well as men, was the Lord Christ.

First Responsory.

After that the Lord, &c., (*p.* 302.)

Second Lesson.

BUT the right faith of the Catholic Church damneth such comment, and recogniseth in it a doctrine of devils. And as it is her practice not only to brand errors by the difference of her own Creed, but also to remove them, if possible, by dint of argument, let us take up arms against this falsehood, which hath from the very beginning been the object of the curse of the Holy Church. God forbid that we should believe that our Lord JESUS Christ is this sun whose apparent movement is to rise every day in the East, and set every day in the West; which when we see no more, night cometh over us; and whose rays are sometimes intercepted by clouds: and which hath some law of motion of its own whereby it describeth an orbit.[1] The planet is not the same thing as our Lord JESUS Christ. Our Lord JESUS Christ is not that created sun, but He by Whom that sun was created; for "all things were made by Him, and without Him was not anything made that was made." (John i. 3.)

Second Responsory.

Behold I send, &c., (*p.* 302.)

Third Lesson.

HE is therefore the Light by Whom the material light was made. Him may we love, Him may we long to know, Him may we thirst after; to Him may His own beams one day lead us, and in Him may we so live that we shall never die! For He, even He, and none other, He is that Light, of Whom the Prophet that was given of old time sang in the Psalms, when he said: "For with Thee is the fountain of life, and in Thy Light shall we see light." (Ps. xxxv. 10.) Remember ye likewise what the word of God's ancient saints saith of such Light: "O LORD, Thou preservest man and beast—How excellent is Thy loving-kindness, O God!" (7, 8.)

Third Responsory.

Give ear, &c., (*p.* 302.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 235.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 233.)

Antiphon at the Song of Zacharias. Thus saith the Lord: * He that followeth Me walketh not in darkness, but shall have the Light of life.

Prayer.

O LORD, we pray Thee, that Thy grace may make fruitful the toil of this our godly exercise, since it shall nothing avail us to have fasted, if our Fast be not pleasing in Thy most gracious sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

Before Vespers all Crosses, images, and pictures are covered with purple veils.[2]

VESPERS.

From these Vespers till the Vespers of Low Sunday, both inclusive, the Week-day Commemoration of the Cross is not made, and at and after the Lauds of the Monday in Low Week it is made in the manner peculiar to Easter-tide till the Lauds of the Eve of the Ascen-

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[1] Modern astronomers believe the centre of its orbit to be a star (Alcyone) in the constellation Pleiades.

[2] The extremely sorrowful tone of the Church throughout the early part of the month Nisan, (and that Passiontide is to be so translated is evident from the First Responsory on Passion Sunday,) is not explained by any custom of the Synagogue, and is perhaps intended in honour of our Lord's last sojourn in Judæa, during which the plots for His death were in development. He seems, from the Gospel and tradition, to have arrived at Bethany, from the neighbourhood of Jordan, on the Friday, and the Church, in deference to the "Day of Delight," postpones her commemoration of these woeful days till the close of the Sabbath which began on Friday evening, and during which He rested with those He loved, the last Sabbath but one before His death.

sion, inclusive, save on Doubles and days within an Octave. Likewise, from these Vespers inclusive, till Lauds of the Monday after Trinity Sunday exclusive, the Common Commemorations of the Blessed Virgin Mary, of St Joseph, of the Holy Apostles Peter and Paul, of the local Patron, and for Peace are omitted.

Chapter and Prayer from the following Lauds.

Hymn.[1]

THE Royal Banners forward go;
The Cross shines forth in mystic glow,
Where Life for sinners death endured,
And life by death for man procured.

Where deep for us the spear was dy'd,
Life's torrent rushing from His Side,
To wash us in that precious flood
Where, mingled, Water flowed, and Blood.

Fulfilled is all that David told
In true Prophetic song of old;
"Amidst the nations, God," saith he,
"Hath reigned and triumphed from the Tree."[2]

O Tree of Beauty! Tree of Light!
O Tree with Royal Purple dight!
Elect on whose triumphal breast
Those holy Limbs should find their rest!

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.

[3] O Cross, our one reliance, hail!
This holy Passiontide, avail
To give fresh merit to the Saint,
And pardon to the penitent.

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the Cross Thou dost restore,
Preserve and govern evermore. Amen.

Verse. Deliver me, O LORD, from the evil man.

Answer. Preserve me from the wicked man.

Antiphon at the Song of the Blessed Virgin. I am One * That bear witness of Myself, and the Father That sent Me beareth witness of Me.

COMPLINE.

Note that the Verse, "Glory be to the Father, and to the Son, and to the Holy Ghost," *is omitted in the Short Responsory, and is not said again except on Festivals, till the Saturday evening before Low Sunday. Also that the same change is made in all the other Short Responsories, viz., those at Prime, Terce, Sext, and None, till Low Sunday. The Responsory therefore runs as follows:*

Into Thy hands, O Lord, I commend my spirit.

Answer. Into Thy hands, O Lord, I commend my spirit.

Verse. Thou hast redeemed us, O LORD God of truth.

Answer. I commend my spirit. Into Thy hands, O Lord, I commend my spirit.

Verse. Keep us, O Lord, as the apple of the eye.

Answer. Hide us under the shadow of Thy wings.

And it is thus said daily until Maundy-Thursday, exclusive, except on Festivals, when it is said as usual.

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[1] Translation by the late Rev. Dr Neale. It was composed by Venantius Fortunatus, Bishop of Poictiers, (whose life extended from A.D. 530 to 609,) on occasion of the reception of certain Reliques by St Gregory of Tours and St Radegund, previously to the consecration of a Church at Poictiers. It is therefore strictly and primarily a processional hymn. (Neale's Mediæval Hymns, 1, 6.)

[2] So-called Italic for Ps. xcv. 10.

[3] "These two verses were added when the Hymn was appropriated to Passiontide."

Passion Sunday.

The Lord's Day in time of the Passion.

MATTINS.

Invitatory. To-day if ye will hear the voice of the Lord, * harden not your hearts.

In Ps. xciv. *the words*, "To-day, if ye will hear His voice, harden not your hearts," *are omitted, and in place of them, the Invitatory is repeated again by the Choir*, (*or others who may be answering*,) *after which the Cantors or Officiant begin*, "As in the Provocation, &c."

At the end of the Psalm the clause beginning "Glory be to the Father, &c." *is also omitted, nor are the words* "Harden not your hearts" *said, but the entire Invitatory is simply repeated again.*

Hymn.[1]

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.[2]

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence [3] would bring the med'cine
Whence the insult of the foe.

Wherefore, when the sacred fulness
Of th' appointed time was come,
This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the Feet and Hands.[4]

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet [5] Jeremiah (i. 1.)

THE words of Jeremiah the son of Hilkiah, of the Priests that were in Anathoth, in the Land of Benjamin: to whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.[1] It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then the word of the LORD came unto me, saying: Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations. Then said I: Ah! Lord GOD![2] behold, I cannot speak, for I am a child![3]

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[1] Also by Venantius Fortunatus, and translated by the late Dr Neale.

[2] The Cross, as the mystic "tree of life," (Gen. ii. 9,) is here set by the poet in antithesis to the tree of the knowledge of good and evil, "whose mortal taste Brought death into the world and all our woe." The present translator has taken the liberty to substitute "tree" for "wood," as a translation of "lignum,"—as more conformable to our common phraseology, and used by Dr Neale himself in the "Royal Banners."

[3] *I.e.*, from trees.

[4] The poem is here abruptly broken off, the rest being sung at Lauds.

[5] Abp. Kenrick says: "This Prophet was a son of Hilkiah, a Priest of Anathoth, a village in the tribe of Benjamin, about three miles from Jerusalem. He prophesied in Judea, from the thirteenth year of the reign of Josiah, about 629 years before Christ, until the eleventh year of Zedekiah, during a period of forty years. Subsequently, also, he prophesied both in Judea and in Egypt, where he is believed to have died, although the circumstances of his death are not ascertained. St Epiphanius states that he was stoned by the people of Taphne." (So the Roman Martyrology, on May 1; and it is generally believed that he was martyred for protesting against idolatry.) "The Prophet was, in several respects, a type of our Redeemer, of Whose wonderful Conception, Life, and Sufferings, striking predictions and figures are found in this Divine book. The Church borrows his lamentations to express her anguish and desolation in contemplating the Passion and Death of her Divine Spouse." For some account of the events of his time, see the Eleventh Week after Pentecost.

First Responsory.

[4] These are the days to be observed of you in their seasons. In the fourteenth day at even is the LORD'S Passover, and on the fifteenth day ye shall keep a Feast unto the LORD, the Most High.[5]

Verse. The LORD spake unto Moses, saying: Speak unto the children of Israël, and say unto them:

Answer. In the fourteenth day at even is the LORD'S Passover, and on the fifteenth day ye shall keep a Feast unto the LORD, the Most High.

Second Lesson.

BUT the LORD said unto me: Say not, I am a child: for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the LORD. Then the LORD put forth His hand, and touched my mouth; and the LORD said unto me: Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, and to build and to plant. Moreover the word of the LORD came unto me, saying: Jeremiah, what seest thou? And I said: I see a rod of the watch-early [tree.[6]] Then said the LORD unto me: Thou hast well seen: for I will watch over My word to perform it early. And the word of the LORD came unto me the second time, saying: What seest thou? And I said: I see a seething pot, and the face thereof is from the face of the North.[7]

Second Responsory.

[8] They be increased that trouble me, and that say: There is no help for him in his God. Arise, O LORD! Save me, O my God!

Verse. [9] Lest mine enemy say: I have prevailed against him.

Answer. Arise, O LORD! Save me, O my God!

Third Lesson.

THEN the LORD said unto me: Out of the North an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the North, saith the LORD: and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter My judgments with them, touching all their wickedness who have forsaken Me, and have made offerings unto other gods, and worshipped the works of their own hands. Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee. Be not dismayed at their faces; for I will not make their countenance fearful unto thee. For, behold, I have made thee this day a fenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, and against the priests thereof, and against the people of the land. And they shall fight against thee, and they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

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[1] About the year B.C. 629.

[2] The Name.

[3] He is thought to have been about fifteen years of age.

[4] Lev. xxiii. 1-6.

[5] The 14th day is Holy Saturday, and at Even (the hour of Even Song) is the joyful ceremony peculiar to that day. The 15th day is Easter Day.

[6] This is the Hebrew name of the almond-tree, "so called because it is the first to arouse and awake from the sleep of winter." (Gesenius.)

[7] "This boiling caldron is used to represent the elements of excitement on the part of the Babylonians and Chaldeans who were about to invade Judah."

[8] Ps. iii. 2, 3, 7.

[9] Ps. xii. 5.

Third Responsory.

[1] How long shall mine enemy be exalted over me? Consider, and hear me, O LORD my God!

Verse. Those that trouble me will rejoice when I am moved: but I have trusted in Thy mercy.

Answer. Consider and hear me, O LORD my God! How long shall mine enemy be exalted over me? Consider and hear me, O LORD my God!

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*9th for Lent.*)

DEARLY beloved brethren, we know that of all the solemn Feasts which are kept by Christians the Passover is the chief. The ordinances of the whole rest of the year are ordered to the end of preparing us to come to this one in worthy and meet manner. But these days, which now are, are they which ought most especially to stir up a godly mind in us, seeing that they are they which are nearest to that most glorious mystery of God's mercy. In these days the holy Apostles, taught by the Holy Ghost, ordered the chiefest store of Fasting, that we, sharing His Cross with Christ, might, albeit we are what we are, in Him, do some of the same things which He did for our sakes, and so realise the saying of the Apostle: "If we suffer with Him, we shall be also glorified together." (Rom. viii. 17.) He that is "partaker of the sufferings" (2 Cor. i. 7) of the Lord hath a sure and certain hope of that blessedness which He hath promised unto us.

Fourth Responsory.

[2] Thou art my God—be not far from me: for trouble is near; for there is none to help.

Verse. But be not Thy strength far from me; O LORD, haste Thee to help me.

Answer. For trouble is near; for there is none to help.

Fifth Lesson.

DEARLY beloved brethren, there is no man to whom the state of the age in which he liveth denieth a share in this glory of partaking, first the sufferings, and then the triumph and joy, of Christ. It is not as though this time of peace were barren in occasions of valour. The Apostle giveth us this warning: "All that will live godly in Christ JESUS shall suffer persecution." (2 Tim. iii. 12.) And therefore, as long as godliness is watchful, persecution will never be asleep. The Lord

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[1] Ps. xii. 3-6.

[2] Ps. xxi. 11, 12, 20.

Himself saith in one of His own exhortations: "He that taketh not his cross, and followeth after Me, is not worthy of Me." (Matth. x. 38.) And we must not doubt that these words of Christ apply not only to His immediate disciples, to whom He spoke them, but belong to all the faithful and to the whole Church, who, whosoever be the believers of whom she is for the time composed on earth, heareth in these words the way to be saved which her Lord hath appointed for them.

Fifth Responsory.

[1] I was cast upon Thee from the womb; Thou art my God from my mother's belly; be not far from me. For trouble is near, and there is none to help.

Verse. Save me from the lion's mouth, and mine affliction from the horns of the unicorns.

Answer. For trouble is near, and there is none to help.

Sixth Lesson.

As, then, it is the duty of the whole body of the Church to live godly, so is it her right at all times to be a-bearing of her Master's Cross, and that not only in her general body, but individually in the person of each one of her members, who differ every one from another in the way in which they have to carry it, and the shape in which it is laid upon them. The one common name for all their carrying of the Cross is persecution, but the manner of his wrestling is special to each; and there is often more danger in the ambush than in the pitched field of battle. Blessed Job, who had tried both the goods and the ills of this world, said: "Is not the life of man upon earth a warfare?" (vii. 1.) The attack upon the faithful soul arrayeth itself not alone in bodily torture and punishment; yea, when the limbs are sound enough, fearful is the ravage that threateneth us when the lusts of the flesh unman us. But when "the flesh lusteth against the spirit, and the spirit against the flesh" (Gal. iv. 7) the reasonable mind findeth her reinforcement in the helpful Cross of Christ, and though she be lured by foul cravings, yet refuseth to give her consent, for God maketh her pure thoughts to tremble for fear of Him. (Ps. cxviii. 120.)

Sixth Responsory.

[2] O Lord, my trouble is near, and there is none to help me; or ever they pierce my hands and my feet, save me from the lion's mouth!—that I may declare Thy Name unto my brethren.

Verse. O God, deliver my soul from the sword, and my darling from the power of the dog.

Answer. That I may declare Thy Name unto my brethren. O Lord, my trouble is near, and there is none to help me; or ever they pierce my hands and my feet, save me from the lion's mouth! that I may declare Thy Name unto my brethren.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (viii. 46.)

At that time: Jesus said unto the multitudes of the Jews: Which of you convinceth Me of sin? And, if I say the truth, why do ye not believe Me? And so on.

Homily by Pope St Gregory [the Great.] (18*th on the Gospels.*)

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[1] Ps. xxi. 11, 12, 22.

[2] Ps. xxi. 12, 17, 22, 23, 21.

Dearly beloved brethren, consider the gentleness of God. He came to take away sins, and He saith: "Which of you convinceth Me of sin?" He Who, through the might of His Godhead, was able to justify sinners, was contented to show by argument that He was not Himself a sinner. But exceeding dread is that which followeth. "He that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God." If, then, whosoever is of God heareth God's words, and whosoever is not of Him cannot hear His words, let each one ask himself if he, in the ear of his heart, heareth God's words, and understandeth Whose words they are? The Truth commandeth us to long for a Fatherland in heaven, to bridle the lusts of the flesh, to turn away from the glory of the world, to seek no man's goods, and to give away our own.

Seventh Responsory.

[1] O Lord, I go mourning all the day long, for my soul is filled with a loathsome disease: they also that sought after my life have used violence against me.

Verse. My friends and my neighbours draw near, and stand over against me; and they that are nearest to me stand afar off.

Answer. They also that sought after my life have used violence against me.

Eighth Lesson.

LET each of you, therefore, think within himself if this voice of God is heard in the ear of his heart, and if he knoweth already if he is of God. For some there be, whom it pleaseth not to hear the commandments of God even with their bodily ears. And some there be, who receive the same with their bodily ears, but whose heart is far from them. And some also there be, who hear the words of God with joy, so that they are moved thereby even to tears; but when their fit of weeping is past they turn again to iniquity. They hear not the words of God, who despise to do them. Therefore, dearly beloved brethren, call up your own life before your mind's eye, and then ponder with trembling those awful words which the mouth of the Truth spake: "Ye therefore hear them not, because ye are not of God."

Eighth Responsory.

[2] O Lord, hide not Thy face from Thy servant, for I am in trouble; hear me speedily.

Verse. Draw nigh unto my soul, and redeem it; deliver me, because of mine enemies.

Answer. For I am in trouble; hear me speedily.

Ninth Lesson.

THE Truth speaketh these words concerning the reprobate; but the reprobate make manifest the same thing concerning themselves, by their evil works. Thus immediately followeth:—"Then answered the Jews, and said unto Him: Say we not well that Thou art a Samaritan, and hast a devil?" But let us hear what the Lord said to this insult. "I have not a devil, but I honour My Father, and ye do dishonour Me." The Lord said: "I have not a devil," but He did not say: "I am not a Samaritan," for in a sense a Samaritan He was indeed,[1] since the word Samaritan, in the Hebrew tongue, signifieth, being interpreted, "a Watcher," and the Lord is that Watcher, of Whom the Psalmist saith (cxxviii. 2) that unless He keep the city, other watchman waketh but in vain. He also is that Watchman unto Whom crieth Isaiah (xxi. 11):—"Watchman, what of the night? Watchman, what of the night?" Therefore the Lord said:—"I have not a devil," but not: "I am not a Samaritan." Of the two things brought against Him He denied one; but by His silence, admitted the other.

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[1] Ps. xxxvii. 7, 8, 13, 12.

[2] Ps. lxix. 17.

Ninth Responsory.

O[2] that my head were waters, and mine eyes a fountain of tears, that I might weep day and night! for my nearest brother hath supplanted me, and my neighbour hath walked with slanders against me.

Verse. [3] Let their way be dark and slippery, and let the Angel of the LORD persecute them.

Answer. And my neighbour hath walked with slanders against me. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night! for my nearest brother hath supplanted me, and my neighbour hath walked with slanders against me.

LAUDS.

First Antiphon. [4] O LORD, behold my affliction; * for the enemy hath magnified himself.

Psalm L.

Have mercy upon me, &c., (*p.* 87.)

Second Antiphon. I called upon the LORD * in my distress; and He answered me, and set me at large.

Psalm CXVII.

O give thanks, &c., (*p.* 37.)

Third Antiphon. [5] O Lord, Thou hast pleaded the cause of my soul; * Thou hast redeemed my life, O Lord my God.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*p.* 23.)

Fourth Antiphon. [6] O My people, what have I done unto thee? * or wherein have I wearied thee? testify against Me.

The Song of the Three Holy Children, (*p.* 24.)

Fifth Antiphon. [7] Shall evil be recompensed for good? * for they have digged a pit for My soul.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*p.* 25.)

Chapter. (Heb. ix. 11.)

BRETHREN, Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His Own Blood, He entered in once into the holy place, having obtained eternal redemption for us.

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[1] The Jews, however, of course meant that He was one of those heretics whose headquarters were at Samaria, and who still exist there, of whom He had Himself said, "Ye worship ye know not what." (John iv. 22.)

[2] Jer. ix. 1, 4.—Lit., "Who will give my head," &c.

[3] Ps. xxxiv. 6.

[4] Lam. i. 9.

[5] Lam. iii. 58.

[6] Micah vi. 3.

[7] Jer. xviii. 20.

Hymn.[1]

THIRTY years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His Life-Blood shall be spilled.

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that Holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be:
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
For a while the ancient rigour,
That thy birth bestowed, suspend;
And the King of heavenly beauty
On thy bosom gently tend.

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwrecked race preparing
Harbour, like the ark of old;
With the Sacred Blood anointed
From the smitten Lamb that rolled.

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

Verse. [2] Deliver me from mine enemies, O my God,—

Answer. And defend me from them that rise up against me.

Antiphon at the Song of Zacharias. JESUS said * unto the multitudes of the Jews and unto the Chief Priests: He that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God.

Prayer throughout the day.

WE beseech Thee, Almighty God, mercifully to look upon this Thy family, that by Thy great goodness they may be governed and preserved evermore, both in body and soul. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. I have not a devil; * but I honour My Father, and ye do dishonour Me, saith the Lord.

The Short Responsory is said as follows:—

Christ, Thou Son of the Living God, have mercy on us.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. Thou, that sittest at the right hand of the Father.

Answer. Have mercy on us. Christ, Thou Son of the Living God, have mercy on us.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

And it is thus said daily until Maundy-Thursday, exclusive, except on Festivals, when it is said as usual.

TERCE.

Antiphon. I seek not Mine Own glory; * there is One That seeketh and judgeth.

Chapter from Lauds.

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[1] Continuation of the Mattins Hymn.

[2] Ps. lviii. 2.

SEXT.

Antiphon. Amen, Amen, * I say unto you: If a man keep My saying, he shall never see death.

Chapter. (Heb. ix. 13.)

FOR if the blood of goats and of bulls, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who through the Holy Spirit offered Himself without spot to God, purge our conscience from dead works, to serve the living God?

NONE.

Antiphon. Then took the Jews up stones * to cast at Him: but JESUS hid Himself, and went out of the temple.

Chapter. (Heb. ix. 15.)

AND for this cause He is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance, in Christ JESUS our Lord.

VESPERS.

Chapter from Lauds.

Hymn and Verse and Answer as on Saturday evening, (*p.* 324.)

Antiphon at the Song of the Blessed Virgin. Your father Abraham rejoiced to see My day: * and he saw it, and was glad.

After Vespers are said the Vespers of the Dead.

Monday in Passion Week.

Second Day.

MATTINS.

Invitatory and alterations in Ps. xciv., *and Hymn, as yesterday.*

First Lesson.

The Lesson is taken from the Holy Gospel according to John (vii. 32.)

AT that time: The chief priests and the Pharisees sent officers to take JESUS. And so on.

Homily by St Austin, Bishop [of Hippo.] (31*st Tract on John.*)

How could they take Him until such time as He willed to be taken? If, then, they could not take Him until He willed to be taken, were they sent to watch His teaching? "Then said JESUS unto them: Yet a little while am I with you"—what ye now seek to do, ye shall do; but not yet, for I will not so yet. And why will I not so yet? Because "yet a little while am I with you, and then I go unto Him that sent Me"—I must fulfil that which I am sent to do, and so go to suffer.

First Responsory.

[1] Deliver me, O my God, out of the hand of the wicked, and out of the hand of the unrighteous and cruel man. For Thou art my hope.

Verse. O my God, be not far from me: O my God, make haste for my help.

Answer. For Thou art my hope.

Second Lesson.

"YE shall seek Me, and shall not find Me, and where I am thither ye cannot come." In these words He foretold already His rising again from the dead. While He was with them they would not know Him; and afterwards they sought Him, when they saw that a multitude already believed in Him. For great signs were wrought also when the Lord rose again, and ascended up into heaven. Then were great signs again wrought through the Disciples, (that is, through them by Him Who worketh the same directly also by Himself,) according as He had said unto them: "Without Me ye can do nothing." (John xv. 5.) When that lame man that was laid daily at the Beautiful Gate of the Temple stood up at the voice of Peter (Acts iii.) and walked, and all the people were filled with wonder, Peter bade them know that it was not by his own power that he had made him to walk, but by the power of Him Whom they had killed. And when they heard this, many were pricked in their heart, and said: What shall we do? (Acts ii. 37.)

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[1] Ps. lxx. 4, 5, 12.

Second Responsory.

[1] They that lay wait for my soul take counsel together, saying: God hath forsaken him; persecute and take him, for there is none to deliver him. O my God, be not far from me: O my God, make haste for my help.

Verse. [2] All that hate me whispered together against me; against me did they devise my hurt, saying:

Answer. Persecute and take him, for there is none to deliver him. O my God, be not far from me: O my God, make haste for my help.

Third Lesson.

FOR they saw that they were burdened with the guilt of an exceeding great sin, in that they had killed Him, Whom it was their duty to worship and adore: and for that guilt they knew of no propitiation. Yea, their sin was indeed exceeding great; and the consideration of it made them to despair for whom the Lord, when He hung upon the Cross, had been willing to pray, as it is written: "Then said JESUS: Father, forgive them, for they know not what they do." (Luke xxiii. 34.) At that hour He had seen among many aliens some that were His Own; for them He asked forgiveness, while yet He suffered at their hand, nor considered that they were putting Him to death, but only that He was dying for them.

Third Responsory.

[3] Mine enemies spoke to me peaceably, but in wrath they troubled me. This Thou hast seen, O LORD; keep not silence: be not far from me.

Verse. But as for me, when they troubled me my clothing was sackcloth, and I humbled my soul with fasting.

Answer. This Thou hast seen, O LORD; keep not silence: be not far from me. Mine enemies spoke to me peaceably, but in wrath they troubled me. This Thou hast seen, O Lord; keep not silence: be not far from me.

LAUDS.

Chapter. (Jer. xi. 19.)

COME, let us put [poison of a deadly] tree [4] into his bread, and let us cut him off from the land of the living, that his name may be no more remembered.

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[1] Ps. lxx. 10, 11.

[2] Ps. xl. 8.

[3] Ps. xxxiv. 20, 22, 13. (Other version than the present.)

[4] The present Hebrew is, literally, "Let us destroy . . . tree in his bread," *i.e.*, "Let us destroy him by putting the juice of some poisonous tree into his food." LXX., "Let us put tree into his bread." Jonathan ben Uzziel, "Let us cast poison of death into his food." For the context regarding this plot to assassinate Jeremiah, see the First Lesson on Tuesday in Holy Week. This passage seems to have been selected with an eye to a mystic allusion to the "fatal tree" of the Cross, as the instrument of death.

Hymn and Verse and Answer as on Sunday, (*p.* 331.)

Antiphon at the Song of Zacharias. In the last day, that great day of the Feast, * JESUS stood and cried, saying: If any man thirst, let Him come unto Me, and drink.

Prayer.

HALLOW, O Lord, we beseech Thee, this our Fast, and mercifully grant us forgiveness of all our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter. (Jer. xi. 20.)

BUT, O LORD of Sabaoth, That judgest righteously, and triest the reins and the heart, let me see Thy vengeance on them: for unto Thee, have I revealed my cause, [O Lord my God.]

Hymn and Verse and Answer as on Saturday, (*p.* 324.)

Antiphon at the Song of the Blessed Virgin. If any man thirst, let him come unto Me, * and drink: and out of his belly shall flow living water, saith the Lord.

Prayer.

GRANT unto Thy people, we beseech Thee, O Lord, health both of mind and body, that they, ever cleaving unto good works, may under Thy shadow be ever worthily defended. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday in Passion Week.

Third Day.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Sunday*, (*p.* 325.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (vii. 1.)

AT that time: JESUS walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (28*th Tract on John.*)

In this chapter of the Gospel, my brethren, our Lord JESUS Christ hath much commended Himself unto our faith, as touching His Manhood. At the same time, His words and works were alway such as to give us to believe that He is both God and Man, yea, that God Who made us, and that Man Who hath sought us, yea, God the Son, Who, as touching His Godhead, is alway with the Father, (John i. 18; iii. 13,) and, as touching His Manhood, hath been with us in time. (Matth. i. 23.) For He had not sought the work of His hands unless He had been made His own work. (John i. 14.) Keep this well in mind, and let your hearts never forget it, namely, that Christ was not made Man so as to cease to be God. He, Who made the Manhood, took It into that Godhead Which is His from everlasting to everlasting.[1]

First Responsory.

[2] Thou art my Helper and my Protector, O Lord, and in Thy word do I hope. Depart from me, ye evil doers, for I will keep the commandments of my God.

Verse. I hate the unrighteous, but Thy law do I love.

Answer. Depart from me, ye evil doers, for I will keep the commandments of my God.

Second Lesson.

WHILE therefore He lay hid in the Manhood, we must not think that He had suffered any lessening of power, but that He was giving ensample to our weakness. When He willed it, He was taken; when He willed it, He was put to death. (John x. 18.) But, since He was to have members, that is, His faithful people, who would not have that power over their lives which He, our God, had over His, He hid Himself, He concealed Himself, as if it were to escape being put to death, to show what should be done by those His members in whom He should dwell.

Second Responsory.

[3] I will teach transgressors Thy ways, and sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation.

Verse. O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

Answer. Deliver me from bloodguiltiness, O God, Thou God of my salvation.

Third Lesson.

FOR Christ is not the Head of His Church in such sense that He is not in her Body; but the whole Christ is in the Head, and the whole Christ is in the Body. That, then, which His members are is Himself, (though That Which He is, That are not therefore His members.) For if His members had not been indeed His Own, how had He said unto Saul, (Acts ix. 4): "Why persecutest thou Me?"—since Saul was not persecuting Him in Himself, but in His members, that is, in His faithful ones which were upon earth. He said not, "Why persecutest thou My holy ones," nor, "My servants," no, nor yet called He them by that more honourable name,—"My brethren," but, "Why persecutest thou Me?"—that is, "the members of My Body, whose Head I am."

Third Responsory.

[4] Make not my soul to perish with sinners, O God, nor my life with bloody men. Redeem me, O Lord!

Verse. [5] Deliver me, O LORD, from the evil man, preserve me from the wicked man.

Answer. Redeem me, O Lord! make not my soul to perish with sinners, O God, nor my life with bloody men. Redeem me, O Lord!

LAUDS.

Chapter from Jer. xi. 19, *as yesterday*, (*p.* 333.)

Hymn and Verse and Answer as on Sunday, (*p.* 331.)

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[1] The Creed of St Athanasius is as felicitous as usual in the expression of this dogma—"One; not by conversion of the Godhead into Flesh; but by taking of the Manhood into God." See the whole passage beginning, "For the right Faith is, that we believe and confess that our Lord JESUS Christ, the Son of God, is God and Man, &c., &c."

[2] Ps. cxviii. 114, 115, 113.

[3] Ps. l. 15-17.

[4] Ps. xxv. 9.

[5] Ps. cxxxix. 2.

Antiphon at the Song of Zacharias. My time is not yet come: * but your time is alway ready.

Prayer.

O LORD, we beseech Thee, that this our Fast may be acceptable in Thy sight, and may, through Thy blessing, effectually work in us, making us meet here to receive Thy grace and hereafter the everlasting glory which Thou hast promised. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Jer. xi. 20, *as yesterday*, (*p.* 334.)

Hymn and Verse and Answer as on Saturday, (*p.* 324.)

Antiphon at the Song of the Blessed Virgin. Go ye up unto this Feast: * I go not up [yet] unto this Feast, for My time is not yet full come.

Prayer.

O LORD, we beseech Thee to give us grace to endure to the end in doing of Thy will, that in our days Thy people which serve Thee may have increase, both as touching bettering of their works, and multiplying of their numbers.[1] Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Wednesday in Passion Week.

Fourth Day.

Before Mattins are said the Gradual Psalms.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Sunday.*

First Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 22.)

AT that time: It was at Jerusalem the Feast of the Dedication, and it was winter. And JESUS walked in the Temple in Solomon's Porch. And so on.

Homily by St Austin, Bishop [of Hippo.] (48*th Tract on John.*)

The Greek word "Enkainia," used by the Evangelist,[2] signifieth the Feast of the Dedication of the Temple. The derivation thereof is "kainon," which is, being interpreted, "new;" and the Dedication of anything new is thence called Enkainia. The use of this word is still preserved among ourselves;[3] if any man put on his new coat for the first time we say that he enkainiateth.[4] It was the use of the Jews to keep solemn holiday upon the Anniversary of the Dedication of the Temple, and this was the Feast-day which was being observed when the Lord spake the words which have been read.[5]

First Responsory.

O Lord, I go mourning, &c., (*p.* 329.)

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[1] An allusion to those who are to be baptised on the approaching Holy Saturday.

[2] And preserved in the Latin, probably because it was the regular name for the Feast among the Greek-speaking Jews. It was the Feast now commonly called "Chanucah," which is kept on Casleu 25, (about the beginning of December,) with an Octave. See Monday in the Second week of October.

[3] Viz., in Africa in the fifth century.

[4] Encæniare dicitur.

[5] The discourse was perhaps delivered after the Gospel at High Mass.

Second Lesson.

"IT was winter. And JESUS walked in the Temple in Solomon's Porch. Then came the Jews round about Him, and said unto Him: How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly." They sought not to know the truth, but to have whereof to accuse Him. It was winter, and they were cold; for they were slow to draw near to God's fire. If to believe is to draw near thereto, then he which believeth draweth near thereto: and he which denieth, goeth away therefrom. The feet of the soul, by which it moveth, are the affections thereof.

Second Responsory.

O Lord, hide not, &c., (*p.* 329.)

Third Lesson.

THEY were frozen with want of love, and at the same time on fire with thirst to do injury. They stood afar off, and yet came near; for though they drew not near by faith, they were eager to persecute. They sought to hear the Lord say: "I am the Christ;" and perchance they knew somewhat concerning Christ, as touching His Manhood, for the Prophets had prophesied of Christ. But the Godhead of Christ even some heretics do not see witnessed either in the Prophets or in the Gospel; how much less the Jews, as long as "the veil is upon their heart." (2 Cor. iii. 15.)

Third Responsory.

O that my head, &c., (*p.* 330.)

LAUDS.

Chapter from Jer. xi. 19, *as on Monday*, (*p.* 333.)

Hymn and Verse and Answer as on Sunday, (*p.* 331.)

Antiphon at the Song of Zacharias. My sheep hear My voice, * and I, the Lord, know them.

Prayer.

O GOD, be mercifully pleased, through the hallowing of this Fast, to shed light upon the hearts of Thy faithful people, and since Thou hast given them the mind to pray, let Thy pitiful ears be opened graciously to hear their supplications. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Jer. xi. 20, *as on Monday*, (*p.* 334.)

Hymn and Verse and Answer as on Saturday, (*p.* 324.)

Antiphon at the Song of the Blessed Virgin. Many good works have I wrought * among you, and for them ye go about to kill Me.

Prayer.

GRACIOUSLY hear our prayers, O Almighty God, and as Thou dost give us to look with confidence for Thy favour for which we hope, so grant us, in Thy goodness, the manifestation of Thine accustomed mercy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Thursday in Passion Week.

Fifth Day.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Sunday.*

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 36.)

AT that time: One of the Pharisees desired JESUS that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And so on.

Homily by Pope St Gregory [the Great.] (33*rd on the Gospels.*)

When I think of the repentance of Mary Magdalene I feel nigher to weep than to say ought. Is there indeed any man, however stony his heart, who is not somewhat moved to follow the ensample of her repentance by the tears of that poor sinful woman? She weighed what she did, and would not that what she did should be niggardly. She came unbidden among the guests, and obtruded her tears upon the banquet. Ye may hence gather her sorrow, that she was content to weep at a feast.

First Responsory.

Deliver me, &c., (*p.* 332.)

Second Lesson.

WE believe that this woman, of whom Luke saith that she was "a woman in the city, which was a sinner," and whom John nameth Mary, (xi. 2,) was the same as she of whom it is written in Mark (xvi. 9) that the Lord had cast out of her seven devils. And what signify seven devils but all manner of sin? For even as seven days do represent all time, so doth the number seven stand for all. Therefore is it said that Mary had seven devils, because she was full of all sin.

Second Responsory.

They be increased, &c., (*p.* 326.)

Third Lesson.

BUT see how she realized the depth of her own filthiness, and came to be washed to the Well of Mercy, before all them which were bidden to the feast. The bitterness of her inward shame made her esteem it a light thing to be despised outwardly. At what then do we marvel, my brethren? That she came, or that the Lord welcomed her? Or would it be truer for me to say that He drew her to Him and welcomed her when she came? for His mercy inwardly drew her, and, when she came, His gentleness openly welcomed her.

Third Responsory.

How long, &c., (*p.* 327.)

LAUDS.

Chapter from Jer. xi. 19, *as on Monday*, (*p.* 333.)

Hymn and Verse and Answer as on Sunday, (*p.* 331.)

Antiphon at the Song of Zacharias. The Master saith, My time is at hand; * I will keep the Passover at thy house with My disciples.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the honour of man's nature, which gluttony hath degraded, may be seasonably renewed by strictness in keeping of this healthful Fast. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, is said,

The morrow is the Feast of the Seven Sorrows of the Most Blessed Virgin Mary.

The same Prayer at Terce, Sext, and None.

Vespers are of the Feast.

Friday in Passion Week.

Compassion of our Lady.

Sixth Day.

Greater Double.

Office of the Seven Sorrows of the Blessed Virgin Mary.

All from the Common Office for Feasts of the Blessed Virgin Mary, except what is given here.

Note, (1st) That should this Feast be prevented by one of higher dignity, it is transferred to the Saturday, and should it be again prevented, it is omitted. (2ndly) If, for any reason, the First Vespers are not said, the Hymn proper to them is prefixed to the Hymn at Mattins.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Psalms.

1. *Psalm CXV.*

I believed, therefore have I spoken, &c., (*p.* 185.)

2. *Psalm CXIX.*

In my distress, &c., (*p.* 186.)

3. *Psalm CXXXIX.*

Deliver me, O LORD, &c., (*p.* 198.)

4. *Psalm CXL.*

LORD, I cry unto Thee, &c., (*p.* 199.)

5. *Psalm CXLI.*

I cried unto the LORD, &c., (*p.* 200.)

Hymn.[1]

AT the Cross her station keeping,
Stood the mournful Mother weeping,
Close to JESUS to the last:
Through her heart His sorrow sharing,
All His bitter anguish bearing,
Lo! the piercing sword had passed!

O, how sad, and sore distressèd,
Now was she, that Mother Blessèd
Of the Sole-begotten One;
Woe-begone, with heart's prostration,
Mother meek, the bitter Passion
Saw she of her glorious Son.

Who could mark, from tears refraining,
Christ's dear Mother uncomplaining,
In so great a sorrow bowed?
Who, unmoved, behold her languish
Underneath His Cross of anguish,
'Mid the fierce unpitying crowd?

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[1] This, with the Hymns at Mattins and Lauds, constitutes the master-piece of Jacopone da Todi, the "Stabat Mater," called by Dr Neale the most pathetic, as the "Dies Iræ" is the most sublime, of Mediæval poems. The translation is extracted from "Hymns for the Year," except verses 8 and 9, which are omitted in that compilation, and which are taken from the "Hymnal Noted." The "People's Hymnal" contains an extract from the same translation, and attributes it to Bp. R. Mant. The readings of these Hymnals differ considerably from one another.

For His people's sins rejected,
She her Jesus unprotected,
Saw with thorns, with scourges rent;
Saw her Son from judgment taken,
Her beloved in death forsaken,
Till His Spirit forth He sent.

Fount of love and holy sorrow,
Mother! may my spirit borrow
Somewhat of thy woe profound;
Unto Christ, with pure emotion,
Raise my contrite heart's devotion,—
Love to read in every Wound. Amen.

Verse. Pray for us, O Virgin most sorrowful.

Answer. That we may be made worthy of the promises of Christ.

Antiphon at the Song of the Blessed Virgin. [1] Simeon said unto Mary: Yea, a sword shall pierce through thine own soul also.

Prayer as at Lauds.

The following Commemoration is made of the Week-day.

Antiphon. [2] With desire I have desired to eat this Passover with you before I suffer.

Verse. Deliver me, O Lord, from the evil man.

Answer. Preserve me from the wicked man.

Let us pray.

O LORD, we beseech Thee deal mercifully with Thy people, and fill plentifully with the rich things of Thy commandments all them who at this time do, to fulfil Thy will, turn away from that which displeaseth Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation, and so at Prime, Terce, Sext, None, and the Second Compline.

As the Office is of a Festal form, the Verse, "Glory," &c., *is said as usual in the Responsory, and so throughout.*

MATTINS.

Invitatory. When we remember the sorrows of the most glorious Virgin, * O come, let us worship the Lord, Who suffered for us!

Hymn.

THOSE five Wounds on Jesus smitten,
Mother! in my heart be written,
Deep as in thine own they be:
Thou, my Saviour's Cross who bearest,
Thou, thy Son's rebuke who sharest,
Let me share them both with thee!

In the Passion of my Maker
Be my sinful soul partaker,
Weep till death, and weep with thee;
Mine with thee be that sad station,
There to watch the great Salvation
Wrought upon the atoning Tree. Amen.

FIRST NOCTURN.

First Antiphon. The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed.

Psalm II.

Why do the heathen rage? &c., (*p.* 4.)

Second Antiphon. I cried unto the Lord with my voice, and He heard me out of His holy hill.

Psalm III.

Lord, how are they increased, &c., (*p.* 5.)

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[1] Luke ii. 34, 35.

[2] Luke xxii. 15.

Third Antiphon. My heart is like melting wax in the midst of my bowels.

Psalm XII.

How long wilt Thou forget me, &c., (*p.* 9.)

Verse. [1] He hath made me desolate.
Answer. And faint with sorrow all the day.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (liii.)

WHO hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and he hid as it were his face from us; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

First Responsory.

[2] My Beloved is white and ruddy, yea, He is altogether lovely; for the sight of Him doth altogether breathe of love, and stirreth up to love in return; His Head is bowed down, His Hands are stretched out, and His Side is opened.
Verse. Maiden and Mother, thou didst look upon Him with eyes full of tenderness, and there thou sawest not only that thy Son was smitten, but that the world was saved.
Answer. For the sight of Him doth altogether breathe of love, and stirreth up to love in return; His Head is bowed down, His Hands are stretched out, and His Side is opened.

Second Lesson.

ALL we, like sheep, have gone astray; we have turned every one to his own way: and the LORD hath laid on him the iniquity of us all. He was offered up because he willed it,[3] and he opened not his mouth. He is brought as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people have I stricken him. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Second Responsory.

His hands are like rings,[4] pierced with the points of the nails; set with price of man's salvation, as it were with jacinths.

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[1] Lam. i. 13.

[2] Cant. v. 10.

[3] Oblatus est quia ipse voluit. The present Hebrew is literally, "He was oppressed and he was afflicted." Jonathan ben Uzziel, "He was required, and he was brought back, and without opening his mouth, he submitted to the mighty of the people." St Jerome, whose version this is, takes the words in the sense of "brought before" the several tribunals.

[4] Viz., with the centres removed so as to make the outside of the hand surround a void space, as a ring does, instead of the palms. The words of the original, (Cant. v. 14,) however, are—"His hands are like gold rings, set with gems of Tarshish"—viz., according to Gesenius, "The fingers when bent are like gold rings, the dyed nails are compared to gems,"—the Easterns, as

Verse. [1] He had horns coming out of His hands: there was the hiding of His power: for His Hands are—

Answer. Set with the price of man's salvation, as it were with jacinths.

Third Lesson.

YET it pleased the LORD to bruise him; He hath put him to grief; when he hath made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall My righteous Servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Third Responsory.

JESUS loved John because his singular gift of purity made him more worthy of love. He chose him for a virgin unto Himself, and he remaineth a virgin for ever.

Verse. At the end, when He was dying upon the Cross, to him did He commit His mother, maiden to maiden.

Answer. He chose him for a virgin unto Himself, and he remaineth a virgin for ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He chose him for a virgin unto Himself, and he remaineth a virgin for ever.

SECOND NOCTURN.

First Antiphon. Mine enemies speak evil of me: When shall he die, and his name perish?

Psalm XL.

Blessed is he that considereth, &c., (*p.* 94.)

Second Antiphon. O God, I have declared my life unto Thee, Thou hast put my tears in Thy sight.

Psalm LV.

Be merciful unto me, &c., (*p.* 110.)

Third Antiphon. As for the sons of men, their teeth are spears and arrows, and their tongue a sharp sword.

Psalm LVI.

Be merciful unto me, &c., (*p.* 110.)

Verse. [2] My face is swollen with weeping,

Answer. And on mine eyelids is the shadow [of death.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On the twelve stars.*)

THE Martyrdom of the Virgin is set before us, not only in the prophecy of Simeon, but also in the

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is well known, being accustomed to dye their nails red, or rather orange, with henna. What particular stone is to be understood by "gems of Tarshish" is not certain. Jacinth is the Latin, and it is of a purple colour with reddish flashes, so that it might, by a violent figure, be compared to the appearance of an inflamed wound. The LXX. and others understand the topaz, which is found of a pinkish and yellowish tinge, and thus would answer to the effect (viz., like Homer's "rosy-fingered Dawn") of finger nails died with henna.

[1] Hab. iii. 4, p. 87.

[2] Job xvi. 17.

story itself of the Lord's Passion. The holy old man said of the Child JESUS (Luke ii. 34,) "Behold, this Child is set for the fall and the rising again of many in Israël; and for a sign which shall be spoken against; yea," (said he unto Mary,) "a sword shall pierce through thine own soul also"—Even so, O Blessed Mother! The sword did indeed pierce through thy soul! for nought could pierce the Body of thy Son, nor pierce thy soul likewise. Yea, and when this JESUS of thine had given up the ghost, and the bloody spear could torture Him no more, thy soul winced as it pierced His dead Side—His Own Soul might leave Him, but thine could not.

Fourth Responsory.

[1] The Jews crucified JESUS; and there was darkness; and about the ninth hour JESUS cried with a loud voice: My God, why hast Thou forsaken Me? And He bowed His Head, and gave up the Ghost.

Verse. [2] O what a sickening at heart was thine at that moment, O Mother!

Answer. And He bowed His Head, and gave up the Ghost.

Fifth Lesson.

THE sword of sorrow pierced through thy soul, so that we may truly call thee more than martyr, in whom the love, that made thee suffer along with thy Son, wrung thy heart more bitterly than any pang of bodily pain could do. Did not that word of His indeed pierce through thy soul, sharper than any two-edged sword, even to the dividing asunder of soul and spirit, (Heb. iv. 12,)—"Woman, behold thy son!" (John xix. 26.) O what a change to thee! Thou art given John for JESUS, the servant for his Lord, the disciple for his master, the son of Zebedee for the Son of God, a mere man for Very God. O how keenly must the hearing of those words have pierced through thy most loving soul, when even our hearts, stony, iron, as they are, are wrung at the memory thereof only!

Fifth Responsory.

The suffering of the Lord was a sorrow exceeding sorrowful to her, His Mother, crushed by a natural bereavement.

Verse. The iron of the soldier's lance pierced through the Side of the Redeemer, and through the soul of the Virgin Mother.

Answer. A sorrow exceeding sorrowful to her, His Mother, crushed by a natural bereavement.

Sixth Lesson.

MARVEL not, my brethren, that Mary should be called a Martyr in spirit. He indeed may marvel who remembereth not what Paul saith, naming the greater sins of the Gentiles, that they were "without natural affection," (Rom. i. 31.) Far other were the bowels of Mary, and far other may those of her servants be! But some man perchance will say: Did she not know that He was to die? Yea, without doubt, she knew it. Did she not hope that He was soon to rise again? Yea, she most faithfully hoped it. And did she still mourn because He was crucified? Yea, bitterly. But who art thou, my brother, or whence hast thou such wisdom, to marvel less that the Son of Mary suffered than that Mary suffered with Him? He could die in the Body, and could not she die with Him in her heart? His was the deed of that Love, greater than which hath no man (John xv. 13;) hers, of a love, like to which hath no man, save He.

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[1] Matth. xxvii. 35, 45, 46; John xix. 30.

[2] An Hexameter line.

Sixth Responsory.

[1] O that Thou wert my brother, that sucked the breasts of my mother, that I might cleave unto Thy Side, till Thy Blood touched my blood, and cleansed it! O that the Fountain of Water[2] Which floweth from the Well-head of Thy Righteous Heart, (through Thy Veins, Who hast done all things well,[3]) may at the last spring up for us into everlasting blessedness!

Verse. [4] Thy sons shall come from far, and Thy daughters shall be nursed at Thy Side.

Answer. O that the Fountain of Water Which floweth from the Well-head of Thy Righteous Heart, (through Thy Veins, Who hast done all things well,) may at the last spring up for us into everlasting blessedness!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O that the Fountain of Water Which floweth from the Well-head of Thy Righteous Heart, (through Thy Veins, Who hast done all things well,) may at the last spring up for us into everlasting blessedness!

THIRD NOCTURN.

First Antiphon. They bend their bow, even bitter words, that they may shoot in secret at the perfect.

Psalm LXIII.

Hear my voice, &c., (*p.* 114.)

Second Antiphon. I am as a man that hath no strength, lying nerveless among the dead.

Psalm LXXXVII.

O Lord God of my salvation, &c., (*p.* 145.)

Third Antiphon. [5] He hath filled me with bitterness, he hath made me drunken with wormwood.

Psalm CVIII.

Hold not Thy peace, &c., (*p.* 168.)

Verse. O God, I have declared my life unto Thee—

Answer. Thou hast put my tears in Thy sight.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 25.)

AT that time: There stood by the Cross of Jesus His Mother, and His Mother's sister Mary the wife of Cleophas, and Mary Magdalene. And so on.

Homily by St Austin, Bishop [of Hippo.] (119*th Tract on John.*)

This is that hour whereof Jesus, when He was about to turn water into wine, had said unto His Mother: "Woman, what have I to do with thee? Mine hour is not yet come." (John ii. 4.) He had spoken of this hour, which then was not yet come, wherein, being about to die, it should be His duty to acknowledge her of whom He had been born in a dying Body. Then, since He was about to work the works of God, He thrust from Him,[1] as though He knew her not, her who was His Mother, not in that nature as touching which He is equal to the Father, but in that as touching which He is inferior to the Father. But now, since He is suffering the pains of Man, He careth, with a Man's love, for her of whom He hath been made Man. And herein He giveth us a lesson. He doth that which He would have us to do. The Good Master, by His Own example, commandeth that among His disciples, dutiful children should succour their parents, as though even that Tree whereupon His dying Limbs were nailed, even that Tree were to be a pulpit for His teaching.

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[1] Cant. viii. 1.

[2] Cf. John iv. 14.

[3] Lit., through the veins of good work. Cf. Mark vii. 37.

[4] Isa. lx. 4.

[5] Lam. iii. 15.

Seventh Responsory.

[2] I am distressed for Thee, my Son JESUS, very pleasant hast Thou been unto me; Thy love to me was wonderful, passing the love of women; for even as a mother loveth her only Son, so loved I thee.

Verse. [3] My life is spent with grief, and my years with sighing.

Answer. For even as a mother loveth her only Son, so loved I Thee.

Eighth Blessing.

She whose Feast-day we are keeping—
Mary, Blessed Maid of Maidens,
Be our advocate with God.

Eighth Lesson.

AND of this teaching by JESUS Crucified cometh that which the Apostle Paul commandeth, where he saith, (1 Tim. v. 8:) "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." But what is so much of a man's own house, as children are of their parents'? and parents of their children's? Of this most healthy law the Master of the Saints was pleased Himself to give an example, when, being God, He treated not as His handmaid her of whom He was the Maker and the Lord, but, being also Man, gave another to be as a son in His stead, to her of whom as Man He had been made,[4] and whom He was leaving.

Eighth Responsory.

Fount of love and holy sorrow,
Mother! may my spirit borrow
Somewhat of thy woe profound;
[5] Unto Christ, with pure emotion,
Raise my contrite heart's devotion,—
Love to read in every Wound.

Verse. That as thy Son JESUS for our sakes died and rose again, so we also who have died with Him[6] may rise again with Him.

Answer. Unto Christ, with pure emotion,
Raise my contrite heart's devotion,—
Love to read in every Wound.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Unto Christ, with pure emotion,
Raise my contrite heart's devotion,—
Love to read in every Wound.

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[1] Tunc, ergo, divina facturus, non divinitatis sed infirmitatis matrem velut incognitam repellebat, lit. "the Mother, not of His Divinity but of His weakness." To translate this passage, I have made use of the exact words of the Athanasian Creed. (Tr.)

[2] 2 Kings (Sam.) i. 26. It is from the lament of David over Saul and Jonathan, and is, in the original place, "I am distressed for thee, my brother Jonathan, &c."

[3] Ps. xxx. 11.

[4] Creatus.

[5] These words are not in the original from the Hymn, as is the beginning of the Responsory, but they rhyme with it, and express the same idea.

[6] Commortui, *i.e.*, in baptism. Rom. vi. 4; Col. ii. 12; 2 Tim. ii. 11.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (*Of the Week-day.*[1])

The Lesson is taken from the Holy Gospel according to John (xi. 47.)

At that time: Gathered the chief Priests and the Pharisees a council against Jesus, and said: What do we? For this Man doeth many miracles. And so on.

Homily by St Austin, Bishop [of Hippo.] (49*th Tract on John.*)

The chief Priests and the Pharisees took counsel together, but "Let us believe in Him" was not one of the suggestions offered. Those lost creatures thought much more how they might hurt and undo Him, than how they might save themselves from perishing. And yet they were afraid, and took counsel together, "and said: What do we? For this Man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and our nation." They were afraid of losing temporal things, but they gave no thought to eternal life, and so they lost both.[2] (*Second Lesson of the Week-day.*) For, after that the Lord had suffered and been glorified, first came the Romans, and took away both their place and nation, prevailing against them and leading them away captive, and secondly there followeth them that which is written: "But the children of the kingdom shall be cast out into outer darkness." (Matth. viii. 12.) But their fear was that, if all men should believe on Christ, none would remain to defend the city of God and His Temple against the Romans, since they deemed that Christ's teaching was against the Temple itself, and against the laws of their fathers. (*Third Lesson of the Week-day.*) "And one of them, named Caïphas, being the High Priest that same year, said unto them: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied—" Here we will learn that bad men are enabled by the spirit of prophecy to foretell the future; which, at the same time, the Evangelist attributeth to an ordinance of God, namely, that he was the High Priest.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [3] I will get me to the mountain of myrrh, * and to the hill of frankincense.

Second Antiphon. My beloved * is white and ruddy: the hair of his head is like kingly purple, bound in tresses.[4]

Third Antiphon. [5] Whither is thy beloved gone, * O thou fairest among women? Whither is thy beloved turned aside?

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[1] If it be transferred to Saturday, of course it is the Homily for that day.

[2] A person bound to the Office may satisfy by ending the Ninth Lesson here.

[3] Cant. iv. 6.

[4] Canalibus, lit., streamlets. Cant. vii. 5. The allusion of the Office is evidently to the Hair of our Lord when on the Cross, darkened with the Precious Blood, and hanging in long masses from under the cincture of His thorny crown. The Latin translator seems to have used a different vocalisation of the Hebrew text to that which we now have, and which makes the sense somewhat thus: "The hair of thine head is like purple"—(alluding perhaps to the appearance of very black hair, especially in sunlight; and the Bride of the Canticles was swarthy, i. 4)—"the King is captivated by thy tresses."

[5] Cant. v. 17.

Fourth Antiphon. [1] A bundle of myrrh is my well-beloved unto me; he shall lie betwixt my breasts.

Fifth Antiphon. [2] Revive me with flowers, * stay me up with apples, for I am swooning with love.

Chapter. (Isa. liii. 1.)

WHO hath believed our report? And unto whom is the arm of the LORD revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground.

Hymn.

VIRGIN, thou, of virgins fairest,
May the bitter woe thou bearest
Make on me impression deep;
Thus Christ's dying may I carry,
With Him in His Passion tarry,
And His Wounds in memory keep.

May His Wounds transfix me wholly,
May His Cross and Life-Blood holy
Ebriate my heart and mind:
Thus inflamed with pure affection,
In the Virgin's Son protection
May I at the Judgment find.

When in death my limbs are failing
Let Thy Mother's prayer prevailing
Lift me, JESUS! to Thy throne:
To my parting soul be given
Entrance through the gate of heaven;
There confess me for Thine own!
Amen.

Verse. Pray for us, O Virgin most sorrowful!

Answer. That we may be made worthy of the promises of Christ.

Antiphon at the Song of Zacharias. When JESUS saw His Mother, * and the disciple whom He loved, standing by the Cross, He saith unto His Mother: Woman, behold thy Son! Then saith He to the disciple: Behold thy Mother!

Prayer throughout the Office.

O GOD, at Whose Passion, according to the prophecy of Simeon, a sword of sorrow pierced through the gentle soul of the glorious Maiden and Mother Mary, mercifully grant to as many as do ever remember with awe how that her soul was pierced and Thou didst suffer,—even for all such be Thou entreated, for the sake and by the prayers of all Thy glorious and holy servants who stood so leally by Thy Cross, and grant unto the same, that for them Thy life-giving Death may not have been in vain. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The following Commemoration is made of the Week-day.

Antiphon. Now the Jews' Feast-day was at hand, and the chief Priests sought how they might kill JESUS; but they feared the people.

Verse. Deliver me from mine enemies, O my God.

Answer. And defend me from them that rise up against me.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts, that all we who of our own will do check our sins with the curb of mortification, may suffer here, and escape condemnation to eternal punishment hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

(*The Penitential Psalms and the Litany are not said, because of the Feast.*)

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[1] Cant. i. 12.

[2] Cant. ii. 5.

PRIME.

Antiphon. I will get me, &c. (*First Antiphon at Lauds.*)

In the Short Responsory, instead of the words, "Thou that sittest at the Right Hand of the Father," *is said:*

Verse. Thou That didst suffer for man's sake.

And the Verse, "Glory be, &c.," *is said as usual out of Passiontide.*

Chapter at the end. (Isa. liii. 8.)

WHO shall declare his generation? For he was cut off out of the land of the living; for the transgression of My people have I stricken him.

TERCE.

Antiphon. My beloved, * &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He hath made me desolate.
Answer. He hath made me desolate.
Verse. And faint with sorrow all the day.
Answer. Desolate.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He hath made me desolate.
Verse. My face is swollen with weeping.
Answer. And on mine eyelids is the shadow [of death.]

After Terce, in community Churches, is said or sung the Mass of the Feast.

SEXT.

Antiphon. Whither, &c. (*Third Antiphon at Lauds.*)

Chapter. (Isa. liii. 5.)

HE was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

Short Responsory.

My face is swollen with weeping.
Answer. My face is swollen with weeping.
Verse. And on my eyelids is the shadow [of death.]
Answer. Swollen with weeping.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. My face is swollen with weeping.
Verse. O God, I have declared my life unto Thee,—
Answer. Thou hast put my tears in Thy sight.

NONE.

Antiphon. Revive me, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O God, I have declared my life unto Thee—
Answer. O God, I have declared my life unto Thee—
Verse. Thou hast put my tears in Thy sight.
Answer. I have declared my life unto Thee.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. O God, I have declared my life unto Thee.

Verse. Pray for us, O Virgin most sorrowful!
Answer. That we may be made worthy of the promises of Christ.

After None, in community Churches, is said or sung the Mass of the Week-day.

SECOND VESPERS.

All as at the First, except the Antiphon at the Song of the Blessed Virgin, which is the same as that at the Song of Zacharias at Lauds, and the following

Commemoration of the Week-day.[1]

Antiphon. The chief Priests consulted that they might kill JESUS, but they said: Not on the Feast-day, lest there be an uproar among the people.
Verse. Deliver me, O LORD, from the evil man.
Answer. Preserve me from the wicked man.

Let us pray.

GRANT, we beseech Thee, O Almighty God, that we who seek the grace of Thy protection, being delivered from all evils, may serve Thee ever in peace and quietness of spirit. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Saturday in Passion Week.

The Sabbath.

MATTINS.

Invitatory and alteration in Ps. xciv. *and Hymn as on last Sunday,* (*p.* 325.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 10.)

AT that time: The chief Priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away and believed on JESUS. And so on.

Homily by St Austin, Bishop [of Hippo.] (50*th Tract on John.*)

When they saw Lazarus who had been raised from the dead, and knew that the miracle which the Lord had worked was so great, spread about by so many witnesses, and so plain and manifest that it could neither be concealed nor denied, they invented an expedient; and see here what it was—"But the chief Priests consulted that they might put Lazarus also to death." What stupidity of thought, what blindness of cruelty is here! If the Lord Christ had raised up again a man who had died a natural death, could He not also raise up one that had died by violence? Would killing Lazarus paralyse the Lord? But if ye consider that there is a difference between a man dead of disease, and a man killed, behold, the Lord hath raised up both: for He first raised up Lazarus, who had died a natural death, and then Himself, after a violent one.

First Responsory.

O Lord, I go mourning, &c., (*p.* 329.)

Second Lesson. (51*st Tract.*)

"ON the next day much people that were come to the feast, when they heard that JESUS was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried: Hosanna! Blessed is the King of Israël That cometh in the Name of the Lord!" Palm-branches are glorious boughs which tell of victory; yea, the Lord was now ready by His Own Death to trample down death, and to carry the victorious banner of His Cross in triumph over the devil, the prince of death. The cry with which He was greeted, namely "Hosanna," hath not, as we are assured by some who are acquainted with the Hebrew language, any meaning in particular, but is a shout after the manner of interjections, as they are called, just as in Latin when we lament we say "Heu," or when we are pleased, "Vah."[1]

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[1] Supposing the Feast not to be transferred to Saturday.

Second Responsory.

O Lord, hide not, &c., (*p.* 329.)

Third Lesson.

THESE were the shouts of applause with which the crowd greeted Him, "Hosanna! Blessed is the King of Israël That cometh in the Name of the Lord!" What inward torture must the jealousy of the Jewish leaders have caused them, when they heard that great multitude hailing Christ as their King! But, for the Lord, what was it to be King of Israël? To the Eternal[2] King what mattered it to become a King of men? And Christ is not King of Israël in the sense of monarchs who exact tribute, or arm hosts with steel to conquer enemies that are seen. But King of Israël He is, as He Who is Lord of our intellect, a Ruler Whose power shall never wane, and Who openeth a Kingdom in heaven to all such as centre in Him their faith, their hope, and their love.

Third Responsory.

O that my head, &c., (*p.* 330.)

LAUDS.

Chapter from Jer. xi. 19, *as on Monday*, (*p.* 333.)

Hymn and Verse and Answer as on Sunday, (*p.* 331.)

Antiphon at the Song of Zacharias. O Father, glorify Thou Me * with Thine Own Self, with the glory which I had with Thee before the world was.

Prayer.

O LORD, we beseech Thee that Thy people, since they are hallowed as Thine Own, may grow ever in godly love toward Thee their Father Who art in heaven, and may so be schooled by holy works, that being more and more pleasing in the sight of Thy Divine Majesty, they may ever receive more and more of Thy gifts. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, is said,

The morrow is the Lord's Day of the Palms, on the which day our Lord JESUS Christ entered Jerusalem.

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[1] So in English "Hurrah," "Ha, ha, ha," and so on. Heu is generally translated "Alas," and Vah, "Aha." "Hosanna," however, means "Save, I pray," or "O save!" *i.e.*, "I pray [God] save [you]." It is said to have been a common Hebrew cry, answering to "Long live—" or more nearly "God save—*e.g.*, the King." The actual phrase occurs in Ps. cxvii. 25, 26, where it possibly hails the King's entrance into the temple. "Save now, O LORD! O LORD, send Thou prosperity! Blessed be he that cometh in the Name of the LORD!"—"Anna, ADONAI, *hoshiah na;* anna, ADONAI, hatzlichah na."

[2] Rex sæculorum, "King of the ages," or, "King of the worlds."

sitting upon the foal of an ass, as had been foretold in the prophecy of Zacharias, and the multitude came forth to meet Him carrying branches of palm-trees.

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter and Prayer from the Lauds of the following morning.

Hymn and Verse and Answer as on last Saturday, (p. 324.)

Antiphon at the Song of the Blessed Virgin. O righteous Father, the world hath not known Thee; * but I have known Thee, because Thou hast sent Me.

Palm Sunday.[1]

The Lord's Day among the Palms.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn, as on the last Sunday, (p.* 325.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Jeremiah (ii. 12.)

BE astonished, O ye heavens, at this, and ye gates thereof, be ye very desolate, saith the LORD. For My people have committed two evils. They have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Is Israël a servant? Is he an home-born slave? Why is he spoiled? The young lions roared upon him and yelled,[2] and they made his land waste: his cities are burned, without inhabitant. Also, the children of Memphis[3] and Tahapanes have polluted[4] thee up to the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when He led thee by the way?

First Responsory.

[5] O Lord, in the day that I called upon Thee, Thou saidst: Fear not. Thou hast pleaded my cause, and hast redeemed me, O Lord my God.

Verse. [6] In the day of my trouble I called upon Thee, for Thou hast heard me.

Answer. Thou hast pleaded my cause, and hast redeemed me, O Lord my God.

Second Lesson.

AND now what hast thou to do in the way of Egypt, to drink the waters of the "Miry"?[7] Or what hast thou to do in the way of Assyria, to drink the waters of the river?[8] Thine own wickedness shall correct thee, and thy back-slidings shall reprove thee. Know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that My fear is not in thee, saith the LORD God of hosts. Of old time thou hast broken My yoke, and burst My bands; and thou saidst: I will not serve. Yea, upon every high hill, and under every green tree, thou wanderest playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord GOD.[1]

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[1] Called also Flowering Sunday, and Fig Sunday.

[2] Lit., gave out their voice.

[3] Hebrew name, Noph.

[4] Constupraverunt: but the Hebrew is, "devour the crown, &c."

[5] Lam. iii. 57, 58.

[6] Ps. lxxxv. 7.

[7] Shichor, "miry," an abusive nick-name for the Nile.

[8] Euphrates.

Second Responsory.

My brethren stand afar off from me, and they which have known me—make themselves strange unto me, and leave me.

Verse. My neighbours forsake me, and mine acquaintance—

Answer. Make themselves strange unto me, and leave me.

Third Lesson. (29.)

WHEREFORE will ye plead with Me? Ye all have forsaken Me, saith the LORD. In vain have I smitten your children; they received no correction; your own sword hath devoured your Prophets, the generation of you hath been as a lion unto them to destroy them. See ye the word of the LORD: Have I been a wilderness unto Israël? a land of darkness? Wherefore say My people: We have forsaken Thee; we will come no more unto Thee? Can a maid forget her ornaments or a bride her attire?[2] Yet My people have forgotten Me, days without number.

Third Responsory.

[3] Give heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul.

Verse. Remember that I stood before Thee to speak good for them, and to turn away Thy wrath from them.

Answer. Shall evil be recompensed for good? for they have digged a pit for my soul. Give heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*Second on the Passion of the Lord.*)

DEARLY beloved brethren, the jubilant and triumphal day which ushereth in the commemoration of the Lord's Passion is come; even that day for which we have longed so much, and for whose yearly coming the whole world may well look. Shouts of spiritual exultation are ringing, and suffer not that we should be silent. It is indeed hard to preach often on the same Festival, and that always meetly and rightly, but a Priest is not free, when we celebrate so great and mysterious an out-pouring of God's mercy, to leave his faithful people without the service of a discourse. Nay, that his subject-matter is unspeakable should in itself make him eloquent, since where enough can never be said, there must needs ever be somewhat to say. Let man's weakness, then, fall down before the glory of God, and acknowledge herself ever too feeble to unfold all the works of His mercy. We may jade our emotions, break down in our understanding, and fail in our speech: it is good for us, that even what we truly feel in presence of the Divine Majesty is but little, [compared to the vastness of the subject.]

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[1] The Name.

[2] Fascia pectoralis—breast-knot.

[3] Jer. xviii. 19.

Fourth Responsory.

[1] The enemy hath enclosed my ways: he lay in wait for me as a lion in secret places: he hath filled me and made me drunken with bitterness: they have cut off my life in the dungeon, and cast a stone upon me. O Lord, behold all their iniquity, and plead the cause of my soul, Thou That art the Redeemer of my life!

Verse. I was a derision to all my people, and their song all the day.

Answer. O Lord, behold all their iniquity, and plead the cause of my soul, Thou That art the Redeemer of my life!

Fifth Lesson.

FOR when the Prophet saith: "Seek the LORD and be strong; seek His face evermore," (Ps. civ. 4,) let no man thence conclude that he will ever have found all that he seeketh, lest he which hath ceased to come near should cease to be near. But among all the works of God which foil and weary the steadfast gaze of man's wonder, what is there that doth at once so ravish and so exceed the power of our mind's eye as do the sufferings of the Saviour? He it was Who, to loose man from the bands wherewith he had bound himself by the first death-dealing transgression, spared to bring against the rage of the devil the power of the Divine Majesty, and met him with the weakness of our lowly nature. For if our proud and cruel enemy had been able to know the counsel of God's mercy, it had been his task rather to have softened the minds of the Jews into gentleness, than to have inflamed them with unrighteous hatred; and so lost the service of all his slaves, by pursuing for his Debtor One That owed him nothing.

Fifth Responsory.

[2] Save me, O God, for the waters are come in unto my soul: hide not Thy face from me; for I am in trouble. Hear me speedily, O Lord my God.

Verse. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

Answer. For I am in trouble. Hear me speedily, O Lord my God.

Sixth Lesson.

BUT his own hate dug a pit-fall for him: he brought upon the Son of God that death which is become life to all the sons of men. He shed that innocent Blood, Which hath reconciled the world unto God, and become at once the price of our redemption and the cup of our salvation. The Lord hath received that which according to the purpose of His Own good pleasure He hath chosen. He hath let fall on Him the hands of bloody men: but while they were bent only on their own sin, they were servants ministering to the Redeemer's work. And such was His tenderness even for His murderers that His prayer to His Father from the Cross, as touching them, was, not that He might be avenged upon them, but that they might be forgiven.

Sixth Responsory.

[3] O Lord, be not Thou far from me: spare me in the day of evil: let them be confounded that persecute me; but let not me be confounded.

Verse. [4] Let all mine enemies which seek after my soul be confounded.

Answer. But let not me be confounded. O Lord, be not Thou far from me: spare me in the evil day: let them be confounded that persecute me, but let not me be confounded.

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[1] Lam. iii. 9, 10, 15, 53, 58, 14.

[3] Jer. xvii. 17, 18, (LXX.)

[2] Ps. lxviii. 2, 18, 19.

[4] Cf. Ps. xxxiv. 4.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxi. 1.)

AT that time: When JESUS drew nigh unto Jerusalem, and was come to Bethphagé, unto the Mount of Olives, then He sent two disciples.[1] And so on.

Homily by St Ambrose, Bishop [of Milan.] (9*th Book on Luke.*)

Beautiful is the type, when the Lord, about to leave the Jews, and to take up His abode in the hearts of the Gentiles, goeth up into the Temple; a figure of His going to the true Temple wherein He is worshipped, not in the deadness of the letter, but in spirit and in truth, even that Temple of God whereof the foundations are laid, not in buildings of stone, but in faith. He leaveth behind Him such as hate Him, and getteth Him to such as will love Him. And therefore cometh He unto the Mount of Olives that He may plant upon the heights of grace those young olive-branches, whose Mother is the Jerusalem which is above. Upon this mountain standeth He, the Heavenly Husbandman, that all they which be planted in the House of the Lord may be able each one to say: "But I am like a fruitful olive-tree in the House of God." (Ps. li. 10.)

Seventh Responsory.

[2] The LORD is with me as a Mighty Terrible One; therefore have they persecuted me, and have not been able to understand. O LORD, Thou triest the reins and the heart—unto Thee have I opened my cause.

Verse. [3] O LORD, Thou hast seen my wrong that they do me; judge Thou my cause.

Answer. Unto Thee have I opened my cause.

Eighth Lesson.

AND perchance that mountain doth signify Christ Himself. For what other is there that beareth such fruit of olives as He doth, not rich with store of loaded branches, but spiritually fruitful with the fulness of the Gentiles? He also it is on Whom we go up, and unto Whom we go up; He is the Door; He is the Way; He is He Which is opened and Which openeth; He is He upon Whom knocketh whosoever entereth in, and to Whom they that have entered in, do worship.

A figure also was it that the disciples went into a village, and that there they found an ass tied and a colt with her: neither could they be loosed, save at the command of the Lord. It was the hand of His Apostles which loosed them. He whose work and life are like theirs will have such grace as was theirs. Be thou also such as they, if thou wouldest loose them that are bound.

Eighth Responsory.

[4] The ungodly said, reasoning with themselves, but not aright; Let us lie in wait for the righteous, because he is clean contrary to our doings: he professeth to have the knowledge of God, he calleth himself the Son of God, and boasteth that he hath God to his

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[1] Here follow the two words "dicens eis" which I omit, as they would produce an odd sense in English.

[2] Jer. xx. 11, 12.

[3] Lam. iii. 59.

[4] Wisd. ii. 1, 12, 13, 17, 16, 20.

Father. Let us see if his words be true; and, if he be indeed the Son of God, let Him deliver him from our hand; let us condemn him with a shameful death.

Verse. We are esteemed of him as counterfeits, and he abstaineth from our ways as from filthiness, and commendeth the end of the just.

Answer. Let us see if his words be true; and, if he be indeed the Son of God, let Him deliver him from our hand; let us condemn him with a shameful death.

Ninth Lesson.

NOW, let us consider who they were, who, being convicted of transgression, were banished from their home in the Garden of Eden into a village, and in this thou wilt see how Life called back again them whom death had cast out. For this reason, we read in Matthew that there were tied both an ass and her colt; thus, as man was banished from Eden in a member of either sex, so is it in animals of both sexes that his re-call is figured. The she-ass is a type of our sinful Mother Eve, and the colt of the multitude of the Gentiles; and it was upon the colt that Christ took His seat. And thus it is well written of the colt, (Luke xix. 30,) that thereon never yet had man sat, for no man before Christ ever called the Gentiles into the Church — which statement thou hast in Mark also (xi. 2): "Whereon never man sat."

Ninth Responsory.

Liars are come round about, they have fallen upon me with scourges without a cause. But do Thou, O Lord my Redeemer, avenge me!

Verse. For trouble is near, and there is none to help.

Answer. But do Thou, O Lord my Redeemer, avenge me! Liars are come round about me, they have fallen upon me with scourges without a cause. But do Thou, O Lord my Redeemer, avenge me!

LAUDS.

First Antiphon. [1] The Lord God will help me: * and therefore I am not confounded.

Psalm L.

Have mercy upon me, &c., (*p.* 87.)

Second Antiphon. They compassed me about, * yea, they compassed me about: but in the Name of the Lord! I will destroy them.

Psalm CXVII.

O give thanks, &c., (*p.* 37.)

Third Antiphon. Judge Thou my cause, * and redeem me, O Lord, for Thou art mighty to save.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*p.* 23.)

Fourth Antiphon. [2] Fare we with Angels and men in faith to meet the Redeemer, * hailing the Slayer of death with joyful shouts of 'Hosanna in the highest!'

The Song of the Three Holy Children.

Fifth Antiphon. [3] Let them be confounded that persecute me; * but let not me be confounded, O Lord my God.

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[1] Isa. l. 7.

[2] This is the fifth Antiphon sung during the Procession. It has a sort of cadence like two Hexameter lines, ending with 'Hosanna.'

[3] Jer. xvii. 18.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*pp.* 25, 26.)

Chapter. (Phil. ii. 5.)

BRETHREN, Let this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God: but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man.

Hymn and Verse and Answer as on last Sunday, (*p.* 331.)

Antiphon at the Song of Zacharias. Much people that were come to the Feast, cried * unto the Lord: Blessed is He That cometh in the Name of the Lord! Hosanna in the highest![1]

Prayer throughout the Office.

ALMIGHTY and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son our Saviour JESUS Christ to take upon Him our flesh and to suffer death upon the Cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. The Hebrew children took branches of olive-trees, * and went forth to meet the Lord, crying and saying: Hosanna in the highest!

TERCE.

Antiphon. The Hebrew children spread their garments in the way, * and cried, saying: Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord!

Chapter from Lauds.

After Terce, and, in Parish Churches, the blessing and sprinkling of the Holy Water, there follows the ceremony of blessing the palms, or other boughs of trees, during which is read the Lesson from Exod. xv. xvi. *and the Gospel from* Matth. xxi., *which is the subject of the Homily at Mattins. When the branches have been distributed to the people, follows the procession, which represents the Triumphal Entry of our Lord into the Holy City. After the procession the Liturgy is immediately celebrated, with the rites peculiar to the day, and including the Epistle from* Phil. ii. *and the Passion according to* Matthew (xxvi. xxvii.)

SEXT.

Antiphon. [2] Unto Thee have I opened my cause, * O Lord my God, Which art the Redeemer of my life.

Chapter. (Phil. ii. 8.)

HE humbled Himself and became obedient unto death, even the death of the Cross, wherefore God also hath highly exalted Him, and given Him a Name which is above every name.

NONE.

Antiphon. [3] I will call upon Thy Name, * O LORD; hide not Thy face at my cry.

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[1] That is, either "Save [Him,] we pray [Thee, O Thou That dwellest] in the highest," or "O send [Him] health from heaven."

[2] Jer. xx. 12; Lam. iii. 58.

[3] Lam. iii. 55, 56.

Chapter. (Phil. ii. 10.)

AT the Name of JESUS let every knee bow, of things in heaven, and things in earth, and things under the earth: and let every tongue confess that our Lord JESUS Christ is in the glory of God the Father.

VESPERS.

Chapter from Lauds.

Hymn and Verse and Answer as on Saturday before Passion Sunday, (*p.* 324.)

Antiphon at the Song of the Blessed Virgin. [1] It is written: I will smite the Shepherd, * and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee: there shall ye see Me, saith the Lord.

Monday in Holy Week.[2]

Second Day in the Great Week.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Passion Sunday,* (*p.* 325.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 1.)

THEN JESUS, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom JESUS raised from the dead. And so on.

Homily by St Austin, Bishop [of Hippo.] (50*th Tract on John.*)

"There they made Him a supper"—and "Lazarus was one of them that sat at the table"—lest men should deem that it was but by an ocular delusion that they had seen him arise from the dead. He lived therefore, spake, and ate; to the manifestation of the truth, and the confusion of the unbelieving Jews. JESUS, then, sat down to meat with Lazarus and others, and Martha, being one of Lazarus' sisters, served. But Mary, Lazarus' other sister, "took a pound of ointment of spikenard, very costly, and anointed the Feet of JESUS, and wiped His Feet with her hair; and the house was filled with the odour of the ointment." We have now heard that which was done; let us search out the mystic meaning thereof.

First Responsory.

[3] The ungodly said: Let us oppress the righteous man without cause, and swallow him up alive, as the grave: let us make his memorial to perish from the earth, and cast lots among us for his spoils: and those murderers laid by store for themselves, but of evil. Fools and haters loathe wisdom, and are guilty in their thoughts.

Verse. Such things they did imagine, and were deceived, for their own wickedness blinded them.

Answer. Fools and haters loathe wisdom, and are guilty in their thoughts.

Second Lesson.

WHOSOEVER thou art that wilt be a faithful soul, seek with Mary to anoint the Feet of the Lord with costly ointment. This ointment was a figure of justice, and therefore is there said to have been a pound thereof, [a pound being a weight used in scales.] The word "pistikes" used by the Evangelist as the name of this ointment, we must believe to be that of some place, from which this costly perfume was imported.[1] Neither is this name meaningless for us, but agreeth well with our mystic interpretation, since "Pistis" is the Greek word which signifieth "Faith," and whosoever will do justice must know that: "The just shall live by faith." (Rom. i. 17; Hab. ii. 4.) Anoint therefore the Feet of JESUS by thy good life, following in the marks which those Feet of the Lord have traced. Wipe His Feet likewise with thy hair; that is, if thou have aught which is not needful to thee, give it to the poor; and then thou hast wiped the Feet of JESUS with thy hair, that is, with that which thou needest not, and which is therefore to thee as is hair, being a needless out-growth to the body. Here thou hast what to do with that which thou needest not. To thee it is needless, but the Lord's Feet have need of it; yea, the Feet which the Lord hath on earth are sorely needy.

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[1] Matth. xxvi. 31, 32; Zech. xiii. 7.

[2] Called also Fig Monday, in certain parts of England, because on this day our Lord desired to eat figs.

[3] Wisd. ii. 1, 10; Prov. i. 12.

Second Responsory.

[2] I became a reproach unto mine enemies: they looked upon me and shaked their heads. Help me, O LORD my God!

Verse. They have spoken against me with a lying tongue: they compassed me about also with words of hatred.

Answer. Help me, O LORD my God!

Third Lesson.

FOR of whom save of His members, will He say at the latter day: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"—? (Matth. xxv. 40.) That is—"ye have spent nothing save that which ye needed not, but ye have ministered unto My Feet."

"And the house was filled with the odour of the ointment." That is, the fragrance of your good example filleth the world; for this odour is a figure of reputation. They which are called Christians, and yet live bad lives, cast a slur on Christ: and it is even such as they unto whom it is said: "The Name of God is blasphemed among the Gentiles through you." (Rom. ii. 24; Ezek. xxxvi. 20, 23.) But if, through such, the Name of God be blasphemed, through the godly is praise ascribed to the Same His Holy Name, as the Apostle doth likewise say: "In every place we are unto God a sweet savour of Christ, [in them that are saved, and in them that perish."] (2 Cor. ii. 14, 15.)

Third Responsory.

[3] False witnesses are risen up against me, and such as breathe out cruelty: they have gone about to kill me, neither spared they to spit in my face; their spears have wounded me, and all my bones are out of joint. But as for me, I counted myself as one that is dead upon the earth.

Verse. They poured forth their fury upon me, they gnashed upon me with their teeth.

Answer. But as for me, I counted myself as one that is dead upon the earth. False witnesses are risen up against me, and such as breathe out cruelty; they have gone about to kill me, neither spared they to spit in my face; their spears have wounded me, and all my bones are out of joint. But as for me, I counted myself as one that is dead upon the earth.

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[1] But it is now generally believed that this word is either (1) From "pino," to drink, and means liquid; (2) From "pistis," faith, and means genuine, unadulterated; or (3) From the Latin "spicata," and means "spike"-nard.

[2] Ps. cviii. 25, 3.

[3] Cf. Ps. xxvi. 12.

LAUDS.

First Antiphon. [1] I hid not my face * from shame and spitting.

Second Antiphon. [2] Awake, O sword, * against them that scatter my flock.

Third Antiphon. [3] They took the thirty pieces of silver, * my price, that I was prized at of them.

Fourth Antiphon. [4] Waters flowed over mine head; * I said: I am cut off; I will call upon Thy Name, O LORD God.

Fifth Antiphon. O Lord, behold [5] the lips * of those that rose up against me, and their device.

Chapter from Jer. xi. 19, *as on Monday after Passion Sunday*, (*p.* 333.)

Hymn and Verse and Answer as on Passion Sunday, (*p.* 331.)

Antiphon at the Song of Zacharias. And now, O Father, glorify Thou Me * with Thine Own Self, with the glory which I had with Thee before the world was.

Prayer.

O ALMIGHTY God, Which knowest that we be set in such straits that we have no power of ourselves to help ourselves, we pray Thee mercifully to relieve us for whom continually pleadeth the Suffering of Thine Only-Begotten Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

The Antiphons at Prime, Terce, Sext, and None are the First, Second, Third, and Fifth, at Lauds, respectively.

VESPERS.

Chapter from Jer. xi. 20, *as on the Monday after Passion Sunday*, (*p.* 334.)

Hymn and Verse and Answer as on Saturday before Passion Sunday, (*p.* 324.)

Antiphon at the Song of the Blessed Virgin. Thou couldest have no power * at all against Me, except it were given thee from above.

Prayer.

HELP us, O God of our salvation, and grant us grace to draw near with joy to the memorial of Thy great mercies whereby Thou wast pleased to make us new creatures. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday in Holy Week.

Third Day in the Great Week.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn, as on Passion Sunday*, (*p.* 325.)

First Lesson.

The Lesson is taken from the Book of the Prophet Jeremiah (xi. 15.)

WHY hath My beloved wrought many iniquities in Mine house? Will holy meats [6] make atonement for thy perverseness, whereof thou boastest? The LORD called thy name, A green olive tree, fair, fruitful, goodly: as soon as He had spoken, a great fire was kindled in her, and the boughs thereof are burnt up. And the LORD of hosts, That planted thee, hath pronounced evil against thee, for the evil of the house of Israël, and of the house of Judah, which they have done against themselves, to provoke Me to anger, in making offerings unto Baalim. But Thou, O LORD, hast given me knowledge of it, and I know it: then Thou showedst me their doings. But I was like a gentle lamb, that is brought to the slaughter: and I knew not that they had devised devices against me, saying: Come, let us put [poison of a deadly] tree into his bread, and let us cut him off from the land of the living, that his name may be no more remembered. But, O LORD of Sabaoth, That judgest righteously, and triest the reins and the heart, let me see Thy vengeance on them; for unto Thee have I revealed my cause.

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[1] Isa. l. 6.

[2] Cf. Zech. xiii. 7.

[3] Zech. xi. 12, 13.

[4] Lam. iii. 54, 55.

[5] Lam. iii. 62.

[6] Apparently the sacrifices.

First Responsory.

[1] I have suffered defaming and fear from them that were my familiars: they watched for my halting,[2] saying: Let us entice him, and prevail against him. But Thou, O LORD, art with me, as a Mighty Terrible One. Let them stumble into everlasting confusion, that I may see Thy vengeance upon them, for unto Thee have I opened my cause.

Verse. [3] O LORD, plead Thou the cause of my soul, Thou That art the Redeemer of my life.

Answer. Let them stumble into everlasting confusion, that I may see Thy vengeance upon them, for unto Thee have I opened my cause.

Second Lesson. (xii. 1.)

RIGHTEOUS art Thou, O LORD, and I plead with Thee; yet let me talk with Thee of Thy judgments: wherefore doth the way of the wicked prosper? Wherefore are all they happy that lie and work iniquity? Thou hast planted them; yea, they have taken root: they grow; yea, they bring forth fruit. Thou art near in their mouth, and far from their reins. But Thou, O LORD, knowest me; Thou hast seen me, and tried mine heart toward Thee. Pull them out like sheep for the shambles, and prepare[4] them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? The beasts are consumed and the birds, because they said: He shall not see our last end.

Second Responsory.

[5] For Thy sake, O God of Israël, I have borne reproach; shame hath covered my face; I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of Thine house hath eaten me up.

Verse. Draw nigh unto my soul, and redeem it; deliver me, because of mine enemies.

Answer. For the zeal of Thine house hath eaten me up.

Third Lesson. (7.)

I HAVE forsaken Mine house; I have left Mine heritage, I have given the dearly beloved of My soul[6] into the hand of her enemies. Mine heritage is become unto Me as a lion in the forest; it crieth out against Me, therefore have I hated it. Is not

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[1] Cf. Jer. xx. 10, 11.

[2] Custodientes latus meum, lit., watching my side.

[3] Lam. iii. 58.

[4] Sanctifica, lit., devote them.

[5] Ps. lxviii. 8-10, 19.

[6] Dilectam animam meam, lit., my dearly beloved soul.

Mine heritage unto Me as an hideous bird [of prey]? Is not the unseemly bird everywhere throughout it?[1] Come ye, assemble yourselves together, all ye beasts of the field, hasten to devour. Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness. They have made it desolate, and [being desolate] it mourneth unto Me. With desolation is the whole land made desolate, because there is no man that considereth in the heart.

Third Responsory.

[2] The congregation of the people hath compassed me about, but I rewarded no evil unto him that rewarded evil unto me. O Lord, let the wickedness of the wicked come to an end, but establish the just.

Verse. Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

Answer. O Lord, let the wickedness of the wicked come to an end, but establish the just. The congregation of the people hath compassed me about, but I rewarded no evil unto him that rewarded evil unto me. O Lord, let the wickedness of the wicked come to an end, but establish the just.

LAUDS.

First Antiphon. [3] Behold, O Lord, and see: * for I am in trouble: hear me speedily.

Second Antiphon. [4] Plead my cause, * O Lord: deliver me from the unjust and deceitful man.

Third Antiphon. [5] I cried by reason of mine affliction unto the Lord, * and He heard me out of the belly of hell.

Fourth Antiphon. [6] O Lord, I am oppressed— * undertake Thou for me; for I know not what to say unto mine enemies.

Fifth Antiphon. [7] The ungodly said: Let us oppress the righteous man, * because he is clean contrary to our doings.

Chapter from Jer. xi. 19, *as on Monday in Passion Week*, (*p.* 333.)

Hymn and Verse and Answer as on Passion Sunday, (*p.* 331.)

Antiphon at the Song of Zacharias. Now, before the Feast of the Passover, as Jesus knew that His hour was come, * having loved His Own which were in the world, He loved them unto the end.

Prayer.

O ALMIGHTY and everlasting God, give us grace so to use the solemn and mysterious memorial of the Lord's Suffering, that the same may be unto us a mean whereby worthily to win Thy forgiveness. Through the Same our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth, at Lauds, respectively.

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[1] "Numquid avis discolor hæreditas Mea Mihi? Numquid avis tincta per totum?" Hebrew, lit., "Is Mine heritage unto Me an hideous [flock of] vultures? Is the flock of vultures all round it?" LXX., "Is not Mine heritage an hyæna's den unto Me? or a den [of them] all round it?" Jonathan ben Uzziel: "Like a flock of birds scattered about, thus is Mine heritage scattered about before Me. And like a bird that has been shot at, thus collect themselves upon it those who murder with the sword; all around, the kings of the nations; and their camps come upon it for plunder."

[2] Cf. Ps. vii. 8, 5, 10, 9.

[3] Lam. i. 20; Ps. lxviii. 18.

[4] Ps. xlii. 1.

[5] Jonah ii. 3.

[6] Isa. xxxviii. 14. Cf. 15.

[7] Wisd. ii. 12.

After None is celebrated the Liturgy, including the Passion according to Mark (xiv. 1–xv. 46.)

VESPERS.

Chapter from Jer. xi. 20, *as on Monday in Passion Week*, (*p.* 334.)

Hymn and Verse and Answer as on Saturday before Passion Sunday, (*p.* 324.)

Antiphon at the Song of the Blessed Virgin. I have power to lay down My life, * and I have power to take it again.

Prayer.

RID us, O God, by Thy mercy, of all deceitfulness of the old man, and make us meet to become a new creature in our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Wednesday in Holy Week.

Fourth Day in the Great Week.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Passion Sunday*, (*p.* 325.)

First Lesson.

The Lesson is taken from the Book of the Prophet Jeremiah (xvii. 13.)

O LORD, the Hope of Israël, all that forsake Thee, shall be ashamed: they that depart from Thee, shall be written in the earth; because they have forsaken the LORD, the fountain of living waters. Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for Thou art my praise. Behold, they say unto me: 'Where is the word of the LORD? let it come now.' As for me, I was not turned aside from following after Thee, Which art my Shepherd:[1] neither have I desired the day of man; Thou knowest. That which came out of my lips was right before Thee. Be not a terror unto me: Thou art my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

First Responsory.

[2] They have spoken against me with a lying tongue; they compassed me about also with words of hatred: in return for my love they were my adversaries: but I gave myself unto prayer; and Thou hast heard me, O Lord my God!

Verse. And they have rewarded me evil for good, and hatred for my love.

Answer. But I gave myself unto prayer; and Thou hast heard me, O Lord my God!

Second Lesson. (xviii. 13.)

WHO hath heard such things as the virgin of Israël hath done most horribly? Will the snow of Lebanon fail from the rock of the field?[3] or can a man root up the source of a fountain of cold flowing waters? Because My people hath forgotten Me, they have offered sacrifices to lies, and stumbled in their ways, their ancient ways, to turn aside therefrom into paths untried; to make their land desolate, and a perpetual hissing. Every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity. Then[1] said they: Come, and let us devise devices against Jeremiah; for the law shall not perish from the Priest, nor counsel from the wise, nor the word from the Prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

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[1] *I.e.*, that in which the veracity of the Prophet would be proved by the destruction of his people.

[2] Ps. cviii. 3, 4, 5.

[3] *I.e.*, will snow ever cease to lie among the wild crags of Lebanon?

Second Responsory.

The ungodly said, &c., (*p.* 354.)

Third Lesson.

GIVE heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? For they have digged a pit for my soul. Remember that I stood before Thee to speak good for them, and to turn away Thy wrath from them. Therefore deliver up their children to the famine, and give them over to the edge of the sword: let their wives be bereaved of their children and be widows, and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses; for Thou wilt bring the robbers suddenly upon them; because they have digged a pit to take me, and hid snares for my feet. Yet, LORD, Thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from Thy sight; let them be overthrown before Thee: deal with them in the time of Thine anger.

Third Responsory.

Liars are come, &c., (*p.* 355.)

LAUDS.

First Antiphon. [2] Deliver me from blood-guiltiness, O God, * Thou that art my God, and my tongue shall sing aloud of Thy righteousness.

Second Antiphon. [3] I have suffered defaming * and fear from them: but the LORD is with me as a Mighty Terrible One.

Third Antiphon. [4] But in vain have they sought my soul; * they shall go into the lower parts of the earth.

Fourth Antiphon. All mine enemies heard of my affliction: * O Lord, they rejoiced that thou hadst done it.

Fifth Antiphon. [5] O Lord, bind the Gentiles * with chains, and their kings with fetters.

Chapter from Jer. xi. 19, *as on Monday in Passion Week*, (*p.* 333.)

Hymn and Verse and Answer as on Passion Sunday, (*p.* 331.)

Antiphon at the Song of Zacharias. Simon, sleepest thou? * Couldst not thou watch one hour with Me?

Prayer.

O ALMIGHTY God, we beseech Thee that we whose transgressions do unceasingly harm us, may find freedom in the Suffering of Thine Only-begotten Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] That is, when the Saint had delivered the preceding prophecy, his fellow-townsmen determined to put him down as a young upstart.

[2] Ps. l. 16. [3] Jer. xx. 10, 11. [4] Ps. lxii. 10. [5] Ps. cxlix. 8.

At the beginning of the Martyrology, is said,

On the morrow is commemorated the Lord's Supper, whereat Christ JESUS, upon the day before He was crucified for our salvation, committed to His disciples the celebration of the mysteries of His Body and Blood.

After the Martyrology on this day, the Martyrology is not read again till Easter Sunday.

The same Prayer at Terce, Sext, and None.

The Antiphons at Prime, Terce, Sext, and None are the First, Second, Third, and Fifth at Lauds, respectively.

After None is celebrated the Liturgy, including the Passion according to Luke (xxii. 1–xxiii. 55.)

VESPERS.

Chapter from Jer. xi. 20, *as on Monday in Passion Week*, (*p.* 334.)

Hymn and Verse and Answer as on Saturday before Passion Sunday, (*p.* 324.)

Antiphon at the Song of the Blessed Virgin. The damsel said unto Peter: * Surely thou art one of them, for thy speech bewrayeth thee.

Prayer.

LORD, we beseech Thee, behold this Thy family, for which our Lord JESUS Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross: Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Maundy Thursday.

Fifth Day of the Great Week, whereon was instituted the Lord's Supper.

MATTINS.

On this and the two following nights Mattins and Lauds are always said together, and these Three Services are commonly called the Three Nights of Darkness.[1] *In Choir six lights are lighted upon the Altar, and fifteen (seven on each side and one at the top) in a triangle-shaped candlestick before the Epistle corner. As each Antiphon is repeated the second time, one of the fifteen candles is put out.*

The Antiphons are all doubled, and the Hymn, "Glory be to the Father," &c., *is everywhere omitted.*

After the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed have been said inaudibly, all else is omitted, and the First Antiphon begins at once.

FIRST NOCTURN.

First Antiphon. The zeal of Thine house hath eaten me up, and the reproaches of them that reproached Thee are fallen upon me.

Psalm LXVIII.

Save me, O God, &c., (*p.* 123.)

Second Antiphon. Let them be turned backward and put to confusion, that desire my hurt.

Psalm LXIX.

Make haste, O God, &c., (*p.* 125.)

Third Antiphon. Deliver me, O my God, out of the hand of the wicked.

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[1] Tenebræ.

Psalm LXX.

In Thee, O LORD, &c., (*p.* 125.)

Verse. Let them be turned backward and put to confusion.
Answer. That desire my hurt.

The whole of the Lord's Prayer is then said inaudibly, and the Reader at once begins the First Lesson. Thus is it done on each of the three nights; no Absolution or Blessing is asked or given in any Nocturn or before any Lesson.

First Lesson.

Here beginneth the Lamentation[1] of Jeremiah the Prophet (i. 1.)

ALEPH.[2] How doth the city sit solitary that was full of people! How is she become as a widow, she that was great among the nations! She that was Princess among the provinces, how is she become tributary!

BETH. She weepeth sore in the night, and her tears are upon her cheeks: among all her lovers, she hath none to comfort her; all her friends have dwelt treacherously with her, and are become her enemies.

GHIMEL. Judah is gone into captivity, because of affliction, and because of great servitude: she dwelleth among the heathen, and findeth no rest: all her persecutors overtook her between the straits.

DALETH. The ways of Zion do mourn, because none come to the solemn Feasts; all her gates are desolate, her Priests sigh, her virgins are afflicted, and she weighed down with bitterness.

HE. Her adversaries are the chief, her enemies prosper: for the LORD hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy.

Jerusalem! Jerusalem! Return unto the Lord thy God!

The Reader does not say, "But Thou," &c., *nor is* "Thanks be to God" *answered after this or any other Lesson on these three nights, but the Responsory begins at once.*

First Responsory.

[3] At the Mount of Olives He prayed unto the Father: O My Father, if it be possible, let this cup pass from Me! The spirit indeed is willing, but the flesh is weak.

Verse. Watch and pray, that ye enter not into temptation.
Answer. The spirit indeed is willing, but the flesh is weak.

Second Lesson.

VAV. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.[4]

ZAIN. Jerusalem remembereth, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her Sabbaths.

HETH.[5] Jerusalem hath grievously sinned; therefore she is removed. All that honoured her, despise her, because they have seen her nakedness. Yea, she sigheth and turneth backward.

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[1] Over the ruins of Jerusalem, after it had been sacked and burnt by the Assyrians.

[2] This composition is A B C Darian. The letters are those of the Hebrew alphabet.

[3] Matth. xxvi. 42, 41.

[4] The simile is a sporting one, taken from wretched animals subjected to the chase, but which are too feeble to run well.

[5] Rather, Cheth, or Kheth,—a strong guttural, like Scotch "ch" in "loch."

TETH. Her filthiness is in her skirts; she remembereth not her last end: therefore she came down wonderfully, she had no comforter. O LORD, behold my affliction, for the enemy hath magnified himself.

Jerusalem! Jerusalem! Return unto the Lord thy God.

Second Responsory.

[1] My Soul is exceeding sorrowful, even unto death: tarry ye here and watch with Me; yet a little while, and ye shall see the multitude close Me in. Ye shall flee; and I will go to be offered a sacrifice for you.

Verse. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Answer. Ye shall flee; and I will go to be offered a sacrifice for you.

Third Lesson.

IOD.[2] The enemy hath spread out his hand upon all her pleasant things; for she hath seen the heathen enter into her Sanctuary, concerning whom Thou didst command that they should not enter into Thy congregation.

CAPH. All her people sigh, they seek bread: they have given their pleasant things for meat to relieve the soul. See, O LORD, and consider, for I am become vile.

LAMED. Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me; wherewith the LORD hath afflicted me in the day of His fierce anger.

MEM. From above hath He sent fire into my bones, and it prevaileth against them: He hath spread a net for my feet. He hath turned me back: He hath made me desolate and faint all the day.

NUN. The yoke of my transgressions is bound by His hand; they are wreathed and come up upon my neck. He hath made my strength to fall: the LORD hath delivered me into their hands, from whom I am not able to rise up.

Jerusalem! Jerusalem! Return unto the Lord thy God!

Third Responsory.

[3] Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him: this is He Which hath borne our griefs and carried our sorrows; but He was wounded for our transgressions, and with His stripes we are healed.

Verse. Surely He hath borne our griefs and carried our sorrows.

Answer. And with His stripes we are healed. Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him; this is He Which hath borne our sins and carried our sorrows: but He was wounded for our transgressions, and with His stripes we are healed.

SECOND NOCTURN.

First Antiphon. The Lord shall deliver the needy from the strong: the poor also, that hath no helper.

Psalm LXXI.

Give the king, &c., (*p.* 126.)

Second Antiphon. The ungodly think and speak wickedness: they speak loftily concerning oppression.

Psalm LXXII.

Truly God is good, &c., (*p.* 127.)

Third Antiphon. Arise, O Lord, and judge my cause.

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[1] Matth. xxvi. 38, 45.

[2] Or, Yod.

[3] Isa. liii. 2, 4.

Psalm LXXIII.

O God, why hast Thou cast us off? &c., (*p.* 128.)

Verse. Deliver me, O my God, out of the hand of the wicked.
Answer. Out of the hand of the unrighteous and cruel man.

Fourth Lesson.

The Lesson is taken from the Treatise of St Austin, Bishop [of Hippo,] upon the Psalms (liv. 1.)

"GIVE ear to my prayer, O God, and despise not my supplication: attend unto me and hear me." These are the words of a man travailing, anxious, and troubled. He prayeth in the midst of much suffering, longing to be rid of his affliction. Our part is to see what that his affliction was, and when he hath told us, to acknowledge that we also suffer therefrom; that so, partaking in his trouble, we may take part also in his prayer. He saith: "I mourn in my exercise, and am troubled." Wherein mourned he? Wherein was he troubled? He saith: "In my exercise." In the next words he giveth us to know that his affliction was the oppression of the wicked,—("Because of the voice of the enemy, and because of the oppression of the wicked,")—and this suffering which came upon him at the hands of wicked men, he hath called his exercise. Think not that wicked men are in this world for nothing, or that God doth no good with them. Every wicked man liveth, either to repent, or to exercise the righteous.

Fourth Responsory.

[1] Mine own friend hath betrayed Me by the sign of a kiss: "Whomsoever I shall kiss, That Same is He—hold Him fast." This was the traitorous sign which he gave, even he who murdered with a kiss. Woe unto that man! He cast down the price of blood, and went, and hanged himself.

Verse. It had been good for that man if he had not been born.
Answer. Woe unto that man! He cast down the price of blood, and went, and hanged himself.

Fifth Lesson.

WOULD to God that they which now exercise us were converted and exercised with us! Yet, while they are as they are, and exercise us, we will not hate them: for we know not of any one of them whether he will endure to the end in his sin. Yea, oftentimes, when thou deemest that thou hatest thine enemy, he whom thou hatest is thy brother, and thou knowest it not. The Holy Scriptures show us that the devil and his angels are already damned unto everlasting fire, and therefore of their repentance it behoveth us to despair; but of theirs only. These are they against whom we wrestle within; to the which wrestling the Apostle stirreth us up where he saith: "We wrestle not against flesh and blood,"—(that is, not against men whom we see,)—"but against principalities, against powers, against the rulers of the darkness of this world." (Eph. vi. 12.) He saith not "the rulers of this world," lest perchance thou shouldest deem that devils are the lords of heaven and earth; what he doth say is, "rulers of the darkness of this world," of that world which they love who love the world, of that world wherein the ungodly and unrighteous do prosper, of that world, in fine, of which the Gospel saith: "And the world knew Him not." (John i. 10.)

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[1] Matth. xxvi. 48, 24; xxvii. 5.

Fifth Responsory.

[1] The vile trader Judas came to the Lord to kiss Him, and He, as a guileless Lamb, refused not a kiss to Judas, who, for a certain number of pence, betrayed Christ to the Jews.

Verse. It had been good for that man if he had not been born.

Answer. Who, for a certain number of pence, betrayed Christ to the Jews.

Sixth Lesson.

"I HAVE seen iniquity and strife in the city." (v. 10.) Behold, the glory of the Cross. That Cross which was the object of the insults of God's enemies, is established now above the brows of kings. The end hath shown the measure of its power: it hath conquered the world, not by the sword, but by its wood. The enemies of God thought the Cross a meet object of insult and ridicule, yea, they stood before it, "wagging their heads and saying: If He be the Son of God, let Him come down from the Cross!" (Matth. xxvii. 39, 40.) And He stretched forth His Hands unto a disobedient and gainsaying people. (Rom. x. 21.) If he is just which liveth by faith, (Rom. i. 17; Hab. ii. 4,) he is unjust that hath not faith. Therefore where is written "iniquity" we may understand "unbelief." The Lord therefore saith that He "saw iniquity and strife in the city," and that He "stretched forth His Hands unto that disobedient and gainsaying people,"—and, disobedient and gainsaying as they were, He was hungry for their salvation, and said: "Father, forgive them, for they know not what they do." (Luke xxiii. 34.)

Sixth Responsory.

[2] One of My disciples shall betray Me this night. Woe unto that man by whom I am betrayed! It had been good for that man if he had not been born.

Verse. He that dippeth his hand with Me in the dish, the same shall betray Me into the hands of sinners.

Answer. It had been good for that man if he had not been born. One of My disciples shall betray Me this night. Woe unto that man by whom I am betrayed. It had been good for that man if he had not been born.

THIRD NOCTURN.

First Antiphon. I said unto the wicked: Speak not wickedness against God.

Psalm LXXIV.

Unto Thee, O God, &c., (*p.* 129.)

Second Antiphon. The earth trembled and was still, when God arose to judgment.

Psalm LXXV.

In Judah is God known, &c., (*p.* 130.)

Third Antiphon. In the day of my trouble I sought God with my hands.[3]

Psalm LXXVI.

I cried unto the Lord, &c., (*p.* 130.)

Verse. Arise, O Lord.
Answer. Judge Thou my cause.

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[1] Cf. Matth. xxvi. 48-50, 15, 24; Jer. xi. 19.

[2] Matth. xxvi. 21, 24, 23, 45.

[3] In its original place the meaning would be, "hands lifted up in prayer;" here it is probably meant to refer to our Lord's, lifted up and stretched out upon the Cross.

Seventh Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (ii. 17.)

NOW, in this that I command, I praise you not, that ye come together, not for the better, but for the worse. For, first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies, that they which are approved may be made manifest among you. When ye come together, therefore, into one place, this is not to eat the Lord's Supper. For every one taketh before his own supper to eat, and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Do I praise you? In this I praise you not.

Seventh Responsory.

[1] I was like a gentle lamb that is brought to the slaughter, and I knew not that mine enemies had devised devices against me, saying: Come, let us put [poison of a deadly] tree into his bread, and let us cut him off from the land of the living.

Verse. [2] All they that hate me devised my hurt against me: they plotted together to do me evil, saying:

Answer. Come, let us put [poison of a deadly] tree into his bread, and let us cut him off from the land of the living.

Eighth Lesson.

FOR I have received of the Lord that which also I delivered unto you, That the Lord JESUS, the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and said: Take, eat: This is My Body, Which shall be given for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This Cup is the New Testament in My Blood. This do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread and drink this Cup, ye do show the Lord's death till He come.

Eighth Responsory.

[3] Could ye not watch with Me one hour, ye that called one on the other to die for Me? Or see ye not Judas, how that he sleepeth not, but maketh haste to betray Me to the Jews?

Verse. [4] Why sleep ye? Rise, and pray, lest ye enter into temptation.

Answer. Or see ye not Judas, how that he sleepeth not, but maketh haste to betray Me to the Jews?

Ninth Lesson.

WHEREFORE, whosoever shall eat this Bread, or drink the Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

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[1] Jer. xi. 19.

[2] Ps. xl. 8, 9

[3] Matth. xxvi. 40.

[4] Luke xxii. 46.

Ninth Responsory.

[1] The elders of the people consulted that they might take JESUS by subtilty, and kill Him: they came out, as against a thief, with swords and staves.

Verse. [2] The chief Priests and the Pharisees gathered a council.

Answer. That they might take JESUS by subtilty, and kill Him: they came out, as against a thief, with swords and staves. The elders of the people consulted that they might take JESUS by subtilty, and kill Him: they came out, as against a thief, with swords and staves.

LAUDS.

This part of the Service begins at once with the First Antiphon.

First Antiphon. O Lord, Thou shalt be justified when Thou speakest, and be clear when Thou art judged.

Second Antiphon. [3] The Lord was brought as a lamb to the slaughter, and He opened not His mouth.

Third Antiphon. Mine heart is broken within me; all my bones tremble.

Fourth Antiphon. O Lord, Thou hast spoken unto us in Thy strength, and in Thy Holy Banquet.

Fifth Antiphon. [3] He was offered up because He willed it, and He bore our sins.

No Chapter or Hymn are said either on this or the two following nights.

Verse. [4] Mine Own familiar friend, in whom I trusted,—

Answer. Which did eat of My bread, hath lifted up his heel against Me.

By this time all the candles on the triangular candlestick have been put out, except the one at the top, and, while the Song of Zacharias is being sung, every light throughout the Church is put out, as are also the six on the Altar, one by one, so that the last is put out at the words, "To give light to them that sit in darkness, &c." *As the Antiphon,* "Now he that betrayed Him, &c.," *is repeated the second time, the candle at the top of the triangular candlestick is taken and hidden under the Altar, at the Epistle corner.*

Antiphon at the Song of Zacharias. Now he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, That Same is He: hold Him fast.

Then is said the following sentence, and as it begins, all kneel down:

Christ, for our sakes, became obedient unto death.

Then is said:

1. *The Lord's Prayer, inaudibly.*

2. *Ps. L.*, "Have mercy upon me, &c.," (*p.* 87,) *in a tone which can just be heard.*

3. *The Prayer*, "Lord, we beseech Thee, behold this Thy family, &c.," (*p.* 364.) *Neither* "Let us pray" *nor anything else is said before it. It is said in the same tone as Ps. L., except the last clause*, "Who liveth and reigneth, &c.," *which is said inaudibly. When it is over some noise is made,*[5] *the hidden light is put back on the triangular candlestick, and all present immediately rise and depart in silence.*

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[1] Matth. xxvi. 3, 4, 55. [2] John xi. 47. [3] Isa. liii. 7. [4] Ps. xl. 10.

[5] That is, the Officiant, to announce that the Prayer is over, gives one or two taps.

PRIME.

After the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed have been said inaudibly, all else is omitted, and the Psalms begin at once.

No Antiphon is said, and the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

The Psalms themselves are as on Feasts, viz. Ps. LIII. "Save me, O God, &c.," *and the two first parts of Ps. CXVIII.*, "Blessed are the undefiled, &c.," *and* "Deal bountifully, &c."

As soon as the Psalms are over, the Office continues, "Christ, for our sakes, &c.," *to the end, as at Lauds. And so terminates the Service.*

The Martyrology is not read in Choir, and whether in or out of Choir, what follows it, beginning "Precious in the sight of the LORD," *is omitted.*

TERCE, SEXT, AND NONE.

After the Lord's Prayer and the Angelic Salutation have been said inaudibly, all else is omitted, and the usual portions of Ps. CXVIII. begin at once.

No Antiphon is said, and the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

As soon as the appointed portions of Ps. CXVIII. are over, the Office continues, "Christ, for our sakes, &c.," *to the end, as at Lauds. And so terminates the Service. This ending must be said complete after each Office, whether they be said at one time or not.*

After None the Altar is vested in white, and adorned as for a solemn Feast, but without reliques, pictures, or images. The Cross is covered with a white veil over the purple one; six lights are lighted, and the organ plays while the Priest and his ministers proceed to the Sanctuary, dressed in white vestments. The Liturgy is then celebrated, in memory of the First Eucharist, celebrated by our Lord Himself on this evening. After the Liturgy, the Consecrated Host Which is to be consumed on the next day, goes in Procession to the place prepared for It. The Procession over, all return to their places, except the Priest and his ministers, who go to the Sacristy. In their absence Vespers are begun, and they meanwhile take off their white vestments, the celebrant and deacon putting on purple stoles and returning to the Choir towards the end of the Miserere, in time to assist at the latter part of the Service.

VESPERS.

After the Lord's Prayer and the Angelic Salutation have been said inaudibly, all else is omitted, and the First Antiphon begins at once.

The Antiphons are all doubled, and the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

First Antiphon. I will take the cup of salvation, and call upon the Name of the LORD.

Psalm CXV.

I believed, therefore have I spoken, &c., (*p.* 185.)

Second Antiphon. With them that hate peace, I was peaceable; when I spoke unto them they fought against me without a cause.

Psalm CXIX.

In my distress, &c., (*p.* 186.)

Third Antiphon. O LORD, preserve me from the wicked man.

Psalm CXXXIX.

Deliver me, O LORD, &c., (*p.* 198.)

Fourth Antiphon. Keep me from the snare which they have laid for me, and the gins of the workers of iniquity.

Psalm CXL.

LORD, I cry unto Thee, &c., (*p.* 199.)

Fifth Antiphon. I looked on my right hand, and beheld: but there was no man that would know me.

Psalm CXLI.

I cried unto the LORD with my voice, &c., (*p.* 200.)

No Chapter, Hymn, nor Verse and Answer are said.

Antiphon at the Song of the Blessed Virgin. And, as they were eating, JESUS took bread, and blessed, and brake, and gave to His disciples.[1]

Then, "Christ, for our sakes, &c.," *to the end, as at Lauds.*

After Vespers, the Priest in his purple stole, and with the help of his ministers, strips the Altar quite bare, in remembrance of the Nakedness of our Lord Jesus Christ during great part of His Passion. During the ceremony is recited Ps. XXI., "My God, My God, &c.," *without the Hymn,* "Glory be to the Father, &c.," *but with this Antiphon, both before and after:* "They part My garments among them, and cast lots upon My vesture." *There remain only on the Altar the Cross under its purple veil, and the unlighted candles in the candlesticks. This is the end of the Service.*

At a later hour in the day is performed the Maundy, that is, the "Mandatum," *or* "Commandment of the Lord," *that is to say, Superiors wash the feet of their inferiors, in obedience to the command and example of our Lord, Who, on this evening, Himself first performed this ceremony for His disciples.*

COMPLINE.

The early part of the Service is entirely omitted, except the Confession and Absolution, after which begin the usual Psalms, without any Antiphon, or the Hymn, "Glory be to the Father, &c.," *which is everywhere omitted.*

Immediately after Ps. CXXXIII., "Behold, bless ye the LORD, &c.," *is said the Song of Simeon, without any Antiphon, and immediately after* "the glory of Thy people Israël" *is said:* "Christ, for our sakes, &c.," *to the end, as at Lauds.*

Thus end Lauds, Prime, Terce, Sext, None, Vespers, and Compline, from the Lauds of Maundy Thursday to the None of Holy Saturday, both inclusive.

Good Friday.

Sixth Day of the Great Week.

The Preparation of the Passover.[2]

MATTINS.

This is the Second Night of Darkness. The ceremonial is the same as before, as are also the omissions in the Service.

The Antiphons are all doubled, and the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

After the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed have been said inaudibly, the First Antiphon begins at once.

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[1] Matth. xxvi. 26.

[2] In Parasceve, *i.e.*, Paraskeué. This is the Greek word used by all the Evangelists to designate this day; by St John three times. The work is retained in the Latin, probably because it was the common name of the day among Greek-speaking Jews.

FIRST NOCTURN.

First Antiphon. The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His Anointed.

Psalm II.

Why do the heathen rage, &c., (*p.* 4.)

Second Antiphon. They part my garments among them, and cast lots upon my vesture.

Psalm XXI.

My God, My God, &c., (*p.* 48.)

Third Antiphon. False witnesses are risen up against me, and iniquity hath belied itself.

Psalm XXVI.

The LORD is my light, &c., (*p.* 73.)

Verse. They part my garments among them.

Answer. And cast lots upon my vesture.

Then, the Lord's Prayer having been said inaudibly, the First Lesson begins at once.

First Lesson.

The Lesson is taken from the Lamentations of Jeremiah the Prophet (ii. 8.)

HETH.[1] The LORD hath purposed to destroy the wall of the daughter of Zion: He hath stretched out His line, He hath not withdrawn His hand from destroying: the rampart doth lament, and the wall languisheth with it.

TETH. Her gates are sunk into the ground, He hath destroyed and broken her bars; her king and her princes are among the Gentiles. The law is no more; her Prophets also find no vision from the LORD.

IOD. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sack-cloth: the virgins of Jerusalem hang down their heads to the ground.

CAPH. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city.

Jerusalem! Jerusalem! Return unto the Lord thy God.

The First Responsory begins at once.

First Responsory.

All my friends have forsaken me, and mine enemies have prevailed against me; he whom I loved hath betrayed me. Mine enemy sharpeneth his eyes upon me; he breaketh me with breach upon breach: and [in my thirst] they gave me vinegar to drink.[2]

Verse. I am numbered with the transgressors; and my life is not spared.

Answer. Mine enemy sharpeneth his eyes upon me; he breaketh me with breach upon breach; and [in my thirst] they gave me vinegar to drink.

Second Lesson.

LAMED. They say to their mothers: Where is corn and wine? When they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

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[1] This commences in the middle of another A B C Darian composition.

[2] Et terribilibus oculis plaga crudeli percutientes, aceto potabant me. This appears to be a sort of compound of Job xvi. 10, 15, and Ps. lxviii. 22, and the passage in the text is accordingly constructed from those passages, but the quotation is either very inexact or from a very different version to the present.

MEM. What thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea: who can heal thee?

NUN. Thy Prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity, to stir thee up to repent, but have seen for thee false burdens and causes of banishment.

SAMECH. All that pass by clap their hands at thee: they hiss and wag their head at the daughter of Jerusalem, saying: Is this the city that men call "The Perfection of beauty," "The joy of the whole earth!"

Jerusalem! Jerusalem! Return unto the Lord thy God!

Second Responsory.

[1] The veil of the Temple was rent in twain, [from the top to the bottom,] and all the earth did quake: [2] the thief on the cross cried, saying: Lord, remember me when Thou comest into Thy kingdom!

Verse. [1] The rocks rent, and the graves were opened, and many bodies of the Saints, which slept, arose.

Answer. And all the earth did quake: the thief on the cross cried, saying: Lord, remember me when Thou comest into Thy kingdom.

Third Lesson. (iii. 1.) [3]

ALEPH. I am the man that hath seen affliction by the rod of His wrath.

ALEPH. He hath led me, and brought me into darkness, but not into light.

ALEPH. Surely against me is He turned: He turneth His hand against me all the day.

BETH. My skin and my flesh hath He made old; He hath broken my bones.

BETH. He hath builded round about me, and compassed me with gall and travail.

BETH. He hath set me in dark places, as they that be dead of old.

GHIMEL. He hath hedged me about, that I cannot get out: He hath made my chain heavy.

GHIMEL. Also when I cry and shout, He shutteth out my prayer.

GHIMEL. He hath inclosed my ways with hewn stone: He hath made my paths crooked.

Jerusalem! Jerusalem! Return unto the Lord thy God.

Third Responsory.

[4] I had planted thee a noble vine. How then art thou turned into a degenerate plant, which willest that Barabbas should be released unto thee, and that I should be crucified?

Verse. [5] I fenced thee, and gathered out the stones from thee, and built a tower in [the midst of] thee.

Answer. How then art thou turned into a degenerate plant, which willest that Barabbas should be released unto thee, and that I should be crucified? I had planted thee a noble vine. How then art thou turned into a degenerate plant, which willest that Barabbas should be released unto thee, and that I should be crucified?

SECOND NOCTURN.

First Antiphon. They that sought after my life have used violence against me.

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[1] Matth. xxvii. 51, 52.

[2] Luke xxiii. 42.

[3] Here begins a third A B C Darian poem, but each letter has three, instead of one verse.

[4] Jer. ii. 21.

[5] Isa. v. 2.

Psalm XXXVII.

O Lord, rebuke me not, &c., (*p.* 83.)

Second Antiphon. Let them be ashamed and confounded together that seek after my soul, to destroy it.

Psalm XXXIX.

I waited patiently, &c., (*p.* 93.)

Third Antiphon. Strangers are risen up against me, and oppressors seek after my soul.

Psalm LIII.

Save me, O God, &c., (*p.* 36.)

Verse. [1] False witnesses are risen up against me.
Answer. And iniquity hath belied itself.

Fourth Lesson.

The Lesson is taken from the Treatise of St Austin, Bishop [of Hippo,] upon the Psalms (lxiii. 2.)

"THOU hast hidden me from the secret counsel of the wicked, from the insurrection of the workers of iniquity." Now let us fix our eyes upon our Head. Many martyrs have suffered such things as He suffered, but God's hiding of His suffering servants is not so well seen in the Martyrs, as it is in the Captain of the Martyrs. And it is in Him that we best see how it fared with them. He was hidden from the secret counsel of the wicked; hidden by God, being Himself God; hidden, as touching the Manhood, by God the Son, and the very Manhood, Which is taken into God the Son; because He is the Son of man, and He is the Son of God—Son of God, as being in the form of God; Son of man, as having taken upon Him the form of a servant, (Phil. ii. 6, 7,) Whose life no man taketh from Him, but Who layeth it down of Himself. He hath power to lay it down, and He hath power to take it again, (John x. 18.) What then was all that they which hated Him could do? They could kill the Body, but they were not able to kill the Soul.[2] Consider this very earnestly. It had been a small thing for the Lord to preach to the Martyrs by His word, if He had not also nerved them by His example.

Fourth Responsory.

[3] Are ye come out, as against a thief, with swords and staves, for to take Me? I sat daily with you, teaching in the Temple, and ye laid no hold on Me; and, now when ye have scourged Me, ye lead Me away to crucify Me![4]
Verse. [5] And when they had laid hands on Jesus, and taken Him, He said unto them:
Answer. I sat daily with you, teaching in the Temple, and ye laid no hold on Me; and now, when ye have scourged Me, ye lead Me away to crucify Me!

Fifth Lesson.

YE know what secret counsel was that of the wicked Jews, and what insurrection was that of the workers of iniquity. Of what iniquity were they the workers? The murder of our Lord Jesus Christ. "Many good works," saith He,[6] "have I showed you—for which of those works go ye about to kill Me?" He had borne with all their weaknesses: He had healed all their diseases: He had preached unto them the kingdom of heaven: He had discovered to them their iniquities, that they might rather hate them, than the Physician That came to cure them. And now at last, without gratitude for all the tenderness of His healing love, like men raging in an high delirium, throwing themselves madly on the Physician, Who had come to cure them, they took counsel together how they might kill Him, as if to see if He were a Man and could die, or Something more than a man, and That would not let Himself die. In the Wisdom of Solomon we recognise their words, (ii. 18, 19, 20,) "Let us condemn Him with a shameful death —Let us examine Him; for, by His own saying, He shall be respected. If He be the Son of God, let Him help Him."

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[1] Ps. xxvi. 12.
[2] Cf. Matth. x. 28.
[3] Matth. xxvi. 55.
[4] Matth. xxvii. 26, 31.
[5] Mark xiv. 46, 48, 49.
[6] John x. 32; vii. 20.

Fifth Responsory.

[1] The Jews crucified JESUS: and there was darkness [over all the land, unto the ninth hour]: and about the ninth hour JESUS cried with a loud voice, [saying]: My God, [My God,] why hast Thou forsaken Me? [2] And He bowed His Head, and gave up the Ghost.

Verse. [3] When JESUS had cried with a loud voice, He said: Father, into Thy hands I commend My Spirit.

Answer. And He bowed His Head, and gave up the Ghost.

Sixth Lesson.

"THEY whet their tongue like a sword." The Jews cannot say: "We did not murder Christ" —albeit they gave Him over to Pilate His judge, that they themselves might seem free of His death. For when Pilate said unto them, "Take ye Him and kill Him,"[4] they answered, "It is not lawful for us to put any man to death." They could throw the blame of their sin upon a human judge: but did they deceive God, the Great Judge? In that which Pilate did, he was their accomplice, but in comparison with them, he had far the lesser sin. (John xix. 11.) Pilate strove as far as he could, to deliver Him out of their hands; for the which reason also he scourged Him, (John xix. 1,) and brought Him forth to them (4). He scourged not the Lord for cruelty's sake, but in the hope that he might so slake their wild thirst for blood: that, perchance, even they might be touched with compassion, and cease to lust for His death, when they saw What He was after the flagellation. Even this effort he made. "But when Pilate saw that he could not prevail, but that rather a tumult was made," (Matth. xxvii. 24,) ye know how that "he took water, and washed his hands before the multitude, saying: I am innocent of the Blood of this Just Person." And yet, "he delivered Him to be crucified!" (26). But if he were guilty who did it against his will, were they innocent who goaded him on to it? No. Pilate gave sentence against Him, and commanded Him to be crucified, but ye, O ye Jews, ye also are His murderers! Wherewith? With your tongue, whetted like a sword. And when? But when ye cried, "Crucify Him! Crucify Him!" (Mark xv. 13, 14; Luke xxiii. 21; John xix. 6.)

Sixth Responsory.

[5] I have given the dearly-beloved of My soul into the hand of her enemies,

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[1] Matth. xxvii. 35, 45, 46.
[2] John xix. 30.
[3] Luke xxiii. 46.
[4] This is not in the Gospels. There are words like it in John xix. 6, but the whole passage seems a loose quotation from xviii. 31.
[5] Jer. xii. 7, 8; cf. 9-11.

and Mine heritage is become unto Me as a lion in the forest; the enemy crieth out against Me, saying: Assemble yourselves together, hasten to devour Him: they have made My portion a desolate wilderness, and the whole land mourneth unto Me: because there is none found that will know Me, nor do well.

Verse. There be risen up against me such as breathe out cruelty, and they have not spared my soul.

Answer. Because there is none found that will know Me, nor do well. I have given the dearly-beloved of My soul into the hand of her enemies, and Mine heritage is become unto Me as a lion in the forest: the enemy crieth out against Me, saying: Assemble yourselves together, hasten to devour Him: they have made My portion a desolate wilderness, and the whole land mourneth unto me: because there is none found that will know Me, nor do well.

THIRD NOCTURN.

First Antiphon. O Lord, defend me from them that rise up against me, for they lie in wait for my life.

Psalm LVIII.

Deliver me, &c., (*p.* 111.)

Second Antiphon. Thou hast put away mine acquaintance far from me; I am shut up, and cannot come forth.

Psalm LXXXVII.

O LORD God of my salvation, &c., (*p.* 145.)

Third Antiphon. They gather themselves together against the soul of the righteous, and condemn the innocent blood.

Psalm XCIII.

The LORD God, to Whom vengeance, (*p.* 147.)

Verse. [1] They have spoken against me with a lying tongue.

Answer. They compassed me about also with words of hatred, and fought against me without a cause.

Seventh Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (iv. 11.)

LET us labour to enter into that rest, lest any man fall after the same example of unbelief. For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do. Seeing then that we have a great High Priest That is passed into the heavens, JESUS the Son of God, let us hold fast our profession. For we have not an High Priest, Which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

Seventh Responsory.

[2] They have turned me over into the hands of the wicked: they also have numbered me with the trangressors, neither have they spared my life: the mighty are gathered together against me, and stand up against me like giants.

Verse. [3] Strangers are risen up

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[1] Ps. cviii. 3.

[2] Cf. Job xvi. 12, 14, 15; Isa. liii. 12.

[3] Ps. liii. 5.

against me, and oppressors seek after my soul.

Answer. And stand up against me like giants.

Eighth Lesson.

LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (v.) For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

Eighth Responsory.

[1] That wicked one betrayed JESUS to the chief-priests and elders of the people: but Peter followed Him afar off, to see the end.

Verse. And they led Him away to Caïphas the High Priest, where the Scribes and Pharisees were assembled.

Answer. But Peter followed Him afar off, to see the end.

Ninth Lesson.

AND no man taketh this honour unto himself, but he that is called of God, as was Aaron. So, also, Christ glorified not Himself to be made an High Priest, but He That said unto Him: "Thou art My Son, to-day have I begotten Thee." (Ps. ii. 7.) As He saith also in another place: "Thou art a Priest for ever, after the order of Melchisedeck." (Ps. cix. 4.) Who, in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him That was able to save Him from death, was heard, in that He feared.[2] And though He was the Son of God, yet learnt He obedience by the things which He suffered: and being made perfect, He is become the Author of Eternal Salvation unto all them that obey Him—called of God an High Priest after the order of Melchisedeck.

Ninth Responsory.

[3] Mine eyes do fail with tears, because the Comforter that should relieve me is far from me. Behold, O all ye nations, if there be any sorrow like unto my sorrow.

Verse. O all ye that pass by, behold, and see—

Answer. If there be any sorrow like unto my sorrow. Mine eyes do fail with tears, because the Comforter that should relieve me is far from me. Behold, O all ye nations, if there be any sorrow like unto my sorrow.

LAUDS.

This part of the Service begins at once with the First Antiphon.

First Antiphon. [4] God spared not His Own Son, but delivered Him up for us all.

Second Antiphon. My spirit is overwhelmed within me: my heart within me is troubled.

Third Antiphon. [5] One thief said unto the other: We indeed receive the due reward of our deeds, but what hath this Man done? Lord, remember me, when Thou comest into Thy kingdom.

Fourth Antiphon. Lord, when my

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[1] Cf. Matth. xxvi. 47, 48, 57, 58.

[2] Or, "on account of His reverent submission."

[3] Lam. ii. 11; i. 16, 12.

[4] Rom. viii. 32.

[5] Luke xxiii. 40-42.

soul is troubled, Thou wilt remember mercy.

Fifth Antiphon. Lord, remember me, when Thou comest into Thy kingdom.

No Chapter or Hymn is said.

Verse. [1] He hath set me in dark places.

Answer. As they that be dead of old.

Antiphon at the Song of Zacharias. [2] They set up over His Head His accusation written: JESUS OF NAZARETH THE KING OF THE JEWS.

The Service finishes as yesterday, except that the sentence, "Christ, for our sakes, &c.," *is read thus:*

Christ, for our sakes, became obedient unto death, even the death of the Cross.

The whole of the other Offices are precisely the same as yesterday, with the exception of the above addition to the sentence, "Christ, for our sakes, &c.," *which addition is made throughout the day, and the Antiphon at the Song of the Blessed Virgin at Vespers, which is:*

When He had received the vinegar, He said: It is finished! and He bowed His Head, and gave up the Ghost.[3]

The Liturgy is celebrated after None. At its conclusion the Priest and his ministers go to the Sacristy to unvest, and Vespers are begun in their absence, just as yesterday. The Priest and ministers in the same way return to Choir before Vespers are over.

Holy Saturday, called also Easter Eve, Pasch Saturday, and Easter Saturday.

The Holy Sabbath.

MATTINS.

This is the Third Night of Darkness. The Ceremonial is the same as before, as are also the omissions in the service.

The Antiphons are all doubled, and the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

After the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed have been said inaudibly, the First Antiphon begins at once.

FIRST NOCTURN.

First Antiphon. I will both lay me down in peace, and sleep.

Psalm IV.

When I called, &c., (*p.* 206.)

Second Antiphon. He shall abide in Thy tabernacle: He shall dwell in Thy holy hill.

Psalm XIV.

LORD, who shall abide, &c., (*p.* 10.)

Third Antiphon. My flesh shall rest in hope.

Psalm XV.

Preserve me, O Lord, &c., (*p.* 12.)

Verse. I will both lay me down in peace.

Answer. And sleep.

Then, the Lord's Prayer having been said inaudibly, the First Lesson begins at once.

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[1] Lam. iii. 6.
[2] Matth. xxvii. 37.
[3] John xix. 30.

First Lesson.

The Lesson is taken from the Lamentation of Jeremiah the Prophet (iii. 22.)

HETH.[1] It is of the LORD'S mercies that we are not consumed: because His compassions fail not.

HETH. They are new every morning; great is Thy faithfulness.

HETH. The LORD is my portion, saith my soul: therefore will I hope in Him.

TETH. The LORD is good unto them that wait for Him, to the soul that seeketh Him.

TETH. It is good that a man should quietly wait for the salvation of the LORD.

TETH. It is good for a man that he bear the yoke in his youth.

IOD. He sitteth alone and keepeth silence, because he hath borne it upon him.

IOD. He putteth his mouth in the dust, if so be there may be hope.

IOD. He giveth his cheek to him that smiteth him: he is filled full with reproach.

Jerusalem! Jerusalem! Return unto the Lord thy God!

The First Responsory begins at once.

[2] He hath been brought as a lamb to the slaughter, and while he was evil-entreated he opened not his mouth: he was delivered up to death, that he might quicken his people.

Verse. [3] He hath poured out his soul unto death, and he was numbered with the transgressors.

Answer. That he might quicken his people.

Second Lesson. (iv. 1.)

ALEPH.[4] How is the gold become dim! How is the most fine gold changed! The stones of the Sanctuary are poured out in the top of every street!

BETH. The precious sons of Zion, clad in fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

GHIMEL. Even the most savage beasts [5] draw out the breast, they give suck to their young ones: the daughter of my people is cruel, like the ostrich in the wilderness!

DALETH. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them!

HE. They that did feed delicately, are dead of famine in the streets: they that were brought up in scarlet embrace dung-hills!

VAV. For the iniquity of the daughter of my people is greater than the sin of Sodom, that was overthrown in a moment, and no hands stayed on her.

Jerusalem! Jerusalem! Return unto the Lord thy God!

Second Responsory.

[6] Arise, O Jerusalem, and put off thy garments of rejoicing: cover thee with sack-cloth and ashes: for the Saviour of Israël hath been slain in the midst of thee.

Verse. [7] Let thy tears run down like a river day and night, and let not the apple of thine eye cease.

Answer. For the Saviour of Israël hath been slain in the midst of thee.

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[1] This is the continuation of the A B C Darian poem begun last night, omitting the letters Daleth, He, Vav, and Zain.

[2] Cf. Isa. liii. 7; I Macc. vi. 44.

[3] Isa. liii. 12.

[4] This is the beginning of another A B C Darian poem.

[5] Lamiæ, pr. a kind of vampire, or night-wandering spectre. Hebrew, Tanin—a word of indeterminate meaning, expressing generally savage wild beasts. Gesenius supposes jackals.

[6] Cf. Jonah iii. 6.

[7] Lam. ii. 18.

Third Lesson. (Lam. v. 1.)

Here beginneth the Prayer of Jeremiah the Prophet.

REMEMBER, O LORD, what is come upon us: consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless; our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are in jeopardy; we are weary, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives, because of the sword of the wilderness. Our skin was black like an oven, because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah.

Jerusalem! Jerusalem! Return unto the Lord thy God!

Third Responsory.

[1] O my people! lament, like a virgin [girded with sack-cloth for the husband of her youth,] [2] howl, ye shepherds, in sack-cloth and ashes,[1] for the day of the LORD is at hand, and it is great and very terrible.

Verse. Gird yourselves, ye Priests, and howl, ye ministers of the altar: cast up ashes upon you.

Answer. For the day of the LORD is at hand, and it is great and very terrible. O my people! lament, like a virgin, [girded with sack-cloth for the husband of her youth,] howl, ye shepherds, in sack-cloth and ashes, for the day of the LORD is at hand, and it is great and very terrible.

SECOND NOCTURN.

First Antiphon. Be ye lift up, ye everlasting doors,[3] and the King of glory shall come in.

Psalm XXIII.

The earth is the LORD'S, &c., (*p.* 46.)

Second Antiphon. I believe that I shall yet see the goodness of the LORD in the land of the living.

Psalm XXVI.

The LORD is my light, &c., (*p.* 73.)

Third Antiphon. O Lord, Thou hast brought up my soul from the grave.

Psalm XXIX.

I will extol Thee, &c., (*p.* 75.)

Verse. [4] But Thou, O LORD, be merciful unto me.

Answer. And raise me up; and I will requite them.

Fourth Lesson.

The Lesson is taken from the Treatise of St Austin, Bishop [of Hippo,] upon the Psalms (lxiii. 7.)

"MAN shall attain to thoughts that are very deep: but God shall still be exalted." The enemies of our Lord had communed of laying snares privily; they had said, "Who shall see them?" They had searched out iniquities; they had accomplished a diligent search. And Man attained even unto [the realisation of] their counsels, for the Lord, as Man, suffered Himself to be taken. For He had not been taken at all, unless He had been a Man, or seen, unless He had been a Man, or smitten, unless He had been a Man, or crucified, unless He had been a Man, or have died, unless He had been a Man. Man therefore, He attained unto all those sufferings, which had had nothing in Him, unless He had been a Man. But if He had not been Man, man had not been redeemed. And the Lord as Man attained to thoughts that were very deep, yea, secret; showing the Manhood to the eyes of men, and keeping the Godhead within Him; veiling the form of God, as touching Which, He is Equal to the Father, and manifesting the form of a servant, as touching which, He is inferior to the Father.

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[1] Joel i. 8, 15; ii. 11; i. 13.

[2] Jer. xxv. 34.

[3] Probably here referring to the "gates of death" entered by Christ when He "descended into hell." The other Antiphons seem put in the mouth of "the spirits in prison." (1 Pet. iii. 19.)

[4] Ps. xl. 11.

Fourth Responsory.

Our Shepherd, even the Fountain of living waters, is gone from us; He passed away, and the sun was darkened. For now hath our Saviour bound him captive, which bound the first man captive; this day hath He burst the gates and bars of death.

Verse. The bands of hell He hath utterly abolished, and hath done away the power of the devil.

Answer. For now hath our Saviour bound him captive, which bound the first man captive; this day hath He burst the gates and bars of death.

Fifth Lesson.

HOW far did the accomplishment of their diligent search reach? Even to the setting a watch of soldiers at the sepulchre, to guard the Lord, even after He was dead and buried. For "they said unto Pilate: Sir, we remember that that deceiver—" (Matth. xxvii. 63.) This was the term by which they designated the Lord JESUS Christ, and the remembrance that He was so named is a sweet consolation to us His servants, when we are called impostors. So they said unto Pilate, "that deceiver said, while He was yet alive: After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come and steal Him away, and say unto the people: He is risen again from the dead: so the last error shall be worse than the first. Pilate said unto them: Ye have a watch; go your way; make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch."

Fifth Responsory.

O all ye that pass by, behold and see if there be any sorrow like unto my sorrow.

Verse. O all ye nations, behold, and see my sorrow,—

Answer. If there be any sorrow like unto my sorrow.

Sixth Lesson.

"SO they went, and made the sepulchre sure, sealing the stone, and setting a watch"—and anon, "behold, there was a great earthquake," and the Lord arose. So great wonders were wrought about the sepulchre that the very soldiers, which were put to guard it, were witnesses thereto, if only they would have told the truth. But the same love of money which had made a slave of that disciple who was a companion of Christ, made slaves also of the soldiers that were put to watch His sepulchre. "Some of the watch came into the city, and showed unto the chief-priests all the things that were done: and when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying: Say ye, His disciples came by night and stole Him away while we slept." In good sooth, their diligent search had been accomplished and ended before this. What didst thou say, O stupid cunning? Wast thou indeed so utterly void of the light of godly wisdom, and confounded in the bottomless pit of thine own falsehood as to tell them to say: "His disciples came by night, and stole Him away while we slept?" Part of the testimony of thine eye-witnesses was that they were asleep at the time: thou thyself wast asleep not to be able to see that on their own testimony, their testimony must have been worthless.

Sixth Responsory.

[1] Behold how the righteous dieth, and no man taketh it to heart; and the just are taken away, and none considereth. From the midst of sinners is the righteous translated; and his memory is in peace.

Verse. As a lamb before his shearers is dumb, so He opened not His mouth; He was taken from prison and from judgment.

Answer. And his memory is in peace. Behold how the righteous dieth, and no man taketh it to heart; and the just are taken away, and none considereth. From the midst of sinners is the righteous translated; and his memory is in peace.

THIRD NOCTURN.

First Antiphon. God is my helper, and the Lord upholdeth my soul.

Psalm LIII.

Save me, O God, &c., (*p.* 36.)

Second Antiphon. His place is in "Peace,"[2] and His dwelling-place in Zion.

Psalm LXXV.

In Judah is God known, &c., (*p.* 130.)

Third Antiphon. I am as a man that hath no strength, lying nerveless among the dead.

Psalm LXXXVII.

O LORD God of my salvation, &c., (*p.* 145.)

Verse. His place is in "Peace."[2]

Answer. And His dwelling-place in Zion.

Seventh Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (ix. 11.)

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own blood, He entered in once [for all] into the Holy Place, having obtained eternal redemption for us. For if the blood of goats or of bulls, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who, through the Holy Spirit, offered Himself without spot to God, purge our conscience from dead works to serve the living God?

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[1] Cf. Wisd. iv. 10, 14; Isa. lvii. 1.

[2] Lit., Salem, a play upon the meaning of that name, viz., Peace. Of our Lord in the grave it was true in both senses.

Seventh Responsory.

[1] The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against His Anointed.

Verse. Why do the heathen rage? and the people imagine a vain thing,

Answer. Against the LORD, and against His Anointed?

Eighth Lesson.

AND for this cause, He is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first Testament, they, which are called, might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Wherefore neither the first Testament was dedicated without blood.

Eighth Responsory.

I am counted with them that go down into the pit. I am as a man that hath no strength, lying nerveless among the dead.

Verse. They have laid me in the lowest pit, in darkness, and in the shadow of death.

Answer. I am as a man that hath no strength, lying nerveless among the dead.

Ninth Lesson.

FOR when Moses had read every precept of the law to all the people, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the Tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Ninth Responsory.

[2] After that the Lord was buried, they sealed the sepulchre, rolling a stone to the door of the sepulchre; and setting a watch to keep Him.

Verse. The chief priests came together unto Pilate, and made that request unto him.

Answer. Setting a watch to keep Him. After that the Lord was buried, they sealed the sepulchre, rolling a stone to the door of the sepulchre, and setting a watch to keep Him.

LAUDS.

This part of the Service begins at once with the First Antiphon.

First Antiphon. [3] O death, I will be thy death; O grave, I will be thy destruction.

Psalm L.

Have mercy upon me, &c., (*p.* 87.)

Second Antiphon. [4] They shall mourn for Him, as one mourneth for his only son, for the innocent Lord hath been put to death.

Psalm XLII.

Judge me, O God, &c., (*p.* 105.)

Third Antiphon. O all ye nations, behold, and see my sorrow.

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[1] Ps. ii. 2, 1.

[2] Matth. xxvii. 66, 62.

[3] Hos. xiii. 14.

[4] Zech. xii. 10.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23.)

Fourth Antiphon. O Lord, deliver my soul from the gates of the grave.

The Song of Hezekiah, (*p.* 105.)

Fifth Antiphon. O all ye that pass by, behold, and see if there be any sorrow like unto my sorrow.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*pp.* 25, 26.)

Verse. [1] My flesh shall rest in hope.
Answer. Neither wilt Thou suffer Thine Holy One to see corruption.

Antiphon at the Song of Zacharias. There were women sitting over against the sepulchre, weeping, and making lamentation for the Lord.[2]

The Service finishes as on Thursday, except that the sentence, "Christ, for our sakes, &c.," *is read thus:*

Christ, for our sakes, became obedient unto death, even the death of the Cross, wherefore God also hath highly exalted Him, and given Him a Name which is above every name.

Before Prime the altar is vested, with a purple frontal, and furnished with white wax tapers, but they are not lit till the Liturgy is on the point of commencing.
Prime, Terce, Sext, and None, are precisely the same as on Thursday, with the exception of the above addition to the sentence, "Christ, for our sakes, &c.," *which is made at all of them.*

After None the Priest and his ministers put on purple vestments, and he blesses some Holy Water; afterwards they go to the Porch of the Church, where they begin the long series of ceremonies peculiar to the day. 1. *The New Fire and the Incense is blessed.* 2. *Light from the new fire is brought into the Church in procession.* 3. *The Paschal candle is blessed and lighted, as well as all other lights in the Church, except those on the altar.* 4. *The Twelve Lessons from the Old Testament are read, and the corresponding Prayers and Tracts sung.* 5. *A Procession is made to the Font.* 6. *The Font is blessed, and* (7) *the Baptisms take place.* 8. *The Procession returns, commencing the Litany, which is continued while all kneel or lie prostrate before the altar. At the words,* "We sinners do beseech Thee to hear us" *the Priest and his ministers rise and go to the Sacristy, where they put on white vestments. At the same time, and while the Litany is still going on, the altar is vested in white, and the tapers are lighted. After the words* "Graciously hear us, O Christ" *the* "Kyrie eleison" *is begun, and while it is in singing the Priest and ministers proceed to the Sanctuary and at once begin the Liturgy. At the Hymn,* "Glory be to God on high, &c.," *the bells are rung, the organ plays, and the images and pictures are uncovered. The Liturgy goes on, with the observances peculiar to the day, and as soon as the Priest has drunk the wine after the Communion, Vespers are sung in a particular manner, interwoven with the latter part of the Mass. Those who have not the happiness to be present at these services say in the following manner the*

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[1] Ps. xv. 9. 10.

[2] Not in Scripture. The nearest approach to it is Matth. xxvii. 61.

First Vespers of Easter.

1. *The Lord's Prayer and the Angelic Salutation are said inaudibly.*

2. *Antiphon.* Alleluia, Alleluia, Alleluia.

Psalm CXVI.

O praise the LORD, &c., (*p.* 186,) *with the Hymn*, "Glory be to the Father, &c."

Antiphon. Alleluia, Alleluia, Alleluia.

3. *Antiphon.* [1] But in the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. Alleluia.

The Song of the Blessed Virgin with the Hymn, "Glory be to the Father, &c."

Then the Antiphon, "But in the end of the Sabbath, &c.," *is repeated.*

4. *Verse.* Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

POUR forth, O Lord, we beseech Thee, the Spirit of Thy love into our hearts, and by Thy mercy make all them to be of one mind to whom Thou hast given to eat of Thy mystic Passover. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.
Verse. Bless we the Lord—Alleluia, Alleluia.
Answer. Thanks be to God—Alleluia, Alleluia.

5. *The Lord's Prayer is said inaudibly.*

It is forbidden to add anything else whatsoever.

COMPLINE.

Compline begins as usual, and "Alleluia" *is again said instead of* "Ceaseless praise, &c."

No Antiphon is said at the Psalms.

No Hymn, Chapter, nor Short Responsory are said.

The Antiphon at the Song of Simeon is "But in the end of the Sabbath, * &c.," *the* "O Lord, save us, &c.," *being* omitted.

Antiphon of the Blessed Virgin at the end—"Rejoice, Rejoice, &c."

No kneeling during Eastertide.

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[1] Matth. xxviii. 1.

Easter Day.

The Lord's Day whereon He Rose again.

Double of the First Class.

All as on ordinary Sundays, except what is otherwise given here.

MATTINS.

Invitatory. [1] The Lord is risen indeed. * Alleluia.

No Hymn is said.
There is only one Nocturn, and that with three Psalms.

First Antiphon. [2] I AM THAT AM *—and My counsel is not with the ungodly, but My delight is in the Law of the LORD.

Psalm I.

Blessed is the man, &c., (*p.* 4.)

Second Antiphon. I have asked of My Father. Alleluia *—and He hath given me the heathen. Alleluia—for Mine inheritance—Alleluia.

Psalm II.

Why do the heathen rage? &c., (*p.* 4.)

Third Antiphon. I laid me down, and slept; I awaked, * for the LORD sustained Me. Alleluia, Alleluia.

Psalm III.

LORD, how are they increased, &c., (*p.* 5.)

Verse. The Lord is risen from the grave—Alleluia.
Answer. Who hung for us upon the tree—Alleluia.

Absolution. Graciously hear, &c.

First Blessing.

May the Gospel's holy lection
Be our safety and protection.

First Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 1.)

AT that time: Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint JESUS. And so on.

Homily by Pope Gregory [the Great.] (21*st on the Gospels.*)

Dearly beloved brethren, ye have heard the deed of the holy women which had followed the Lord; how that they brought sweet spices to His sepulchre, and, now that He was dead, having loved Him while He was yet alive, they followed Him with careful tenderness still. But the deed of these holy women doth point to somewhat which must needs be done in the holy Church. And it behoveth us well to give ear to what they did, that we may afterward consider with ourselves what we must do likewise after their ensample. We also, who believe in Him That was dead, do come to His sepulchre bearing sweet spices, when we seek the Lord with the savour of good living, and the fragrant report of good works. Those women, when they brought their spices, saw a vision of Angels, and, in sooth, those souls whose godly desires do move them to seek the Lord with the savour of good lives, do see the countrymen of our Fatherland which is above.

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[1] Luke xxiv. 34.
[2] Ex. iii. 14. Or I AM BECAUSE I AM, or I WILL BE THAT I WILL BE, *R.V.*

First Responsory.

[1] The Angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it, and said unto the women: Fear not ye; for I know that ye seek Him That was crucified: He is risen already. Come, see the place where the Lord was laid. Alleluia.

Verse. [2] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted; and he saith unto them:

Answer. Fear not ye: for I know that ye seek Him That was crucified: He is risen already; come, see the place where the Lord was laid. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Angel of the Lord descended from heaven, and came and rolled back the stone and sat upon it, and said unto the women: Fear not ye: for I know that ye seek Him That was crucified: He is risen already: Come, see the place where the Lord was laid. Alleluia.

Second Blessing.

God's most mighty strength alway
Be His people's staff and stay.

Second Lesson.

IT behoveth us to mark what this meaneth, that they saw the Angel sitting on the right side. For what signifieth the left, but this life which now is? or the right, but life everlasting? Whence also it is written in the Song of Songs (ii. 6): "His left hand is under my head, and His right hand doth embrace me." Since, therefore, our Redeemer had passed from the corruption of this life which now is, the Angel which told that His undying life was come, sat, as became him, on the right side. They saw him clothed in a white garment, for he was herald of the joy of this our great solemnity, and the glistering whiteness of his raiment told of the brightness of this holy Festival of ours. Of ours, said I? or of his? But if we will speak the truth, we must acknowledge that it is both his and ours. The Again-rising of our Redeemer is a Festival of gladness for us, for us it biddeth know that we shall not die for ever; and for Angels also it is a festival of gladness, for it biddeth them know that we are called to fulfil their number in heaven.

Second Responsory.

[3] When the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, had

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[1] Matth. xxviii. 2, 5, 6.

[2] Mark xvi. 5, 6.

[3] Mark xvi. 1-3.

bought sweet spices, that they might come and anoint JESUS. Alleluia, Alleluia.

Verse. And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun.

Answer. That they might come and anoint JESUS. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That they might come and anoint JESUS. Alleluia, Alleluia.

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.

Third Lesson.

ON this glad Festival then, which is both his and ours, the Angel appeared in white raiment. For as the Lord, rising again from the dead, leadeth us unto the mansions above, He repaireth the breaches of the heavenly Fatherland. But what meaneth this, that the Angel said unto the women which came to the sepulchre: "Fear not?" Is it not as though he had said openly: "Let them fear which love not the coming of the heavenly countrymen; let them be afraid who are so laden by fleshly lusts, that they have lost all hope ever to be joined to their company. But as for you, why fear ye, who, when ye see us, see but your fellow-countrymen?" Hence also Matthew, writing of the guise of the Angel, saith (xxviii. 3): "His countenance was like lightning, and His raiment [white] as snow." The lightning speaketh of fear and great dread, the snow of the soft brilliancy of rejoicing.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

[1] *First Antiphon.* For the Angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it, * Alleluia, Alleluia.

Second Antiphon. And, behold, there was a great earthquake: * for the Angel of the Lord descended from heaven. Alleluia.

Third Antiphon. And his countenance * was like lightning, and his raiment [white] as snow. Alleluia, Alleluia.

Fourth Antiphon. And for fear of him * the keepers did shake, and became as dead men. Alleluia.

Fifth Antiphon. And the Angel answered * and said unto the women: Fear not ye: for I know that ye seek JESUS. Alleluia.

No Chapter, Hymn, nor Verse and Answer are said, but this sentence is read:

[2] This is the day which the LORD hath made: let us rejoice and be glad in it.

Antiphon at the Song of Zacharias. [3] And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun. Alleluia.

Prayer throughout the day.

O GOD, Who, through Thine Only-begotten Son, hast on this day overcome death, and opened unto us the gate of everlasting life, we humbly beseech Thee that, as, by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help, we may bring the same to good effect. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with

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[1] All the Antiphons are from Matth. xxviii. 2-5.

[2] Ps. cxvii. 24.

[3] Mark xvi. 2.

Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A double "Alleluia" *is added to* "Bless we the Lord," *and to* "Thanks be to God."

PRIME.

No Hymn is said, or any Antiphon with the Psalms.

The Psalms are as on Festivals, viz. the LIIIrd, and two parts of the CXVIIIth, and immediately after the Psalms is said, "This is the day, &c.," *as at Lauds, and then, (after Verse,* "Hear my prayer, O LORD," *and Answer,* "And let my cry come unto Thee," *and* "Let us pray,") *the Prayer,* "O Lord God Almighty, Who hast safely brought us, &c."

Before reading the Martyrology, the reader says,

This is the day which the Lord hath made. This day is the most solemn of all solemnities. This day is our Passover. Upon this day did our Saviour JESUS Christ, according to the flesh, rise again from the dead.

Then is read as usual the Martyrology for the following day, and the service concludes as usual.

TERCE, SEXT, NONE.

No Hymn is said, or any Antiphon with the parts of Ps. CXVIII.

After the sections of the Psalm, is said, "This is the day, &c.," *as at Lauds, and then (after the usual Verse and Answer, and* "Let us pray,") *follows the Collect of the day from Lauds.*

VESPERS.

Antiphons and Prayer from Lauds.

No Chapter, Hymn, or Verse and Answer are said, but "This is the day, &c.," *as at Lauds.*

Antiphon at the Song of the Blessed Virgin. [1] And when they looked, they saw that the stone was rolled away, for it was very great. Alleluia.

A double "Alleluia" *is added to* "Bless we the Lord" *and to* "Thanks be to God."

COMPLINE.

The Psalms and Song of Simeon are said without Antiphons.

After the Psalms is said the fourfold "Alleluia."

The Hymn, Chapter, and Short Responsory are omitted.

After the Song of Simeon is said, "This is the day, &c.," *then,* "Hear my prayer, &c."

Easter Monday.

Second Day within the Octave of the Passover.

Double of the First Class.

All precisely the same as on Easter Sunday, except the following.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxiv. 13.)

AT that time: Two of JESUS' disciples went that same day to a village, called Emmaus, which was from Jerusalem about threescore furlongs. And so on.

Homily by Pope St Gregory [the Great,] (23*rd on the Gospels.*)

Dearly beloved brethren, ye hear how that while two of His disciples walked together in the way, not believing in His Resurrection, but talking together concerning Him, the Lord manifested Himself unto them, but yet held their eyes that they should not know Him. This holding of the eyes of their body, wrought by the Lord, was a figure of the spiritual veil which was yet upon the eyes of their heart. For in their heart they loved and yet doubted: even as the Lord drew near to them outwardly, but showed not Who He was. To them that talked together of Him, He revealed His immediate presence; but hid, from them that doubted, the knowledge of His Person.

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[1] Mark xvi. 4.

First Responsory.

Mary Magdalene and the other Mary went very early to the sepulchre. That JESUS Whom ye seek, is not here: for He is risen, as He said: He goeth before you into Galilee; there shall ye see Him. Alleluia, Alleluia.

Verse. [1] And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun; and, entering into the sepulchre, they saw a young man sitting upon the right side, who saith unto them:

Answer. That JESUS Whom ye seek is not here: for He is risen, as He said: He goeth before you into Galilee: there shall ye see Him. Alleluia, Alleluia.

Second Lesson.

HE spoke to them; He rebuked the hardness of their heart; "He expounded unto them in all the Scriptures the things concerning Himself:" and, nevertheless, seeing that He was yet a stranger to faith in their hearts, "He made as though He would have gone further." These words—"He made as though"—would here seem to mean "He feigned," but [2] He Who is simple Truth doth nothing with feigning: He only showed Himself to them in bodily manners, as He was towards them spiritually; but they were put to the proof whether, though they loved Him not yet as their God, they could love Him at least as a wayfarer.

Second Responsory.

[3] The Good Shepherd, Who laid down His life for the sheep, yea, Who was contented even to die for His flock, the Good Shepherd is risen again.

Answer. Alleluia, Alleluia, Alleluia.

Verse. [4] For even Christ our Passover is sacrificed for us.

Answer. Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Alleluia, Alleluia, Alleluia.

Third Lesson.

BUT since it was impossible, that they with whom Truth walked, should be loveless, they asked Him as a wayfarer to take of their hospitality. But why say we that they asked Him, when it is written: "And they constrained Him?" From their ensample we learn that we ought not only to bid, but also to urge, wayfarers to our hospitable entertainment. They laid a table therefore, and set before Him bread and meat; and that God Whom they had not known in the expounding of the Holy Scripture, they knew in the breaking of bread.

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[1] Mark xvi. 2, 5-7.

[2] Here are omitted six words, containing an untranslateable allusion to the Latin word for a potter.

[3] Cf. John x. 11.

[4] 1 Cor. v. 7.

In hearing the commandments of God they were not enlightened, but they were enlightened in the doing of them: as it is written: "Not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. ii. 13.) Whosoever therefore will understand that which he heareth, let him make haste to practise in his works that which he hath already been able to hear. Behold, the Lord was not known while He spake, but He was contented to be known when He brake bread.

LAUDS.

Antiphon at the Song of Zacharias. [1] While they walked, JESUS drew near, and went with His disciples: but their eyes were holden that they should not know Him: and He rebuked them, saying: O fools, and slow of heart to believe all that the Prophets have spoken! Alleluia.

Prayer throughout the day.

O GOD, Who dost heal the sick world by the solemn gladness of the Passover, continue, we beseech Thee! to pour forth Thine heavenly gifts upon Thy people, till the same shall bring them into perfect liberty, and finally avail them unto life everlasting. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [2] What manner of communications are these that ye have one to another, as ye walk, and are sad? Alleluia.

Easter Tuesday.

Third Day within the Octave of the Passover.

Double of the First Class.

All precisely the same as on Easter Sunday, except the following.

MATTINS.

Verse. The Lord is risen indeed—Alleluia.

Answer. And hath appeared to Simon—Alleluia.

Absolution. May His loving-kindness, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxiv. 36.)

AT that time: JESUS stood in the midst of His disciples, and said unto them: Peace be unto you; it is I; be not afraid. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* x. *Comm. on* Luke xxiv.)

We see here the marvellous nature of the Lord's glorified Body. It could enter unseen, and then become seen. It could easily be touched, but Its nature is hard to understand. The disciples were affrighted, and supposed that they had seen a spirit. And therefore the Lord, that He might show us the evidence of His Resurrection, said: "Handle Me, and see; for a spirit hath not flesh and bones as ye see Me have." Therefore it was not by being in a disembodied state, but by the peculiar qualities of the risen and glorified Body that He had passed through closed doors. (John xx. 19.) For that which is touched or handled is a body.

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[1] Luke xxiv. 15, 16, 25.

[2] Luke xxiv. 17.

First Responsory.

[1] With great power gave the Apostles witness of the Resurrection of our Lord JESUS Christ. Alleluia, Alleluia.

Verse. They were all filled with the Holy Ghost, and they spake the Word of God with boldness.

Answer. Witness of the Resurrection of our Lord JESUS Christ. Alleluia, Alleluia.

Second Lesson.

WE shall all rise again with our bodies. But "it is sown a natural body; it is raised a spiritual body." (I. Cor. xv. 44.) The spiritual body is the finer, and the natural body is the grosser, besodden as yet by the corruption of earth. Was not That a real Body, wherein remained those marks of His Wounds, those holes of the nail-prints, which the Lord bade His disciples to handle? Hereby, also, He hath not only strengthened our faith, but also quickened our love, since we know that it has been His will to carry to heaven those Wounds which He bore for our sake, and wherewith He would not make away; but plainly showeth to His Eternal Father the price of our freedom. It is as marked with these Wounds and embracing the trophy of our salvation that the Father hath said to Him, "Sit Thou at My right Hand:" and it is, like Him, marked with their wounds, that He hath shown us that the Martyrs, whose Crown He is, are, and will be with Him there.

Second Responsory.

From the mouth of the wise doth proceed honey, Alleluia: the sweetness of honey is under his tongue. Alleluia. His lips drop as the honey-comb. Alleluia, Alleluia.[2]

Verse. Wisdom doth abide in his heart, and out of his mouth cometh understanding.

Answer. His lips drop as the honey-comb. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thy lips drop as the honey-comb. Alleluia, Alleluia.

Third Lesson.

AND now, since our Lesson from Luke here faileth, let us have recourse to John, and consider how that, according to him, (xx. 20,) "then were the disciples glad when they saw the Lord," and received the grace of faith. According to Luke, "He upbraided them with their unbelief,"[3] but according to John He said also, "Receive ye the Holy Ghost." Luke, not John, hath, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Indeed, to me it seemeth as though the one Evangelist had busied himself with the greater and higher matters, and the other with the narrative, and such things as are more human: the one with the course, the other with the essence, of history. For as it is impossible to doubt the word of him "who testifieth of these things," (John xxi. 24,) and "who saw" (xix. 35) these things, and concerning whom "we know that his testimony is true," (xxi. 24,) so is it sinful to think of negligence or falsehood as attaching to the other, even Luke, who earned to himself to be an Evangelist, [albeit he was not an Apostle,] and therefore we hold that both are truthful, neither are they at variance one with the other, either in the difference of the words they use, or in the sacredness of their characters as Evangelists. For though Luke saith that at the first the Apostles believed not, yet he showeth that afterward they believed: and although, if we regard only the first fact, the Evangelists seem divergent one from the other, yet, when we consider what cometh afterward, we see that they are at one.

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[1] Acts iv. 33, 31.

[2] Cant. iv. 11. The reader will of course perceive the allusion to our Lord's eating some honey. (Luke xxiv. 42, 43.)

[3] Such is no doubt implied in Luke, but the actual words, "He upbraided them, &c.," are in Mark xvi. 14.

LAUDS.

Antiphon at the Song of Zacharias. [1] JESUS stood in the midst of His disciples, and said unto them: Peace be unto you. Alleluia, Alleluia.

Prayer throughout the day.

O GOD, Who art ever multiplying the Children of Thy Church, grant unto the same Thy servants that they may lead the rest of their lives according to this beginning wherein Thou hast given them faith to receive the Sacrament of the New Birth.[2] Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] Behold My Hands and My Feet, that it is I Myself. Alleluia, Alleluia.

Wednesday in Easter Week.

Fourth Day within the Octave of the Passover.

Semidouble.

All precisely the same as Easter Sunday, except that the Antiphons are not doubled, and what else is given here.

Verse. [4] Then were the disciples glad—Alleluia.
Answer. When they saw the Lord —Alleluia.

Absolution. May the Almighty, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xxi. 1.)

AT that time: JESUS showed Himself again to the disciples at the Sea of Tiberias. And on this wise showed He Himself: There were together Simon Peter, and Thomas called Didymus.[5] And so on.

Homily by Pope St Gregory [the Great.] (24*th on the Gospels.*)

Dearly beloved brethren, the portion of the Holy Gospel which hath but now been read in your ears, knocketh loudly at the door of your heart, with a certain question, the answer whereto calleth for thought. This same question is: Wherefore did Peter, who had before his conversion been a fisher, wherefore did he, after his conversion, again go a-fishing?—since the Truth hath said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God?" (Luke ix. 62.) Wherefore did Peter return to that which he had left? But with thought we see the answer to this question. The trade which was harmless before his conversion, did not become harmful because he had been converted.

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[1] Luke xxiv. 36.
[2] This is a prayer for those who have been baptized on Holy Saturday.
[3] Luke xxiv. 39.
[4] John xx. 20.
[5] *I.e.*, Twin.

First Responsory.

[1] Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof. Alleluia, Alleluia, Alleluia.

Verse. Worthy is the Lamb That was slain to receive power, and riches,[2] and wisdom, and strength, and honour, and glory, and blessing.

Answer. Alleluia, Alleluia, Alleluia.

Second Lesson.

WE know that Peter had been a fisherman, and Matthew a publican, and that Peter after his conversion went back to his fishing, but Matthew did not return to the receipt of custom. It is one thing to seek a livelihood by fishing, and another to amass money by farming of taxes. There are many kinds of business in which it is difficult or impossible to be engaged without committing sin, and to such kinds of business as these, he which hath once been converted must not again betake himself.

Second Responsory.

[3] I am the True Vine, and ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.

Verse. As the Father hath loved Me, so have I loved you.

Answer. He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.

Third Lesson.

IT may likewise be asked why, when the disciples were toiling in the sea, the Lord, after His Resurrection, stood on the shore, whereas, before His Resurrection, He had walked on the waves before them all. The reason of this is quickly known if we will think of the end which it then served. The sea is a figure of this present world, tossed to and fro by changing fortune, and continually ebbing and flowing with the divers tides of life. The stableness of the shore is an image of the never-ending rest of the eternal home. The disciples therefore, for that they were yet tossed to and fro upon the waves of a dying life, were toiling in the sea, but He our Redeemer, Who had already laid aside that which in this body is subject to corruption, and had risen again from the dead, He stood upon the shore.

LAUDS.

Antiphon at the Song of Zacharias.

[4] Cast the net on the right side of the ship, * and ye shall find. Alleluia.

Prayer throughout the day.

O GOD, Who dost every year fill us with holy gladness for the Againrising of the Lord, mercifully grant that these Feast-days which we are now keeping here in time, may be to us a mean whereby in the end we may worthily attain unto those pleasures which are at Thy right hand for evermore

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[1] Apoc. v. 5, 12.

[2] So the Greek, "Plouton;" Latin translation, Divinitatem.

[3] John xv. 1, 5, 9.

[4] John xxi. 6.

Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] JESUS saith unto His disciples: Bring of the fish which ye have now caught; * Simon Peter went up, and drew the net to land, full of great fishes. Alleluia.

Thursday in Easter Week.

Fifth Day within the Octave of the Passover.

Semidouble.

All precisely the same as on Easter Sunday, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xx. 11.)

AT that time: Mary stood without at the Sepulchre, weeping. And as she wept, she stooped down, and looked into the sepulchre, and saw two Angels in white, sitting. And so on.

Homily by Pope St Gregory [the Great.] (25*th on the Gospels.*)

Mary Magdalene, "a woman in the city, who was a sinner," through love of the truth washed away by her tears the befoulment of her sin, and the word of the Truth was fulfilled which He spake: "Her sins, which are many, are forgiven: for she loved much." (Luke vii. 47.) She that had remained cold while she sinned, became burning when she loved. For after that she had been to the Sepulchre, and had not found there the Body of the Lord, and had believed that It had been taken away, and had told His disciples, they came and saw, and thought it was even as the woman had said: and it is written—"Then the disciples went away again unto their own home—but Mary stood without at the sepulchre, weeping."

First Responsory.

[2] They have taken away my Lord, and I know not where they have laid Him. The Angels say unto her: Woman, why weepest thou? He is risen, as He said. He goeth before you into Galilee; there shall ye see Him. Alleluia, Alleluia.

Verse. And as she wept, she stooped down and looked into the Sepulchre, and saw two Angels in white, sitting; and they say unto her:

Answer. He goeth before you into Galilee; there shall ye see Him. Alleluia, Alleluia.

Second Lesson.

IN connection with this matter, we ought to ponder what great store of love there was in that woman's heart, who, when even His disciples were gone away, could not tear herself from the grave of the Lord. She sought Him Whom she had not found there, and as she sought, she wept, and the fire of love in her heart yearned after Him, Who she believed had been taken away. And so it came to pass that she, who had lingered to seek Him, was the only one who then saw Him, since the back-bone of a good work is endurance, and the voice of the Truth Himself hath said: "He that endureth to the end shall be saved." (Matth. x. 22; xxiv. 13.)

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[1] John xxi. 10, 11.

[2] John xx. 13, 12, 11; Matth. xxviii. 6, 7.

Second Responsory.

Rejoice with me, all ye that love the Lord: for I sought Him and He hath appeared unto me; and while as I was weeping at the Sepulchre, I saw the Lord. Alleluia, Alleluia.

Verse. When His disciples were gone away, I tarried still; and the fire of love in mine heart glowed for Him.

Answer. And while as I was weeping at the Sepulchre, I saw the Lord. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And while as I was weeping at the Sepulchre, I saw the Lord. Alleluia, Alleluia.

Third Lesson.

AS Mary wept there, she stooped down and looked into the Sepulchre. It was but a little while and she had seen how the Sepulchre was empty, and had told that the Lord was taken away. Why then should she stoop down and look in again? But she loved Him so well, that one look was not enough; the energy of her affection constrained her to search again and again. She began by searching and not finding; but she endured in her search, and, behold, it came to pass that she found. And this was done that our own longings for Christ's presence might be taught to expand, and know that as they expand they will meet with Him to Whom they aspire.

LAUDS.

Antiphon at the Song of Zacharias. Mary stood without at the Sepulchre weeping, * and saw two Angels in white, sitting, and the napkin that had been about the Head of JESUS. Alleluia.

Prayer throughout the day.

O GOD, Who dost make all nations, how diverse soever they be, to become one family in giving of praise to Thy Name, grant unto all them that are born again in the fountain of baptism to live ever in oneness of faith, and godliness of works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. They have taken away my Lord, * and I know not where they have laid Him: if thou have borne Him hence, tell me,—Alleluia,—and I will take Him away—Alleluia.

Friday in Easter Week.

Sixth Day within the Octave of the Passover.

Semidouble.

All precisely the same as on Easter Sunday, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. The Lord is risen indeed—Alleluia.

Answer. And hath appeared to Simon—Alleluia.

Absolution. May His loving-kindness, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxviii. 16.)

AT that time: The eleven disciples went away into Galilee, into a mountain where JESUS had appointed them. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Comm. on the end of Matth.*)

After His Resurrection JESUS was seen on a mountain in Galilee, and there He was worshipped; and, albeit some doubted, their doubts have led to a further establishing of our faith. Then He showed Himself more openly unto Thomas, and made him handle the Side That was pierced with the spear, and the Hands wherein were the holes of the nails.

"And JESUS came and spake unto them, saying: All power is given unto Me in heaven and in earth." Yea, all power is given unto Him Who but a little while before had been crucified, and buried in the grave, and had lain among the dead, but Who also had risen again. Power is given unto Him in heaven and in earth, that He Who of everlasting had been King of heaven, might have a Monarchy on earth also, through the faith of them which believe in Him.

First Responsory.

[1] After that our Lord JESUS was risen again, He came and stood in the midst of His disciples, and said unto them: Peace be unto you. Alleluia. Then were the disciples glad, when they saw the Lord. Alleluia.

Verse. The first day of the week, when the doors were shut where the disciples were assembled, came JESUS, and stood in the midst, and said unto them:

Answer. Peace be unto you. Alleluia. Then were the disciples glad, when they saw the Lord. Alleluia.

Second Lesson.

"GO ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." First, they teach all nations; then, they wash with water them whom they have taught. For it is impossible for the body to receive the Sacrament of Baptism, unless the mind first receive the truth of the faith. And they are baptized "In the Name of the Father, and of the Son, and of the Holy Ghost"—for, even as the Godhead of the Father, and of the Son, and of the Holy Ghost, is all One, so is the one grace of Baptism the gift of all the Three Divine Persons: and the Name of the Trinity is the Name of One God.

Second Responsory.

[2] Purge out the old leaven, that ye may be new dough: for even Christ our Passover is sacrificed for us: therefore let us keep the Feast, in the Lord. Alleluia.

Verse. [3] He died for our offences, and rose again for our justification.

Answer. Therefore let us keep the Feast, in the Lord. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore let us keep the Feast, in the Lord. Alleluia.

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[1] John xx. 19, 20.

[2] 1 Cor. v. 7, 8.

[3] Rom. iv. 25.

Third Lesson.

"TEACHING them to observe all things whatsoever I have commanded you."

The order of the Lord's commands to the Apostles is markedly this. First, to teach all nations; secondly, to make them partake in the Sacrament of the faith; thirdly, when they had believed and been baptized, to teach them what to observe. And lest we should think that He commanded things light and few, He hath said: "All things whatsoever I have commanded you,"—so that all, who have believed and been baptized in the Name of the Trinity, are bound to observe all things whatsoever He hath commanded.

"And, lo, I am with you alway, even unto the end of the world."

He Who promiseth that He will be with His disciples even unto the end of the world, doth give them thereby to know that they will be alway conquerors, and that He will never fail any which believe in Him.

LAUDS.

Antiphon at the Song of Zacharias. When the eleven disciples * saw the Lord in Galilee, they worshipped Him. Alleluia.

Prayer throughout the day.

O ALMIGHTY and everlasting God, Who hast made the Mystery of the Passover the seal of the Covenant of man's Redemption, grant unto our souls that we may not only outwardly observe the same, but may effectually bring forth the fruits thereof. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. All power is given unto Me * in heaven and in earth. Alleluia.

Saturday in Easter Week.

The Sabbath in White.[1]

Semidouble.

Mattins, Lauds, Prime, Terce, Sext, and None are all precisely the same as on Easter Sunday, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. The disciples were glad—Alleluia.

Answer. When they saw the Lord—Alleluia.

Absolution. May the Almighty, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xx. 1.)

AT that time: On the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulchre. And so on.

Homily by Pope St Gregory [the Great.] (*22nd on the Gospels.*)

Dearly beloved brethren, the portion of the Holy Gospel which hath just now been read in your ears, is exceeding simple on the face of it, which is its historical sense; but the mystic sense, which underlieth that other, requireth from us a little searching. Mary Magdalene came unto the Sepulchre when it was yet dark. The historic sense telleth us what was the hour of day; the mystic sense, the state of her understanding who sought. Mary Magdalene sought for Him, by Whom all things were made, and Whom she had seen die, as concerning the flesh; she sought for Him, I say, in the grave, and finding Him not, she believed that He had been stolen away. Yea, it was yet dark, when she came unto the sepulchre. Then she ran and told the disciples, but they who had loved Him most, namely Peter and John, did outrun the others.

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[1] So called because those who had been baptized on Holy Saturday wore the white raiment assumed for that ceremony till Low Sunday inclusive.

First Responsory.

[1] Christ, being raised from the dead, dieth no more; death hath no more dominion over Him: for in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Alleluia, Alleluia.

Verse. He died once for our offences, and rose again for our justification.

Answer. But in that He liveth, He liveth unto God. Alleluia, Alleluia.

Second Lesson.

"SO they ran both together, but John did outrun Peter, and came first to the Sepulchre," but yet took he not upon himself to go in first. "Then cometh Peter following him, and went in." What, my brethren, what did the racing of these Apostles signify? Can we believe that the description given by the deepest of the Evangelists is without a mystic interpretation? By no means. John had never told how that he did outrun Peter, and yet went not into the Sepulchre, if he had not believed that his hesitation veiled some mystery. What signifieth John but the Synagogue? or Peter, but the Church?

Second Responsory.

[2] These are the new lambs, who have proclaimed — Alleluia: they came but just now to the well: they are all filled with light. Alleluia, Alleluia.

Verse. [3] In the presence of the Lamb they are clothed with white robes, and hold palms in their hands.

Answer. They are all filled with light. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They are all filled with light. Alleluia, Alleluia.

Third Lesson.

NEITHER must ye take it as strange that the elder Apostle should represent the Church, and the younger the Synagogue: for although the Synagogue was first to worship God, yet the herd of Gentiles is in the world older than the Synagogue, as witnesseth Paul where he saith: "That was not first which is spiritual, but that which is natural." (1 Cor. xv. 46.) By Peter, then, who was the elder, is signified the Church of the Gentiles; and by John, who was the younger, the Synagogue of the Jews. They run both of them together, for from the time of her birth until now, (and so will it be until the end,) the Church of the Gentiles hath run in a parallel road and [manywise] a common road with the Synagogue, albeit not with equal understandings. The Synagogue came first to the Sepulchre, but she hath not yet entered in; for, though she hath received the commandments of the law, and hath heard the Prophets tell of the Incarnation and Passion of the Lord, she will not believe in Him Who died for her.

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[1] Rom. vi. 9, 10.

[2] Cf. Gen. xxix. 10. The same allusion occurs in the fifth verse of the Hymn at the ensuing Mattins.

[3] Cf. Apoc. vii. 9.

LAUDS.

Antiphon at the Song of Zacharias. They ran * both together, and that other disciple did outrun Peter, and came first to the Sepulchre. Alleluia.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who have kept worshipfully the Passover holidays, may at last worthily pass from keeping Feasts unto Thee here to the everlasting jubilation hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

At these Vespers the ordinary course of the services is resumed, as in the Psalter, where the Office peculiar to Paschal Time is marked. Consequently the Psalms are CXLIII., CXLIV., CXLV., CXLVI., and CXLVII., with the Antiphon, "Alleluia, Alleluia, Alleluia."

The Antiphons are doubled.

Chapter and Prayer from the following Lauds.

Hymn.[1]

THE Lamb's high banquet we await,
In snow-white robes of royal state,
And now, the Red Sea's channel past,
To Christ our Prince we sing at last.

Upon the Altar of the Cross
His Body hath redeemed our loss:
And tasting of His roseate[2] Blood,
Our life is hid with Him in God.

[3] That Paschal Eve God's arm was bared:
The devastating Angel spared;
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.

Now Christ our Paschal Lamb is slain,
The Lamb of God That knows no stain,
The true Oblation offered here,
Our own unleavened Bread sincere.

O Thou, from Whom hell's monarch flies,
O Great, O Very Sacrifice,
Thy captive people are set free,
And endless life restored in Thee.

For Christ, arising from the dead,
From conquered hell victorious sped:
And thrust the tyrant down to chains,
And Paradise for man regains.

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[1] An early hymn of the Ambrosian school; translation by the late Rev. Dr Neale, except the seventh verse, which is not in his translation, and which is extracted from the "People's Hymnal," where it occurs in several Hymns, (201, &c.,) marked "Cento" in the Appendix.

[2] "The poet," says Dr Neale, (Preface to Mediæval Hymns, VII.,) "would tell us that, though one Drop of our Lord's Blood was sufficient to redeem the world, yet out of the greatness of His love to us He would shed all. As every one knows, the last drainings of life-blood are not crimson, but of a far paler hue: strictly speaking, *roseate.*" For the doctrine, he cites the sixth verse of the "Adoro Te devote" of St Thomas Aquinas.

[3] The Hymn is in the mouth of the Neophytes baptized on Holy Saturday, comparing themselves to the Israëlites, passing out of Egypt through the sea, (1 Cor. x. 2.) Cf. for the allusions Exod. xii. 23; vi. 1, &c.

Author of all, be Thou our Guide
In this our joy of Eastertide;
Whene'er the assaults of death impend,
Thy people strengthen and defend.

To Thee, Who, dead, again dost live,
All glory, Lord, Thy people give;
All glory, as is ever meet,
To Father and to Paraclete. Amen.

Verse. Lord, [1] abide with us—Alleluia.
Answer. For it is toward evening—Alleluia.

Antiphon at the Song of the Blessed Virgin. [2] At evening, being the first day of the week, * when the doors were shut where the disciples were assembled, JESUS stood in the midst, and said unto them: Peace be unto you. Alleluia.

The Commemoration of the Cross is not made.

"Bless we the Lord" *and* "Thanks be to God" *are this evening and henceforward said without* "Alleluia."

At Compline, the Preces are omitted.

Note. That at Compline on this night the last Verse of the Hymn is altered in honour of the Resurrection, and the same is the case henceforward with the Hymns at Compline, Prime, Terce, Sext, and None, on all days, Feasts included, until the First Vespers of the Ascension, exclusive. The only exception is where the Hymns may be specially altered in honour of the Incarnation (for instance, those in any Office in honour of the Blessed Virgin.)

Low Sunday.

The Lord's Day in White, being the Eighth Day of the Passover.

Double.

This day commence the Paschal Antiphons, &c., in the Psalter.

MATTINS.

Invitatory. The Lord is risen indeed. * Alleluia.

Hymn.[3]

ETERNAL King of heaven, Whose Word,
Called forth creation from its rest,
Before the ages Thou art Lord
In Thine Eternal Father's breast.

Thou, when earth's dawning sun began
To chase the chaos-shades away,
In Thine own image madest man,
And didst inspire the senseless clay.

But Satan's craft, and Satan's wile
Could mar that work so very good;
And Eden's wood must man beguile
That God may reign from off the wood.

O born of Mary's virgin womb,
[4] First-fruits of death's dark womb to be,
Thou bidd'st us waken from the tomb,
And rise to light and life with Thee.

[5] Eternal Shepherd of the sheep,
The stone lay heavy on the well;
The clear Baptismal spring lies deep,
But Thou hast helped Thine Israël!

Redeemer of the sons of men,
Thou hungest dying on the Rood
That Thou might'st pay the price again
Of our salvation in Thy Blood.

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[1] Luke xxiv. 29.

[2] John xx. 19.

[3] A hymn of the Ambrosian school; translation extracted from the "People's Hymnal" (where it is referred to "Hymns and Lyrics") except the last verse, which is not in the "People's Hymnal" and is taken from the Hymn at Lauds.

[4] 1 Cor. xv. 20.

[5] Cf. Gen. xxix. 1-10, where Jacob opening the well to the flock seems to be taken as a type of our Lord opening the Font to those baptized on Holy Saturday.

O Jesus, Saviour, lead us in
With Thee in safety to abide,
And call us from the grave of sin
To rise with Thee this Eastertide.

Now to the Father, and the Son
Who rose from death, be glory given;
With Thee, O holy Comforter!
Henceforth by all in earth and heaven.
Amen.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Colossians (iii. 1.)

If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is your life, shall appear, then shall ye also appear with Him in glory. Mortify, therefore, your members which are upon the earth, fornication, uncleanness, lust, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them.

First Responsory.

The Angel of the Lord, &c., *First Responsory on Easter Sunday*, (*p.* 348,) *omitting the last Verse and Answer.*

Second Lesson.

But do ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him That created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all. Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness, meekness, longsuffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as the Lord hath forgiven you, so also do ye.

Second Responsory.

[1] The Angel of the Lord spake unto the woman, saying: Whom seek ye? Seek ye Jesus? He is risen now: come and see. Alleluia, Alleluia.

Verse. Seek ye Jesus of Nazareth, Which was crucified? He is risen, He is not here.

Answer. Come and see. Alleluia, Alleluia.

Third Lesson.

And above all these things, &c., *continuation of the preceding, and the next Lesson as far as* "thanks to God and the Father by Him."

Third Responsory.

When the Sabbath was passed, &c., (*p.* 388.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (1*st Sermon for the Octave of the Passover, being the* 157*th for the Seasons.*)

The Feast of this day is the end of the Paschal solemnity, and therefore it is to-day that the Newly-Baptized put off their white garments:

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[1] Cf. Matth. xxviii. 5, 6.

but, though they lay aside the outward mark of washing in their raiment, the mark of that washing in their souls remaineth to eternity. Now are the days of the Pass-over, that is, of God's Passing-over[1] our iniquity by His pardon and remission; and therefore our first duty is so to sanctify the mirth of these holy days, that our bodily recreation may be taken without defilement to our spiritual cleanness. Let us strive that our relaxation may be sober and our freedom holy, holding ourselves carefully aloof from anything like excess, drunkenness or lechery. Let us try so to keep in our souls their Lenten cleansing, that if our Fasting hath left us aught yet unwon, we may still be able to seek it.

Fourth Responsory.

Mary Magdalene, &c., (*p.* 391.)

Fifth Lesson.

MY discourse concerneth all them which are committed unto my spiritual charge; but, nevertheless, since the first happy week of your Sacramental life draweth this day to a close, I address myself in especial to [2] you who are the new olive-plants of holiness round about the Table of the Lord, (Ps. cxxvii. 4,) to you, who have but a little while been born again of water and the Holy Ghost, (John iii. 5,) to you, O holy generation (1 Pet. ii. 9) to you, O new creation, (Gal. vi. 15,) to you, the excellency of my dignity, (Gen. xlix. 3,) and the fruit of my labour, my brethren dearly beloved and longed for, my joy and my crown, all ye who now stand so fast in the Lord. (Phil. iv. 1.) To you I address the words of the Apostle (Rom. xiii. 12.) "Behold! the night is past! the day is come! Cast off therefore the works of darkness, and put on the armour of light. Let us walk honestly, as in the day; [3] not in rioting and drunkenness, not in chambering and wantonness, not i strife and envying: but put ye on t Lord JESUS Christ."

Fifth Responsory.

The Good Shepherd, &c., (*p.* 391,) *omitting the last Verse and Answer.*

Sixth Lesson.

"WE have," saith Peter, (2 Peter i. 19,) "a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." "Let your loins therefore be girded about, and your lights burning in your hands, and ye yourselve like unto men that wait for their lord, when he will return from the wedding." (Luke xii. 36.) Behold, the days come, whereof the Lord saith, (John xvi. 16, 17, 19,) "A little while, and ye shall not see Me, and again a little while and ye shall see Me." Now is the hour whereof He said (20), "Ye shall weep and lament, but the world shall rejoice"—that is to say, this present life, wherein we walk as strangers and pilgrims, (1 Pet. ii. 11,) far away from Him Who is our Home, this present life is very full of trials. "BUT," saith JESUS, "*but*—I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (22.)

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[1] This is not a pun, but literally correct. God Himself gave this name to this Festival, (Exod. xii. 11-13,) as it is written: "It is the LORD'S *Passover* (PESACH.) For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment: I am the LORD. And the blood" (of the Paschal lamb sprinkled on the lintel and door-posts) "shall be unto you for a token upon the houses where ye are; and when I see the blood, I will *pass over* you (W-PHASACH-TI,) and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

[2] Those baptized on Holy Saturday.

[3] When the Saint uttered these words to the Neophytes he must have keenly remembered the part they had played in his own life. Conf. viii. 12. Alban Butler, Aug. 28. (Vol. viii. p. 417.)

Sixth Responsory.

With great power, &c., (*p.* 393,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Witness of the Resurrection of our Lord JESUS Christ.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xx. 19.)

AT that time, being the same day at evening, the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came JESUS, and stood in the midst, and said unto them: Peace be unto you. And so on.

Homily by Pope St Gregory [the Great.] (26*th on the Gospels.*)

When we hear this passage of the Gospel read, a question straightway knocketh at the door of our mind. How was it that the Body of the Risen Lord was a real Body, if It was able to pass through closed doors into the assembly of His disciples? But we ought to know that the works of God are no more wonderful when they can be understood by man's reason, and faith has lost her worth when her subject-matter is the subject-matter of human demonstration. Nevertheless, those very works of our Redeemer which are in themselves impossible to be understood, must be thought over in connection with other of His works, that we may be led to believe in things wonderful, by mean of things more wonderful still. That Body of the Lord, Which came into the assembly of the disciples through closed doors, was the Same, Which at Its birth, had become manifest to the eyes of men by passing out of the cloister of the Virgin's womb without breaking the seal thereof. What wonder is it if that Body Which had come out of the Virgin's womb, without opening the matrix, albeit It was then on Its way to die, now that It was risen again from the dead and instinct for ever with undying life, what wonder is it, I say, if that Body passed through closed doors?

Seventh Responsory.

From the mouth, &c., (*p.* 393,) *omitting the last Verse and Answer.*

Eighth Lesson.

BUT since the beholders doubted of the reality of that Body Which they saw, "He showed unto them His Hands and His Side," and allowed them to handle that Same Flesh Which had just passed through the closed doors. (Luke xxiv. 39.) In this there were two strange things manifested, yea, things which according to our understanding are contrary the one to the other. His Risen Body was incorruptible and yet palpable. For whatever can be touched, must needs be subject to corruption; and whatever is not subject to corruption, cannot be touched. But, in a way altogether wonderful and incomprehensible, our Redeemer after His Resurrection revealed Himself in a

Body at once palpable and incorruptible: revealed Himself in an incorruptible Body, that we might learn to seek a like glorification; and in a palpable Body, for the strengthening of our faith. He revealed Himself in a Body at once incorruptible and palpable, that He might thereby make manifest the fact that His Risen Body was unaltered in nature, albeit transfigured in glory.

Eighth Responsory.

After that our Lord, &c., (*p.* 398,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Peace be unto you. Alleluia. Then were the disciples glad, when they saw the Lord. Alleluia.

Ninth Lesson.

"THEN said JESUS to them again: Peace be unto you. As My Father hath sent Me, even so send I you"—that is, as My Father, Who is God, hath sent Me, Who am God, even so do I, Who am Man, send you, who are men. The Father sent the Son, Whom He appointed to be made Man for the redemption of man. Him He willed to send into the world to suffer, albeit He Whom He sent to suffer was the Son of His love. The Lord sendeth His chosen Apostles into the world, not to be happy in the world, but, as He had been Himself sent, to suffer. As the Father loveth the Son and yet sendeth Him to suffer, even so doth the Lord love His disciples, albeit He sendeth them into the world, to suffer therein; and therefore it is well said: "As My Father hath sent Me, even so send I you"—that is, while I send you into the wild storm of persecution, I love you all the same, I love you, yea, I love you with a love like that wherewith the Father loveth Me, Who sent Me into the world to bear agony therein.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Chapter. (1 John v. 4.)

DEARLY beloved brethren, whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Hymn.[1]

THE dawn was redd'ning in the sky,
With "Alleluias" rang the air;
Earth held a glorious jubilee,
Hell gnashed its teeth in fierce despair:

When our most valiant mighty King
From death's abyss in dread array
Led the long-prisoned Fathers forth
Into the beam of light and day:

When He Whom stone, and seal, and guard,
Had safely to the tomb consigned
Triumphant rose and buried death
Deep in the grave He left behind:

"Calm all your grief and still your tears,"—
Hark, the descending angel cries,—
"For Christ is risen from the dead,
And death is slain, no more to rise."

O JESUS, from the death of sin
Keep us, we pray; so shalt Thou be
The everlasting Paschal joy
Of all the souls new-born in Thee.

Now to the Father, and the Son
Who rose from death, be glory given;
With Thee, O Holy Comforter!
Henceforth by all in earth and heaven.
Amen.

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[1] An early hymn of the Ambrosian school; translation by the Rev. E. Caswall.

Verse. Let the heavens and the earth be glad. Alleluia.
Answer. For Thou art risen again, O Christ! Alleluia.

Antiphon at the Song of Zacharias. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, JESUS stood in the midst, and said unto them: Peace be unto you. Alleluia.

Prayer throughout the day and week.

GRANT, we beseech, O Almighty God, that we for whom the Feast of the Passover hath now drawn to an end, may in our life and manner ever keep new the healthful influence of the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, note the observances peculiar to Easter-tide, especially that though the Creed of St Athanasius is said, the Psalms are only the LIIIrd, and the two first parts of the CXVIIIth, and the change in the Short Responsory. It is only because this day is a Double that Preces are omitted. Chapter at the end from Col. iii. 1.

In Terce, Sext, None, and Compline, note the Short Responsories.
Chapter at Terce from Lauds.

Chapter at Sext. (1 John v. 5.)

FOR who is he that overcometh the world, but he that believeth that JESUS is the son of God? This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.

Chapter at None. (1 John v. 9.)

IF we receive the witness of men, the witness of God is greater, since this is the witness of God that is greater, that He hath testified of His Son. He that believeth on the Son of God, hath the witness of God in himself.

VESPERS.

Chapter and Prayer from Lauds.
Hymn and Verse and Answer as yesterday evening.

Antiphon at the Song of the Blessed Virgin. After eight days came the Lord, the doors being shut, and said unto them: Peace be unto you. Alleluia, Alleluia.

Monday in Low Week.

Second Day.

Invitatory. Alleluia, Alleluia, * Alleluia.

Hymn as yesterday.

First Lesson.

Here beginneth the [1] Book of the Acts of the Apostles (i. 1.)

THE former Treatise [2] have I made, O Theophilus,[3] of all that JESUS began both to do and to teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen: to whom also He showed Himself alive after His Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, and, eating together with them, He commanded that they should not depart from Jerusalem, but wait for the Promise of the Father, "Which," saith He, "ye have heard by My Mouth: for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." They therefore that were come together, asked of Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israël? And He said unto them: It is not for you to know the times or the seasons, which the Father hath put in His Own power; but ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

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[1] Abp. Kenrick says: "This book, by the acknowledgment of all, is the work of St Luke, and forms the sequel to his Gospel."
[2] *I.e.*, his Gospel.
[3] Nothing is known of this person.

First Responsory.

With great power, &c., (*p.* 393.)

Second Lesson.

AND when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked up steadfastly toward heaven, as He went up, behold two men stood by them in white apparel, which also said: Ye men of Galilee, why stand ye gazing up into heaven? This same JESUS, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Then returned they unto Jerusalem from the Mount called Olivet, which is nigh unto Jerusalem, about a Sabbath-day's journey. And when they were come into the Supper-room, they went up where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Judas the brother of James. These all were continuing with one accord in prayer with the women, and Mary the Mother of JESUS, and with His brethren.

Second Responsory.

From the mouth, &c., (*p.* 393.)

Third Lesson.

IN these days Peter stood up in the midst of the brethren, and said, (the number of the names together were about an hundred and twenty): Men and brethren, this Scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took JESUS: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and he hanged himself,[1] and burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, "Aceldama," that is to say, The field of blood. For it is written in the Book of Psalms: "Let their habitation be desolate, and let none dwell therein," (lxviii. 26,) and: "Let another take his office," (cviii. 8.) Wherefore, of these men which have companied with us all the time that the Lord JESUS went in and out among us, beginning from the Baptism of John, unto that same day that He was taken up from us, must one become a witness with us of His Resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus,[1] and Matthias. And they prayed and said: Thou, Lord, Which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and Apostleship; from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

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[1] Suspensus. But the Greek is, "falling headlong." See Matth. xxvii. 5.

The Hymn, "We praise Thee, O God, &c.," *is said every day in Paschal-time.*

LAUDS.

Note that the Psalms for Lauds on Sunday are used every day in Paschal-time.

Chapter. (Rom. vi. 9.)

CHRIST, being raised from the dead, dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Hymn, Verse and Answer, and Prayer as on Sunday.

Antiphon at the Song of Zacharias. [2] When JESUS was risen early the first day of the week * He appeared first to Mary Magdalene, out of whom He had cast seven devils. Alleluia.

This morning is made for the first time the Paschal Commemoration of the Cross.

At Prime, note that the Psalms used on Festivals are used every day in Paschal-time.

VESPERS.

Chapter from Lauds.

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. [3] Peace be unto you, * it is I, Alleluia. Be not afraid, Alleluia.

Paschal Commemoration of the Cross.

WEEK-DAYS IN EASTER-TIDE.

Throughout the whole of Paschal-time, till the First Vespers of the Ascension, exclusive, on every Week-day are used the same Invitatory and Hymn at Mattins, and the same Chapter, Hymn, and Verse and Answer, at Lauds and Vespers, as on this Monday just given. The rest of the observances peculiar to Paschal-time are given in the Psalter.

Tuesday in Low Week.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (ii. 1.)

AND when the day of Pentecost was fully come, they were all with one accord in one place: and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, as it were of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Holy Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying: Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born?

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[1] Greek, Ioustos,—a proper name, not his title.

[2] Mark xvi. 9.

[3] John xx. 19; Matth. xiv. 27.

First Responsory.

Behold, the Lion, &c., (*p.* 395.)

Second Lesson.

BUT Peter, standing up with the eleven, lifted up his voice, and said unto them: Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken by the Prophet Joel (ii. 28-32): "And it shall come to pass in the last days,"[1] saith the Lord, "I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy,[2] and your young men shall see visions, and your old men shall dream dreams. And also upon My servants and upon My handmaids in those days will I pour out My Spirit, and they shall prophesy:[3] and I will show wonders in the heaven above, and in the earth beneath, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. And it shall come to pass that, whosoever shall call on the Name of the LORD shall be delivered."

Second Responsory.

I am the True Vine, &c., (*p.* 395.)

Third Lesson.

YE men of Israël, hear these words: JESUS of Nazareth, a Man approved of God among you, by miracles, and wonders, and signs, which God did by Him, in the midst of you, as ye yourselves also know; Him, being delivered by the predeterminate counsel and foreknowledge of God, ye have taken, and by wicked hands have tormented and slain: Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it. For David speaketh concerning Him (Ps. xv. 8-10): "I have set the LORD always before Me; because He is at My right hand, I shall not be moved. Therefore My Heart is glad and My Tongue rejoiceth: My Flesh also shall rest in hope. For Thou wilt not leave My Soul in hell: neither wilt Thou suffer Thine Holy One to see corruption."

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [4] I go before you into Galilee, * there shall ye see Me, as I said unto you. Alleluia, Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [5] Reach hither thine hand, and feel the print of the nails. * Alleluia. And be not faithless but believing. Alleluia.

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[1] In novissimis diebus,—but in Joel, postea, *i.e.*, afterward.

[2] In Joel these clauses are transposed.

[3] This clause—"and they shall prophesy"—is not in Joel, at least in the now extant text.

[4] Cf. Matth. xxviii. 7.

[5] Cf. John xx. 25, 27.

Wednesday in Low Week.

Fourth Day.

See Rubric, (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (iii. 1.)

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.[1] And a certain man, lame from his mother's womb, was carried; whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple. Who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said: Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said: Silver and gold have I none, but such as I have give I thee; in the Name of JESUS Christ of Nazareth, rise up and walk.

First Responsory.

After that our Lord, &c., (*p.* 398.)

Second Lesson.

AND he took him by the right hand, and lifted him up, and immediately his feet and soles received strength. And he, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God. And they knew that it was he which sat for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at that which had happened unto him. And, as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Second Responsory.

Purge out, &c., (*p.* 398.)

Third Lesson.

AND when Peter saw it he answered unto the people: Ye men of Israël, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or strength we had made this man to walk? The God of Abraham, and the God of Isaac, and the God of Jacob, the god of our fathers, hath glorified His Son JESUS, Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Author of life, Whom God hath raised from the dead, whereof we are witnesses. And His Name, through faith in His Name, hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias.
[2] I am the True Vine. * Alleluia. And ye are My branches indeed.

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[1] *I.e.*, None.

[2] Cf. John xv. 1, 5.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] Thomas! because thou hast seen Me, thou hast believed: * blessed are they that have not seen and yet have believed. Alleluia.

Thursday in Low Week.

Fifth Day.

See Rubric (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (v. 1.)

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it: and he brought a certain part and laid it at the Apostles' feet. But Peter said: Ananias, why hath Satan tempted thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, took him up, and carried him out, and buried him.

First Responsory.

Christ being raised, &c., (*p.* 400.)

Second Lesson.

AND it was about the space of three hours after, when his wife, not knowing what was done, came in. Then Peter said unto her: Woman, tell me whether ye sold the land for so much? And she said: Yea, for so much. And Peter said unto her: How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thine husband are at the door, and shall carry thee out. She fell down straightway at his feet, and yielded up the ghost. And the young men came in and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the Church, and upon as many as heard these things.

Second Responsory.

The Good Shepherd, &c., (*p.* 391.)

Third Lesson.

AND by the hands of the Apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's Porch. And of the rest durst no man join himself unto them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them, and they might be delivered from their infirmities. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Hymn, "We praise Thee, O God, &c.," *is said.*

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[1] John xx. 29.

LAUDS.

Antiphon at the Song of Zacharias. [1] Mine heart is on fire : * I would that I might see my Lord : I seek Him, and know not where they have laid Him. Alleluia, Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [2] I have put my finger into the print of the nails, * and my hand into His Side, and I have said : My Lord, and my God ! Alleluia.

Friday in Low Week.

Sixth Day.

See Rubric (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (viii. 9.)

BUT there was a certain man called Simon, which before-time in the same city [3] used sorcery, and bewitched the people of Samaria, giving out that himself was some great one : [4] to whom they all gave heed, from the least to the greatest, saying : This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, they were baptised in the Name of JESUS Christ,[5] both men and women. Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

First Responsory.

With great power, &c., (*p.* 393.)

Second Lesson.

NOW when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John : who, when they were come down, prayed for them, that they might receive the Holy Ghost ; for as yet He was fallen upon none of them, but they were only baptized in the Name of the Lord JESUS. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying : Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

Second Responsory.

From the mouth, &c., (*p.* 393.)

Third Lesson.

BUT Peter said unto him : Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter ; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon and said : Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.[1]

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[1] Cf. John xx. 2.

[2] Cf. John xx. 25-28.

[3] Samaria.

[4] According to the Fathers, he pretended to be a Divine Incarnation, and the Messiah.

[5] So the Latin, but the accepted Greek and the Codex Vaticanus is, "the things concerning the kingdom of God and the Name of JESUS Christ, they were baptized," &c.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Mary Magdalene and the other Mary * came to see the Sepulchre. Alleluia.

If the Saturday is not occupied by some Feast with Nine Lessons, it is occupied by the Simple Office of the Blessed Virgin.

Saturday in Low Week.

The Sabbath.

See Rubric (p. 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (x. 1.)

NOW there was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him: Cornelius. And when he looked on him he was afraid, and said: What is it, Lord? And he said unto him: Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do. And when the Angel which spake unto Cornelius was departed, he called two of his household servants, and a soldier which feared the Lord, of those whom he commanded, and when he had declared all these things to them, he sent them to Joppa.

Second Lesson.

ON the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour. And he became very hungry, and would have eaten. But while they made ready, he fell into a trance; and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down from heaven to the earth, wherein were all manner of four-footed beasts, and fowls of the air, and creeping things of the earth. And there came a voice to him: Rise, Peter, kill and eat. But Peter said: Not so, Lord: for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time: What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate.

Third Lesson. (34.)

THEN Peter opened his mouth, and said: Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness is accepted with Him. The Word which God sent unto the children of Israël, preaching peace by JESUS Christ: (He is Lord of all.) Ye know that word which was published throughout all Judea: and began from Galilee, after the baptism which John preached, even JESUS of Nazareth; how God anointed Him with the Holy Ghost and with power; Who went about doing good, and healing all that were oppressed of the devil, for God was with Him. And we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem. Whom they hanged on a tree and slew. Him God raised up the third day, and showed Him openly, not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with Him after He rose from the dead.

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[1] But he afterwards became the first heresiarch, and the opponent of St Peter at Rome.

VESPERS.

Chapter and Prayer from the ensuing Lauds.

Antiphon at the Song of the Blessed Virgin. [1] I am the Shepherd of the Sheep: I am the Way, the Truth, and the Life: * I am the Good Shepherd, and know My Sheep, and am known of Mine. Alleluia, Alleluia.

Good Shepherd Sunday.

The Second Lord's Day after the Passover.

MATTINS.

Invitatory and Hymn as on Low Sunday, (p. 402.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xiii. 13.)

NOW when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the Law and the Prophets, the rulers of the Synagogue sent unto them, saying: Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and, beckoning with his hand, said: Men of Israël, and ye that fear God, give audience: the God of the people of Israël chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it: and about the time of forty years suffered He their manners in the wilderness. And when He had destroyed seven nations in the land of Canaan, He divided their land to them by lot, after about four hundred and fifty years; and after that, He gave unto them Judges, until Samuel the Prophet.

First Responsory.

With great power, &c., (*p.* 393.)

Second Lesson.

AND afterward they desired a king, and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, by the space of forty years. And when He had removed him, He raised up unto them David to be their king, to whom He gave testimony and said: "I have found David the son of Jesse, a man after Mine Own heart, which shall fulfil all My will."[2] Of this man's seed hath God, according to His promise raised unto Israël a Saviour, JESUS: when John had first preached, before His coming, the baptism of repentance to all the people of Israël. And as John fulfilled his course, he said: "I am not He Who ye think that I am; but, behold, there cometh One after me, Whose shoes of His Feet I am not worthy to loose." (Mark i. 7.)

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[1] John x. 11, 9, 14; xiv. 6.

[2] Apparently this quotation is a sort of cento of Ps. lxxxviii. 21, and 1 Kings (Sam.) xiii. 14.

Second Responsory.

From the mouth, &c., (*p.* 393,) *omitting the last Verse and Answer.*

Third Lesson.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwelled at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a Sepulchre. But God raised Him from the dead on the third day; and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto our fathers, God hath fulfilled the same unto us their children, in that He hath raised up JESUS again, as it is also written in the Second Psalm (7): "Thou art My Son; this day have I begotten Thee."

Third Responsory.

Behold the Lion, &c., (*p.* 395,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Alleluia, Alleluia, Alleluia.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (1*st for the Lord's Ascension.*)

DEARLY beloved brethren, the days which passed between the Resurrection and the Ascension of the Lord, wore not idly by, but in them were established great Sacraments, and great Mysteries were revealed. In them was abolished the terror of that fearful death, and it was shown that not the soul only, but the body also, will not die eternally. In them the breathing of the Lord on His Apostles shed upon them the Holy Ghost, and the Blessed Apostle Peter, being given the keys of the kingdom of heaven, was chosen out of the rest to receive the chief care of the Lord's fold.

Fourth Responsory.

I am the True Vine, &c., (*p.* 395,) *omitting the last Verse and Answer.*

Fifth Lesson.

IT was during those days, that as two of His disciples were walking together, the Lord Himself joined them, and made Himself One of three companions. Then that, to clear away all shadow of doubt from our mind, He rebuked the slowness of such as still feared and trembled. Their hearts enlightened by faith, caught the flame; and, whereas they had afore been cold, they glowed again as the Lord opened to them the Scriptures. In the breaking of bread their eyes were opened, and they knew Him. And, O, how much happier were they with their eyes opened, and gazing upon the glorification of our nature in His Person, than were the first father and mother of our race, upon whom their own transgression had brought shame!

Fifth Responsory.

After that our Lord, &c., (*p.* 398.)

Sixth Lesson.

AMID these and other miracles, while the disciples were still troubled with fearful thoughts, the Lord manifested Himself in the midst of them, and said: "Peace be unto you." And lest their reason should be deceived by the vain imaginations which lurked in their hearts, (for they thought that What they saw was a spirit, and not Flesh,) He rebuked thoughts so inconsistent with the truth; and pointed out to the eyes of the doubters the marks of crucifixion which still remained in His Hands and His Feet, and bade them handle Him more closely. Those open Wounds made by the nails and spear in His Body remain ever open to close the wounds in unbelievers' hearts: that we may hold, not with doubtful faith, but with most firm and absolute knowledge, that the Manhood Which lay in the grave is the Same Which now sitteth at the right hand of God the Father.

Sixth Responsory.

Purge out, &c., (*p.* 398.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. And so on.

Homily by Pope St Gregory [the Great.] (14*th on the Gospels.*)

Dearly beloved brethren, ye have heard from the Holy Gospel what is at once your instruction, and our danger. Behold, how He Who, not by the varying gifts of nature, but of the very essence of His being, is Good, behold how He saith: "I am the Good Shepherd." And then He saith what is the character of His goodness, even of that goodness of His which we must strive to copy: "The Good Shepherd giveth His life for the Sheep." As He had foretold, even so did He; as He had commanded, so gave He ensample. The Good Shepherd gave His life for the sheep, and made His Own Body and His Own Blood to be our Sacramental Food, pasturing upon His Own Flesh the sheep whom He had bought.

Seventh Responsory.

Christ being raised, &c., (*p.* 400.)

Eighth Lesson.

HE, by despising death, hath shown us how to do the like; He hath set before us the mould wherein it behoveth us to be cast. Our first duty is, freely and tenderly to spend our outward things for His sheep, but lastly, if need be, to serve the same by our death also. From the light offering of the first, we go on to the stern offering of the last, and, if we be ready to give our life for the sheep, why should we scruple to give our substance, seeing how much "more is the life than meat?" (Matth. vi. 25.)

Eighth Responsory.

The Good Shepherd, &c., (*p.* 391.)

Ninth Lesson.

AND some there be which love the things of this world better than they love the sheep; and such as they deserve no longer to be called shepherds. These are they of whom it is written: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth" (12.) He is not a shepherd but an hireling which feedeth the Lord's sheep, not because he loveth their souls, but because he doth gain earthly wealth thereby. He that taketh a shepherd's place, but seeketh not gain of souls, that same is but an hireling; such an one is ever ready for creature-comforts, he loveth his pre-eminence, he groweth sleek upon his income, and he liketh well to see men bow down to him.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Chapter. (1 Pet. ii. 21.)

BRETHREN, Christ suffered for us, leaving you an example, that ye should follow His steps: Who did no sin, neither was guile found in His Mouth.

Hymn and Verse and Answer as on Low Sunday, (*pp.* 406, 407.)

Antiphon at the Song of Zacharias. I am the Shepherd of the sheep: * I am the Way, the Truth, and the Life: I am the Good Shepherd, and know My sheep, and am known of Mine. Alleluia, Alleluia.

Prayer throughout the day and week.

O GOD, Whose Son hath humbled Himself, and Who hast through Him raised up the whole world, grant to Thy faithful people everlasting joy; and as Thou hast delivered them from the bitter pains of eternal death, make them to be glad for ever in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Chapter at Terce as at Lauds.

Chapter at Sext. (1 Pet. ii. 23.)

HE gave Himself up to him that judged Him unjustly. He, His Own Self, bare our sins in His Own Body upon the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes we are healed.

Chapter at None. (1 Pet. ii. 25.)

FOR ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on Saturday in Easter Week, (*pp.* 401, 402.)

Antiphon at the Song of the Blessed Virgin. I am the Good Shepherd, * Who feed My sheep: and I lay down My life for My sheep. Alleluia.

Monday.

See Rubric, (*p.* 409.)

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xv. 5.)

BUT there rose up certain of the sect of the Pharisees, which believed, saying: That it was needful to circumcise them;[1] and to command them to keep the law of Moses. And the Apostles and elders[2] came together, for to consider of this matter. And when there was much disputing, Peter rose up and said unto them: "Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe. And God Which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord JESUS Christ we shall be saved, even as they." Then all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

First Responsory.

With great power, &c., (*p.* 393.)

Second Lesson.

AND after they had held their peace, James answered, saying: "Men and brethren, hearken unto me. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name: and to this agree the words of the Prophets, as it is written: 'Afterward I will return,[3] and I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof, and I will raise[4] it up, that the remnant of men may seek the Lord, even all the nations which are called by My Name, saith the LORD That doeth this.' (Amos ix. 11, 12.) Known unto God from everlasting are all His works. Wherefore, my sentence is, that we trouble not them, which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath Day."

Second Responsory.

From the mouth, &c., (*p.* 393.)

Third Lesson.

THEN pleased it the Apostles and Elders,[2] with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas, [to wit,] Judas named Barsabas, and Silas, chief men among the brethren. And they wrote letters by them, [after this manner]: "The Apostles, and Elders,[1] and brethren, [send] greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, (to whom we gave no such commandment;) it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our dearly beloved Barnabas and Paul, men that have hazarded their lives for the Name of our Lord JESUS Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols; and from blood; and from things strangled; and from fornication. From which if ye keep yourselves, ye shall do well. Fare ye well."

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[1] Viz., the Gentile converts.

[2] Seniores, but the Greek is "presbuteroi," generally translated, or, rather, contracted, "Priests."

[3] These words are not in Amos, but only "in those days will I raise, &c."

[4] A very free quotation. The words of Amos are, "And I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the heathen, because they are called by My Name, saith the LORD That doeth this."

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [2] Go ye into the world, * Alleluia, and teach all nations. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] The Good Shepherd * giveth His life for His sheep. Alleluia.

Tuesday.

See Rubric, (*p.* 409.)

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xvii. 22.)

THEN Paul stood in the midst of the Areopagus,[4] and said: "Ye men of Athens, I perceive that in all things ye are exceedingly God-fearing. For as I passed by and beheld your statues, I found also an altar with this inscription—'To the Unknown God.' Whom therefore ye ignorantly worship, Him declare I unto you. God That made the world and all things therein, seeing that He is the Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything, seeing that He giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, and find Him, though He be not far from every one of us."

First Responsory.

Behold, the Lion, &c., (*p.* 395.)

Second Lesson.

"FOR in Him we live, and move, and have our being: as certain also of your own poets have said:

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[1] Seniores, but the Greek is "presbuteroi," generally translated, or, rather, contracted, "Priests."

[2] Mark xvi. 15; Matth. xxviii. 19.

[3] John x. 11.

[4] *I.e.*, "the hill of" the god "Ares"—a celebrated place at Athens.

'For we are also His offspring.'[1] Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness, by that Man Whom he hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead"—and when they heard of the Resurrection of the dead, some mocked, and others said: "We will hear thee again of this matter." So Paul departed from among them.

Second Responsory.

I am the True Vine, &c., (*p.* 395.)

Third Lesson.

HOWBEIT, certain men clave to him, and believed: among which was Dionysius the Areopagite, and a woman named Damaris, and others with them (xviii.) After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them. And because he was of the same craft, he abode with them and wrought: for by their occupation they were tentmakers. And he reasoned in the Synagogue every Sabbath, preaching the Name of the Lord JESUS, and persuaded the Jews and the Greeks.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [2] Go ye into the world, and teach all nations, * baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] But he that is an hireling, [and not the Shepherd,] whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, * and fleeth; and the wolf catcheth them, and scattereth the sheep. Alleluia.

Wednesday.

See Rubric, (*p.* 409.)

Fourth Day.

MATTINS.

Lessons from Acts xx. 17, *as in the Common Office for a Bishop and Martyr.*

First Responsory.

After that our Lord, &c., (*p.* 398.)

Second Responsory.

Purge out, &c., (*p.* 398.)

LAUDS.

Antiphon at the Song of Zacharias. [4] Go to My brethren, and say unto them — Alleluia — that they go into Galilee *—Alleluia: there shall they see Me. Alleluia.

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[1] "The quotation," says Mr Ornsby, in his Greek Testament, "is from the 'Phænomena' of Aratus, a poet of Tarsus in Cilicia, St Paul's own city. There is a very similar passage in a hymn of the Stoic Cleanthes."

[2] Mark xvi. 15; Matth. xxviii. 19.

[3] John x. 12.

[4] John xx. 17. Cf. Matth. xxviii. 7.

VESPERS.

Antiphon at the Song of the Blessed Virgin. As the Father knoweth Me, * even so know I the Father: and I lay down My life for My sheep. Alleluia.

Thursday.

See Rubric, (*p.* 409.)

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xxiv. 10.)

THEN Paul, (after that the Governor[1] had beckoned unto him to speak,) answered: "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself. Because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people,[2] neither in the Synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I my Father and God, believing all things which are written in the Law and in the Prophets: and have hope toward God, (which they themselves also look for,) that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

First Responsory.

Christ being raised from the dead, &c., (*p.* 400.)

Second Lesson.

"NOW after many years, I came to bring alms to my nation, and offerings, and vows. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult: who ought to have been here before thee, and object, if they had aught against me: or else let these same here say, if they have found any evil-doing in me, while I stood before the council, except it be for this one voice, that I cried, standing among them: 'Touching the resurrection of the dead I am called in question by you this day.'"

Second Responsory.

The Good Shepherd, &c., (*p.* 391.)

Third Lesson.

BUT Felix, having more perfect knowledge of that way, deferred them, and said: "When Lysias the Chief Captain shall come down, I will hear you." And he commanded a Centurion to keep Paul, and to let him have rest, and that he should forbid none of his acquaintance to minister unto him. And after certain days, when Felix came, with his wife Drusilla, which was a Jewess, he sent for Paul, and heard from him the faith which is in Christ JESUS. And as he reasoned of justice and chastity, and of judgment to come, Felix trembled; and answered: "Go thy way for this time; when I have a convenient season, I will call for thee." He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room. And Felix, willing to show the Jews a pleasure, left Paul bound.

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[1] Felix, to whom St Paul had been sent from Jerusalem.
[2] Concursum facientem turbæ.

The Hymn "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [1] Art thou only a stranger [in Jerusalem], and hast not known concerning JESUS, * and how they delivered Him up to be condemned to death? Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Other sheep I have, which are not of this fold: * them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd. Alleluia.

Friday.

See Rubric, (*p.* 409.)

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xxv. 1.)

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then the chief priests and the leaders of the Jews informed him against Paul, and besought him, desiring as a favour against him, that he would send for him to Jerusalem, they laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. "Let them therefore," said he, "which among you are able, go down with me, and accuse this man, if there be any wickedness in him."

First Responsory.

With great power, &c., (*p.* 393.)

Second Lesson.

AND when he had tarried among them no more than eight or ten days, he went down unto Cæsarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against him, which they could not prove, while Paul answered for himself: "Neither against the Law of the Jews, neither against the Temple, nor yet against Cæsar, have I offended anything at all."

Second Responsory.

From the mouth, &c., (*p.* 393.)

Third Lesson.

BUT Festus, willing to do the Jews a pleasure, answered Paul, and said: "Wilt thou go up to Jerusalem, and there be judged of these things before me?" Then said Paul: "I stand at Cæsar's judgment-seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar." Then Festus, when he had conferred with the council, answered: "Thou hast appealed unto Cæsar, unto Cæsar thou shalt go."[1]

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[1] Luke xxiv. 18-20.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [2] Ought not Christ to have suffered these things, * and so to enter into His glory? Alleluia.

Vespers are either of a Festival or of the Votive Office of the Immaculate Conception of the Blessed Virgin.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xxviii. 16.)

AND when we came to Rome, Paul was suffered to dwell by himself with a soldier that kept him. And after three days he called the chief of the Jews together. And when they were come together, he said unto them: "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you and to speak with you; because that for the hope of Israël I am bound with this chain."

Second Lesson.

AND they said unto him: "We neither received letters out of Judea, concerning thee, neither any of the brethren, that came, showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for, as concerning this sect, we know that everywhere it is spoken against." And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning JESUS, both out of the Law of Moses, and out of the Prophets, from morning till evening. And some believed the things which were spoken, and some believed not.

Third Lesson.

AND when they agreed not among themselves, they departed, after that Paul had spoken one word: "Well spake the Holy Ghost by Isaias the Prophet unto our fathers, saying: 'Go ye unto this people and say unto them: Ye shall hear with the ear, but understand not; and seeing ye shall see, but perceive not. For the heart of this people is grown fat, and they hear heavily with their ears, and shut their eyes, lest perchance they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.'[1] Be it known therefore unto you that this salvation of God is sent unto the Gentiles, and that they will hear it." And when he had said these words, the Jews departed from him, and had great reasoning among themselves. And he dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching the things which concern the Lord JESUS Christ, with all confidence, no man forbidding him.

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[1] The reader is strongly recommended to read the appearance of St Paul before Festus and Agrippa, (Acts xxv., xxvi.,) and the journey of the Apostle to Rome, (xxvii., xxviii.)

[2] Luke xxiv. 26.

PRIME.

In the beginning of the Martyrology, is said,

The morrow is the Feast of the Patronage of Holy Joseph, the spouse of the Blessed Virgin Mary.

Vespers are of the Feast.

Third Sunday after Easter.

The Third Lord's Day after the Passover.

Feast of the Patronage of St Joseph.[2]

Double of the Second Class.

All from the Common Office for a Feast of a Confessor not a Bishop, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[3]

JOSEPH ! to thee by hosts on high
And choirs of Christians, laud be paid !—
Saintly of life,—by purest tie
Joined unto her, the glorious Maid.

When thou didst doubt thy wife's repute,
And mark her great with Sacred Load,
The angel taught thee that her Fruit
Came from the Holy Ghost of God.

To clasp the Son, thy Lord, was thine,—
To share His flight to Egypt's shore,—
With tears, to seek in Salem's Shrine
Him lost,—with joy, to find once more.

Death brings to other saints their rest ;
Through toil they win the victor's place ;—
Thou happier, like the angels blest,
Alive, hast seen God Face to face.

Spare us, O Trinity Most High !
Grant that, with Joseph, we may gain
Thy starry realm, and ceaselessly
There raise to Thee our thankful strain.
Amen.

Verse. [4] He made him lord of His house. Alleluia.

Answer. And ruler of all His substance. Alleluia.

Antiphon at the Song of the Blessed Virgin. [5] When as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Alleluia.

A Commemoration is made of the Third Sunday after Easter: Antiphon and Prayer from the same Commemoration at Lauds.

Verse. Lord, abide with us—Alleluia.

Answer. For it is toward evening —Alleluia.

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[1] This is a very free quotation from Isa. vi. 9. "And He said : Go, and tell this people : Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people dark, and their ears heavy : and shut their eyes : lest perchance, &c."

[2] In the original this Office is put at the beginning of April or May, but it is here placed where it always occurs in practice, and the accompanying application of the General Rubrics is made.

[3] Hymn of the sixteenth century ; translation by the Rev. Dr Littledale.

[4] Ps. civ. 21.

[5] Matth. i. 18.

MATTINS.

Invitatory. In worshipful remembrance of our blessed Defender Joseph,* let us praise our God. Alleluia.

Hymn as at First Vespers.

FIRST NOCTURN.

Antiphon. [1] The Angel of the Lord appeareth to Joseph in a dream, saying: Arise, and take the young Child and His Mother, and flee into Egypt, and be thou there until I bring thee word. Alleluia.

Psalms I., II., III., (pp. 4, 5.)

Verse. [2] I will give praise unto Thy Name—Alleluia.

Answer. For Thou hast been mine Helper and Defender—Alleluia.

First Lesson.

The Lesson is taken from the Book of Genesis (xxxix. 1.)

SO Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the LORD was with him, and he was a prosperous man; and he was in the house of his master; and [his master] knew well that the LORD was with him, and made all that he did to prosper in his hand. And Joseph found grace in his master's sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And the LORD blessed the Egyptian's house for Joseph's sake, and made all his substance to increase, in the house, and in the field, [and he left all that he had in Joseph's hand], and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

First Responsory.

[3] The people cried to Pharaoh [4] for bread: and he answered them: Go unto Joseph. Alleluia.

Verse. [5] The saving of our lives is in thy hand; only let us find grace in thy sight, and we will gladly be Pharaoh's servants.

Answer. And he answered them: Go unto Joseph. Alleluia.

Second Lesson. (xli. 37.)

THE thing was good in the eyes of Pharaoh, and in the eyes of all his servants, and he said unto them: Can we find such an one as this is, a man in whom the Spirit of God is? Unto Joseph therefore he said: Forasmuch as God hath showed thee all this which thou hast spoken, how shall I find any man more discreet and wise than thou art? Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said moreover unto Joseph: See, I have set thee over all the land of Egypt. And he took off his ring from his hand, and put it upon his hand; and arrayed him in a vesture of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and an herald cried out that all men should bow the knee before him, and should know that he had been made ruler over all the land of Egypt.

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[1] Matth. ii. 13. [2] Ecclus. li. 1, 2. [3] Gen. xli. 55.

[4] Rex, "the king," according to Gesenius, a simple translation of the Egyptian word; but the translator has thought it best to give the foreign word, as it stands in the Hebrew and in the Vulgate.

[5] Gen. xlvii. 25.

Second Responsory.

[1] God hath made me as a father to Pharaoh, and lord of all his house. He hath made me great, to save much people alive. Alleluia.

Verse. [2] Come unto me, and I will give you all the good of the land of Egypt, and ye shall eat the fat of the land.

Answer. He hath made me great, to save much people alive. Alleluia.

Third Lesson.

AND Pharaoh said moreover unto Joseph: I am Pharaoh: without thee shall no man lift up his hand or foot in all the land of Egypt. And he changed his name, and called him in the Egyptian tongue, "Saviour-of-the-world."[3] And he gave him to wife Asenath daughter of Potiphar, Priest of Heliopolis. So Joseph went out into the land of Egypt, (he was thirty years old when he stood before King Pharaoh) and went throughout all the land of Egypt. And the plenteousness of the seven years came to pass, and the corn was gathered by handfuls, and laid up in the granaries of Egypt. The fruit of the field which was round about every city was laid up in the same. And so plentiful was the wheat that it was like unto the sand of the sea, and exceeded all reckoning.

Third Responsory.

[4] Now shall I die happy, since I have seen thy face, and do leave thee behind me. I am not disappointed of seeing thee. The Lord hath showed me also thy seed. Alleluia.

Verse. [5] He That hath fed me from my youth up, bless the lads, and let my name be named on them.

Answer. The Lord hath showed me also thy seed. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath showed me also thy seed. Alleluia.

SECOND NOCTURN.

Antiphon. [6] An Angel of the Lord appeareth in a dream to Joseph [in Egypt] saying: Arise, and take the young Child and His Mother, and go into the land of Israël: for they are dead which sought the young Child's life. Alleluia.

Psalms IV., V., VIII., (pp. 206, 88, 7.)

Verse. [7] Look down from heaven, and behold, and visit this vine — Alleluia.

Answer. And protect that [Thy right hand hath planted.] Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermons of [8] St Bernardine of Siena. (*1st on St Joseph.*)

WHEN any special favours are conferred upon a reasonable being, it is the common rule that whenever the grace of God electeth such and such an one for such and such a grace, or for such and such an high post of duty, the person so elected receiveth all the gifts of grace which be needful for him in that state of life whereunto he is called, and receiveth them abundantly.

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[1] Gen. xlv. 8; l. 20.

[2] Gen. xlv. 18.

[3] Tsaphnath Phanéach. LXX. Psonthomphanéch. Egyptian scholars interpret it as above, recognising in it a corruption of the Egyptian P-sōt-m-ph-enech, but the Jews had an interpretation of their own from the Hebrew form, *i.e.*, "Revealer-of-a-secret" (so Gesenius.)

[4] Cf. Gen. xlvi. 30; xlviii. 11.

[5] Gen. xlviii. 15, 16.

[6] Matth. ii. 19, 20.

[7] Ps. lxxix. 15, 16.

[8] May 20.

Of this there is an excellent instance in the case of the holy Joseph, the so-called father of our Lord JESUS Christ, and the real husband of her, who is Queen of the world, and Lady of Angels. He had been elected by the Eternal Father to be the faithful nurse and warder of His two chief treasures, that is, His Son, and Joseph's own Wife. This duty Joseph faithfully discharged, and consequently the Lord hath said to him: "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." (Matth. xxv. 21.)

Fourth Responsory.

[1] Thou hast given me the shield of Thy salvation, and Thy right hand hath holden me up. My buckler, and the horn of my salvation, and my refuge. Alleluia.

Verse. [2] I am thy shield and thy exceeding great reward.

Answer. My buckler, and the horn of my salvation, and my refuge. Alleluia.

Fifth Lesson.

THIS man Joseph, if we compare him with the Universal Church of Christ, is he not that elect and chosen one, through whom, and under whom, Christ is orderly and honestly brought into the world? If, then, the Holy Universal Church be under a debt to the Virgin Mother, because it is through her that she hath been made to receive Christ, next to Mary she oweth love and worship to Joseph. Joseph is the key of the [Church of the Saints which were under the] Old Testament, in whose person the noble structure of Patriarchs and Prophets reacheth her completion and realiseth her promises. He is the only one of them who actually enjoyed in full fruition what God had been pleased to promise before to them. It is, therefore, with good reason that we see a type of him in that Patriarch Joseph who stored up corn for the people. But the second Joseph hath a more excellent dignity than the first, seeing that the first only gave to the Egyptians bread for the body, but the second was the watchful guardian for all the elect of that Living Bread Which came down from heaven, of Which whosoever eateth will never die.

Fifth Responsory.

[3] He shall set his children under her[4] shelter, and shall lodge under her branches: by her shall he be covered from heat, and in her glory shall he dwell. Alleluia.

Verse. [5] Trust in Him,[6] ye congregation of the people, pour out your heart before Him.

Answer. And in her glory shall he dwell. Alleluia.

Sixth Lesson.

THERE can be no doubt that Christ still treateth Joseph in heaven with that familiarity, honour,[7] and most high condescension which He paid him, like a Son to a father, while He walked among men; nay, rather, that He hath now crowned and completed those habits. We may very reasonably suspect that it was with a peculiar meaning that Christ said [to him]: "Enter thou into the joy of thy Lord." The joy of being blessed for ever entereth into the heart of man, but when the Lord said [to Joseph], "Enter thou into joy," He probably meant mystically to bid him realise a joy which should not be within him only, but outside him also, above him, and below him, and all round about him, and overflowing him—as it were a great bottomless pit of joy to swallow him up altogether. Therefore, O thou blessed Joseph! remember us! In thy helpful prayers, make intercession for us with Him Who vouchsafed to be supposed thy Son! Likewise, obtain some pity for us from that most blessed Maiden who was thy wife, and the Mother of Him, Who, with the Father and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

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[1] Ps. xvii. 36, 3.
[2] Gen. xv. 1.
[3] Ecclus. xiv. 26, 27.
[4] *I.e.*, Wisdom's.
[5] Ps. lxi. 9.
[6] *I.e.*, in God—see context.
[7] Reverentia.

Sixth Responsory.

[1] Though an host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be confident. Alleluia.

Verse. [2] My praise shall be continually of Thee, for Thou art my strong refuge.

Answer. Though war should rise against me, in this will I be confident. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Though war should rise against me, in this will I be confident. Alleluia.

THIRD NOCTURN.

Antiphon. [3] Joseph arose, and took the young Child and His Mother, and came into the land of Israël, and dwelt in a city called Nazareth. Alleluia.

Verse. [4] I called upon the Lord, the Father of my Lord—Alleluia.

Answer. That He would not leave me in the days of my trouble. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AND at that time: When all the people were baptized, it came to pass, that JESUS also being baptized and praying, the heaven was opened. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* ii., *on the Harmony of the Evangelists.*)

"And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph." These words, "as was supposed," were evidently here written for the correction of such as might think that the Lord was the Son of Joseph, in the same sense as other men are called the children of their fathers. Those who find any trouble in the fact that the ancestors reckoned downward by Matthew from David to Joseph, are other than those reckoned upward by Luke from Joseph to David, such, I say, as are troubled by this, may get over it by supposing that Joseph had two fathers; one, that is, who begat him, and another who adopted him.[5] The custom of adopting children, whereby those who have none of their own surround themselves with a family, is very ancient, even among the people of God. Hence, Luke is understood to have included in his Gospel, under the name of father of Joseph, that, not of the father by whom he was begotten, but of him by whom he was adopted, and it is the ancestors of this adoptive father who are reckoned up as far as David.

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[1] Ps. xxvi. 3. [2] Ps. lxx. 6, 7. [3] Matth. ii. 21, 23. [4] Ecclus. li. 14.

[5] This remark, and the rest of these Lessons, opens the whole (fearfully difficult and complicated) question of the inter-relationship of the divers members of the Sacred Family. A note, embracing a genealogical table, briefly setting forth the commonest statements on the subject, will be found after Sept. 8.

Seventh Responsory.

[1] Joseph, thou Son of David, fear not to take unto thee Mary thy wife; for That Which is conceived in her is of the Holy Ghost: and she shall bring forth a Son; and thou shalt call His Name JESUS. Alleluia.

Verse. For He shall save His people from their sins.

Answer. And thou shalt call His Name JESUS. Alleluia.

Eighth Lesson.

BUT since we are behoven to believe that what each of the Evangelists said was true, Matthew as well as Luke; and therefore that one of them nameth the father who begat, and the other, the father who adopted, Joseph; we naturally suppose that the Evangelist, who nameth the adoptive father, was he who abstaineth from using the term "beget." Matthew beginneth (i. 2): "Abraham begat Isaac; and Isaac begat Jacob," and so on, always with the use of this word "begat," till he cometh to: "and Jacob begat Joseph." By the word which he useth he doth sufficiently indicate that the genealogy which he is giving is that of him who begat.[2] Luke saith "Joseph was the son of Heli," not "Joseph was begotten of Heli;" but even if he had said the latter, it would not have troubled this interpretation of ours, that one Evangelist nameth the natural, and the other the adoptive father of Joseph. It is not an outrageous thing to say that one who adopteth another hath begotten him, albeit he hath done it, not carnally, but by love. Even so hath God given to us the power to become His sons, albeit He hath not begotten us of His Own Nature and Substance, as He hath His Only-Begotten Son, but only reckoneth us, in His love, among His children.

Eighth Responsory.

[3] Arise, and take the young Child, and His Mother, and flee into Egypt; and be thou there until I bring thee word. Alleluia.

Verse. That it might be fulfilled which was spoken of the Lord by the Prophets, saying: Out of Egypt have I called My Son.

Answer. And be thou there until I bring thee word. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And be thou there until I bring thee word. Alleluia.

Ninth Lesson. (*Homily for the Third Sunday after Easter.*)

The Lesson is taken from the Holy Gospel according to John (xvi. 16.)

AT that time: JESUS said unto His disciples: A little while, and ye shall not see Me; and again a little while, and ye shall see Me, because I go to the Father. And so on.

Homily by St Austin, Bishop [of Hippo.] (101*st Tract on John.*)

This "little while" is the whole duration of this present world. In the same sense this same Evangelist saith in his Epistle (ii. 18), "It is the last time." The words, "because I go to the Father," refer to the first clause of the text, namely, "A little while and ye shall not see Me," and not to the latter clause, that is, "and again a little while, and ye shall see Me." By His going to the Father He was about to bring it to pass that they should see Him no more. And thus it was that He said, not that He was about to die, and that after His death they should not see Him until He rose again, but that He was going to the Father, which He did when, after that He was risen again and had manifested Himself to them for forty days, He ascended up into heaven.[1] (*Eighth Lesson of Sunday.*) But now, to them which were looking on Him in the Body, He saith, "A little while, and ye shall not see Me,"—a little while, and they who now saw Him clad in a dying nature, should see Him so no more, because He was about to go to the Father. But He saith: "And again a little while, and ye shall see Me," and these words are a promise to the Universal Church, just as are those others: "Lo, I am with you alway, even unto the end of the world" (Matth. xxviii. 20.) Our Lord delayeth not His promised coming. Again a little while, and we shall see Him. We shall see Him. And, O, when we shall see Him, then we shall beg, we shall ask no more; for no desire will be unsatisfied, and no riddle unsolved. (*Ninth Lesson of Sunday.*) This "little while" seemeth a very long while to us now, while as it is still going on, but when it is over we shall feel indeed how truly it is but "a little while." Therefore, may our rejoicing never be like the rejoicing of that world whereof it is said: "The world shall rejoice."

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[1] Matth. i. 20, 21.

[2] If it should happen by any chance that this Feast be transferred, and the day to which it is so transferred has no Homily of its own, a ninth Lesson is made by dividing the eighth at this mark.

[3] Matth. ii. 13, 15.

"A woman when she is in travail hath sorrow," and yet, while hitherto our gladness is still coming to the birth through throes of sorrow, let us not be altogether sorrowful, but, as the Apostle hath it (Rom. xii. 12): "Rejoicing in hope: patient in tribulation." "A woman, when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." And so will it be with us.

And with that let me end my discourse.

The next passage is one of extreme difficulty; nor is it possible to treat it briefly, if, (with the will of God,) it is to be treated satisfactorily.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [2] And Jacob begat Joseph, * the husband of Mary, of whom was born JESUS, Who is called Christ. Alleluia.

Second Antiphon. [3] The Angel Gabriel * was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph. Alleluia.

Third Antiphon. [4] And Joseph also went up * from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem. Alleluia.

Fourth Antiphon. [5] And they came with haste, * and found Mary and Joseph, and the Babe lying in a manger. Alleluia.

Fifth Antiphon. [6] And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph. Alleluia.

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[1] A person bound to the Office might satisfy the obligation by stopping here.

[2] Matth. i. 16. [3] Luke i. 26, 27. [4] Luke ii. 4. [5] Luke ii. 16. [6] Luke iii. 23.

Chapter. (Gen. xlix. 26.)

THE blessings of thy father have been strengthened by the blessings of his progenitors, until the Desire of the everlasting hills come; let them be on the head of Joseph, and on the crown of him that was a Nazarite[1] from his brethren.

Hymn.[2]

JOY of the Saints! who didst uphold
Our life's sure Hope, the world's one Stay,—
Joseph! as now thy praise is told,
Hearken to us in love to-day.

The great Creator made it thine
To be the spouse of purest Maid,
And father of the Word Divine
In name—salvation's work to aid.

Thou seest with joy in manger lie
The Saviour sung by seers of yore,
And Him, the Son of God Most High,
In lowliness thou didst adore.

The King of kings, the Lord of all,
The God Whom heaven in awe attends,
Whose nod makes trembling demons fall,
To thee in meek submission bends.

To God Most High, the Three in One,
Be praise, Who gave such grace to thee,
He make us win what thou hast won,
The joys of life eternally. Amen.

Verse. [3] Thou hast given me the shield of Thy salvation. Alleluia.

Answer. And Thy right hand hath holden me up. Alleluia.

Antiphon at the Song of Zacharias. [4] Joseph, thou son of David, fear not to take unto thee Mary thy wife, for That Which is conceived in her is of the Holy Ghost. Alleluia.

Prayer throughout the Office.

O GOD, Who in Thine unspeakable foreknowledge didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our Defender, may worthily be holpen by the succour of his prayers to Thee on our behalf; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The following Commemoration is made of the Third Sunday after Easter.

Antiphon. A little while, and ye shall not see Me, saith the Lord; and again a little while, and ye shall see Me, because I go to the Father. Alleluia.

Verse. For Thou art risen again, O Christ! Alleluia.

Answer. Let the heavens and the earth be glad. Alleluia.

Let us pray.

ALMIGHTY God, Who showest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] "Separate," *i.e.*, as sold away from them. Perhaps allusion is also made to the previous estrangement.

[2] Hymn of the sixteenth century or later; translation by the Rev. Dr Littledale.

[3] Ps. xvii. 36.

[4] Matth. i. 20.

PRIME.

Antiphon. And Jacob, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Gen. xlix. 22.)

JOSEPH is a fruitful bough, a fruitful bough and comely to look upon, whose branches run over the wall.

TERCE.

Antiphon. The Angel Gabriel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He made him lord of His house. Alleluia, Alleluia.

Answer. He made him lord of His house. Alleluia, Alleluia.

Verse. And ruler of all His substance.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He made him lord of His house. Alleluia, Alleluia.

Verse. I will give praise unto Thy Name—Alleluia.

Answer. For Thou hast been mine Helper and Defender. Alleluia.

SEXT.

Antiphon. And Joseph also, &c., (*Third Antiphon at Lauds.*)

Chapter. (Gen. xlix. 25.)

THE God of thy father shall help thee, and the Almighty shall bless thee with blessings of heaven above.

Short Responsory.

I will give praise unto Thy Name. Alleluia, Alleluia.

Answer. I will give praise unto Thy Name. Alleluia, Alleluia.

Verse. For Thou hast been mine Helper and Defender.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will give praise unto Thy Name. Alleluia, Alleluia.

Verse. The righteous shall grow as the lily. Alleluia.

Answer. Yea, he shall flourish for ever in the presence of the Lord. Alleluia.

NONE.

Antiphon. And JESUS Himself, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous shall grow as the lily. Alleluia, Alleluia.

Answer. The righteous shall grow as the lily. Alleluia, Alleluia.

Verse. Yea, he shall flourish for ever in the presence of the Lord.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The righteous shall grow as the lily. Alleluia, Alleluia.

Verse. [1] Planted in the house of the LORD. Alleluia.

Answer. In the courts of the house of our God. Alleluia.

SECOND VESPERS.

Same as the First, except the following:

Verse. [2] I sat under His shadow in Whom I delighted. Alleluia.

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[1] Ps. xci. 14.

[2] Cant. ii. 3.

Answer. And His fruit was sweet to my taste. Alleluia.

Antiphon at the Song of the Blessed Virgin. [1] Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. Alleluia.

Commemoration of the SUNDAY.

Antiphon. Amen I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. Alleluia.

Verse. Lord, abide with us—Alleluia.

Answer. For it is toward evening—Alleluia.

Prayer as at Lauds.

Monday.

Second Day.

MATTINS.

First Lesson.[2] (*First Lesson of Sunday.*)

Here beginneth the Book of the Apocalypse of the Blessed Apostle John [3] (i. 1.)

THE Revelation [4] of JESUS Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass: and He sent and signified it by His Angel unto His servant John: who bare record of the Word of God, and of the testimony of JESUS Christ, of all things that he saw. Blessed is he that readeth and he that heareth the words of this prophecy, and that keepeth those things which are written therein: for the time is at hand.

John to the seven Churches which are in Asia: grace be unto you and peace, from Him Which is, and Which was, and Which is to come, and from the seven spirits which are before His throne; and from JESUS Christ, Who is the Faithful Witness, the First-Begotten of the dead, and the Prince of the kings of the earth; Who loved us, and washed us from our sins in His own Blood, and hath made us a kingdom and Priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen.

First Responsory.

[5] I saw the gate of the city, which looketh toward the East, and [6] written thereon the names of the [Twelve] Apostles and of the Lamb. And upon the walls thereof a guard of Angels. Alleluia.

Verse. [7] I saw a new heaven and a new earth coming down out of heaven.

Answer. And upon the walls thereof a guard of Angels. Alleluia.

Second Lesson. (*Second Lesson of Sunday.*)

BEHOLD, He cometh with clouds, and every eye shall see Him,—they also which pierced Him. And all kindreds of the earth shall wail because of Him. Even so, Amen. I am Alpha and Omega,[8] the Beginning and the Ending, saith the Lord God, Which is, and Which was, and Which is to come, the Almighty. I, John, who am your brother and companion in tribulation, and in the kingdom and patience of JESUS Christ, was in the isle that is called Patmos,[1] for the word of God, and for the testimony of JESUS. I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying: What thou seest, write in a book, and send it unto the Seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. (*Third Lesson of Sunday.*) And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks, and in the midst of the seven golden candlesticks One like unto the Son of Man, clothed with a garment down to the Foot, and girt about the Paps with a golden girdle. His Head and His Hairs were white, like white wool, yea, like snow; and His Eyes were as a flame of fire; and His Feet like unto fine brass, as if it were burning in a furnace: and His Voice as the sound of many waters. And He had in His Right Hand seven stars, and out of His Mouth went a sharp two-edged sword: and His Countenance was as the sun shineth in his strength. And when I saw Him, I fell at His Feet, as dead. And He laid His Right Hand upon me, saying: Fear not; I am the First and the Last; I am He That liveth, and was dead; and, behold, I am alive for evermore: and I have the keys of death and of hell. Write therefore the things which thou hast seen, and which are, and which shall be hereafter.

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[1] Luke ii. 48.

[2] A person bound to recite the Office could satisfy by reading only the Lessons of Sunday.

[3] See the notices of the Saint, Dec. 27 and May 6.

[4] The Greek "Apokalupsis" is retained in the Latin—probably because it was the popular name, as it is, to a certain extent, among us.

[5] Cf. Ez. xliv. 1. [6] xxi. 12, 14. [7] xxi. 1, 2.

[8] The first and last letters of the Greek Alphabet; as in English, A and Z.

Second Responsory.

[2] The Angel showed me the fountain of the water of life: and he said unto me, Alleluia. Here worship God. Alleluia, Alleluia, Alleluia.

Verse. When I had heard and seen, I fell down to worship before the feet of the Angel, which showed me these things, and he said unto me:

Answer. Here worship God, Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Here worship God, Alleluia, Alleluia, Alleluia.

Third Lesson. (ii. 1.) (*First Lesson of Monday.*)

UNTO the Angel[3] of the Church of Ephesus write: These things saith He That holdeth the seven stars in His Right Hand, Who walketh in the midst of the seven golden Candlesticks: I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are Apostles, and are not: and hast found them liars, and hast patience, and hast borne for My Name's sake, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works. Or else I will come unto thee, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaïtans,[4] which I also hate. He that hath an ear, let him hear what the Spirit saith unto the

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[1] He had been sent to penal servitude there, to work in the mines.

[2] Cf. xxii. 1, 9, 8.

[3] These "Angeloi" or "Messengers" have been generally supposed to be the Bishops, as charged with the message of God's Word.

[4] An impure offshoot of the Gnostic school of thought.

Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of My God. (*Second Lesson of Monday.*) And unto the Angel of the Church in Smyrna write: These things saith the First and the Last, Which was dead, and is alive: I know thy tribulation and poverty, (but thou art rich,) and how thou art blasphemed of them which say they are Jews, and are not, but are a synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the Churches: He that overcometh shall not be hurt of the second death. (*Third Lesson of Monday.*) And to the Angel of the Church in Pergamos write: These things saith He Which hath the sharp sword with two edges. I know where thou dwellest, even where Satan's seat is: and thou holdest fast My Name, and hast not denied My Faith. And in those days Antipas was My faithful witness, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israël, to eat, and to commit fornication:[1] so hast thou also them that hold the doctrine of the Nicolaïtans.[2] Repent thou likewise; or, else, I will come unto thee quickly, and will fight against them with the sword of My Mouth. He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.[3]

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [4] And beginning at Moses * and all the Prophets, He expounded unto them the Scriptures concerning Himself. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [5] Your sorrow * shall be turned into joy, Alleluia: and your joy no man taketh from you. Alleluia, Alleluia.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (iv. 1.)

AFTER this I looked; and, behold, a door was opened in heaven; and the first voice which I heard, was as it were of a trumpet talking with me, which said: Come up hither, and I will show ye things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and One sat on the throne. And He That sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald; and round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty [1] elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and voices and thunderings; and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

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[1] Cf. Numbers xxxi. 16. A full explanation of the allusion in the text may be found in the tradition embodied in the Targum of Jonathan ben Uzziel upon Num. xxiv. 14. "And now, behold, I return to go to my people. Come, I will give thee counsel: Go, furnish tavern-houses, and employ seductive women to sell food and drinks cheaply, and to bring this people together to eat and drink, and commit whoredom with them, that they may deny their God; then in a brief time will they be delivered into thy hand, and many of them fall." (Etheridge's translation, ii. 429.) See the consequences, Num. xxv.

[2] The accepted Greek adds—"which I hate."

[3] The reader would do well to read the messages to the other four Churches.

[4] Luke xxiv. 27.

[5] John xvi. 20, 22.

First Responsory.

[2] I saw Jerusalem coming down out of heaven, adorned with pure gold, and garnished with precious stones. Alleluia, Alleluia.

Verse. The building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

Answer. Alleluia, Alleluia.

Second Lesson.

AND before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had the face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they are full of eyes about and within. And they rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come.

Second Responsory.

Upon the diadem of Aaron's head was graven the Majesty of the Lord,[3] while as the work of God was in doing. Alleluia, Alleluia, Alleluia.

Verse. For in the long garment which he had, was the whole world,[4] and in the four rows of the stones was the glory of the fathers graven.

Answer. While as the work of God was in doing. Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. While as the work of God was in doing. Alleluia, Alleluia, Alleluia.

Third Lesson.

AND when those living creatures gave glory and honour and blessing to Him That sat upon the throne, Who liveth for ever and ever, the four-and-twenty elders fell down, and worshipped Him That liveth for ever and ever, and cast their crowns before the throne, saying: Thou are worthy, O Lord our God, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [5] And they constrained Him, * saying:

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[1] The reader is referred to a note on this passage in the winter volume, p. 320.

[2] Cf. xxi. 2, 18, 19.

[3] Cf. Wisd. xviii. 24. What was really engraven was: "Holiness to the ETERNAL."

[4] The Jews believed the materials of the vestments symbolized the universe, &c.

[5] Luke xxiv. 29.

Lord, abide with us, for it is toward evening. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] Sorrow hath filled your heart, * and your joy no man shall take from you. Alleluia, Alleluia.

Wednesday.

Fourth Day.

See Rubric, (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (v. 1.)

AND I saw, in the Right Hand of Him That sat on the throne, a book, written within and on the back side, sealed with seven seals. And I saw a strong Angel proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open the book, neither to look thereon. And one of the elders saith unto me: Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb, as It had been slain, having seven Horns, and seven Eyes, Which are the seven Spirits of God, sent forth into all the earth. And He came and took the book out of the Right Hand of Him That sat upon the throne.

First Responsory.

[2] Thy streets, O Jerusalem, shall be paved with pure gold—Alleluia—and the song of joy shall be sung in thee. Alleluia. And all that pass through all thy streets shall say: Alleluia, Alleluia.

Verse. Thy light shall be exceeding glorious, and all the ends of the earth shall worship thee.

Answer. And all that pass through all thy streets shall say: Alleluia, Alleluia.

Second Lesson.

AND when He had opened the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the prayers of the saints: and they sing a new song saying: O Lord, Thou art worthy to take the book and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred and tongue and people and nation: and hast made us unto our God a kingdom and priests; and we shall reign on the earth.

Second Responsory.

[3] The people of Israël sung: Alleluia: and all the multitude of Jacob sung in measure. And David [was] with the singers, [and] played upon an harp in the house of the Lord, and sung praises unto God. Alleluia, Alleluia.

Verse. [4] So the Priests and the Levites were sanctified, and all Israël brought up the ark of the covenant of the Lord with shouting.

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[1] John xvi. 6, 22.

[3] Cf. 1 Par. (Chron.) xiii. 8.

[2] Cf. xxi. 21; Tobit xiii. 22.

[4] 1 Par. (Chron.) xv. 14, 28.

Answer. And David [was] with the singers, [and] played upon an harp in the house of the Lord, and sung praises unto God. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And David [was] with the singers, [and] played upon an harp in the house of the Lord, and sung praises unto God. Alleluia, Alleluia.

Third Lesson.

AND I beheld, and I heard the voice of many Angels round about the throne, and the living creatures, and the elders; and the number of them was thousands of thousands, saying with a loud voice: Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them—all of them heard I saying: Unto Him That sitteth upon the throne, and unto the Lamb, Blessing, and honour, and glory, and power, for ever and ever. And the four living creatures said: Amen. And the four and twenty elders fell down upon their faces, and worshipped Him That liveth for ever and ever.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Abide with us: * for it is toward evening, and the day is far spent. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Your sorrow—Alleluia *—shall be turned into joy—Alleluia.

Thursday.

Fifth Day.

See Rubric, (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xv. 1.)

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God: and they sing the song of Moses the servant of God and the song of the Lamb, saying: Great and marvellous are Thy works, O Lord God Almighty; just and true are Thy ways, O Eternal King! Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee: for Thy judgments are made manifest.

First Responsory.

[1] Thou art worthy, O Lord, to take the book, and to open the seals thereof—Alleluia—for Thou wast slain, and hast redeemed us to God by Thy Blood—Alleluia.

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[1] v. 9, 10.

Verse. For Thou hast made us unto our God a Kingdom and Priesthood—
Answer. By Thy Blood—Alleluia.

Second Lesson.

AND after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven Angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four living creatures gave unto the seven Angels seven golden vials, full of the wrath of God, Who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from His power: and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled.

Second Responsory.

[1] As the vine brought I forth pleasant savour — Alleluia. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. Alleluia, Alleluia.

Verse. In me is the favour of the way and the truth; in me is the hope of life and strength.

Answer. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. Alleluia, Alleluia.

Third Lesson. (xvi. 1.)

AND I heard a great voice out of the temple saying to the seven Angels: Go your ways, and pour out the seven vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second Angel poured out his vial upon the sea, and it became as the blood of a dead man: and every living soul died in the sea. And the third [Angel] poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the Angel of the waters say: Thou art righteous, O Lord, Who art, and Who wast Holy, because Thou hast judged thus; for they have shed the blood of Saints and Prophets, and Thou hast given them blood to drink; for they are worthy.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. And He went in with them. * And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. Alleluia, Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [2] Amen, Amen, I say unto you, that I will see you again, * and your heart shall rejoice, and your joy no man taketh from you. Alleluia.

Friday.

Sixth Day.

See Rubric, (*p.* 409.)

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[1] Ecclus. xxiv. 23, 26, 25.

[2] John xvi. 22.

MATTINS.

First Lesson.

The Lesson is taken from the Apocalypse of the Blessed Apostle John (xix. 1.)

AFTER these things I heard a voice of much people in heaven, saying: Alleluia; Salvation, and glory, and power are our God's; for true and righteous are His judgments, Who hath judged the great whore,[1] which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hands. And again they said: Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God That sat on the throne, saying: Amen, Alleluia. And a voice came out of the throne, saying: Praise our God, all ye His servants, and ye that fear Him, both small and great.

First Responsory.

[2] One of the seven Angels talked with me, saying: Come hither, I will show thee the bride, the Lamb's wife. And I saw Jerusalem descending out of heaven, adorned with her jewels. Alleluia, Alleluia, Alleluia.

Verse. And he carried me away in the Spirit to a great and high mountain;

Answer. And I saw Jerusalem descending out of heaven, adorned with her jewels. Alleluia, Alleluia, Alleluia.

Second Lesson.

AND I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia, for the Lord our God, the Omnipotent, reigneth! Let us be glad and rejoice and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white. For the fine linen is the righteousness of Saints. And he saith unto me: Write — Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me: These are the true sayings of God. And I fell at his feet to worship him, and he said unto me: See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of JESUS: worship God: for the testimony of JESUS is the spirit of prophecy.

Second Responsory.

[3] I heard in heaven the voice of many Angels, saying: Fear the Lord, and give glory to Him, and worship Him That made heaven and earth, the sea, and the fountains of waters. Alleluia, Alleluia.

Verse. I saw a strong Angel of God fly through the midst of heaven, crying with a loud voice and saying:

Answer. Fear the Lord, and give glory to Him, and worship Him That made heaven and earth, the sea, and the fountains of waters. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Fear the Lord, and give glory to Him, and worship Him That made heaven and earth, the sea, and the fountains of waters. Alleluia, Alleluia.

Third Lesson.

AND I saw heaven opened, and, behold, a white horse, and He That sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His Eyes were as a flame of fire, and on His Head were many crowns, and He had a Name written, that no man knew but He Himself. And He was clothed with a vesture sprinkled with Blood, and His Name is called, the Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His Mouth goeth a sharp two-edged sword, that with it He should smite the nations. And He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His Thigh written: KING OF KINGS, AND LORD OF LORDS.

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[1] Rome is universally understood.

[2] xxi. 9, 10, 2, &c.

[3] xiv. 6, 7.

LAUDS.

Antiphon at the Song of Zacharias. They knew the Lord JESUS *—Alleluia—in the breaking of bread—Alleluia.

Vespers are either of a Festival or of the Votive Office of the Immaculate Conception of the Blessed Virgin.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xxii. 1.)

AND he showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His Face, and His Name shall be in their foreheads. And there shall be no night there; and they shall need no lamp-light, neither light of the sun, for the Lord God shall give them light; and they shall reign for ever and ever. And he said unto me: These sayings are faithful and true. And the Lord God of the spirits of the Prophets sent His Angel to show unto His servants the things which must shortly be done. And, behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book.

Second Lesson.

AND I, John, am he which saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the Angel which showed me these things, and he said unto me: See thou do it not; for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of the prophecy of this book. Worship God. And he saith unto me: Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. Behold, I come quickly—and My reward is with Me, to give every man according as his work shall be.

Third Lesson.

I AM Alpha and Omega, the First and the Last, the Beginning and the End. Blessed are they that wash their robes in the Blood of the Lamb: that they may have right to the tree of life, and may enter in through the gates into the city. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I JESUS have sent Mine Angel to testify unto you these things in the Churches. I am the Root and the Offspring of David, and the bright and morning Star. And the Spirit and the bride say: Come. And let him that heareth, say: Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book. He Which testifieth these things saith: Surely I come quickly. Amen. Come, Lord JESUS! The grace of our Lord JESUS Christ be with you all. Amen.

VESPERS.

Chapter and Prayer from the following Lauds.

Antiphon at the Song of the Blessed Virgin. I go My way to Him That sent Me; * and none of you asketh Me, Whither goest Thou? Alleluia, Alleluia.

Fourth Sunday after Easter.

Fourth Lord's Day after the Passover.

MATTINS.

Invitatory and Hymn as on Low Sunday, (p. 402.)

FIRST NOCTURN.

If the Saturday should have been the Feast of SS. Philip and James, and the following Lessons consequently read on it, on Sunday Morning are read those of Monday, which day itself will be occupied by the Feast of the Finding of the Cross, with special Lessons.

First Lesson.

Here beginneth the Catholic Epistle of the blessed Apostle[1] James (i. 1.)

JAMES, a servant of our God and Lord JESUS Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience. But patience hath a perfect work: that ye may be perfect and entire, wanting nothing. But if any of you lack wisdom, let him ask of God, That giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering.

First Responsory.

[2] If I forget thee, Alleluia, let my right hand forget me. If I do not remember thee, let my tongue cleave to the roof of my mouth. Alleluia, Alleluia.

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[1] May 1. The Epistle is styled Catholic, that is, Universal, because not addressed to any one person or congregation. "It was written at Jerusalem," says Abp. Kenrick, "probably about the year 62, when the wars and seditions among the Jews, which brought on the destruction of the city, had begun."

[2] Ps. cxxxvi. 5, 6, 1.

Verse. By the rivers of Babylon there we sat down and wept, when we remembered thee, O Zion!

Answer. If I do not remember thee, let my tongue cleave to the roof of my mouth. Alleluia, Alleluia.

Second Lesson.

FOR he that wavereth is like a wave of the sea, driven with the wind and tossed. Therefore let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Second Responsory.

[1] The waters saw Thee, O God, the waters saw Thee; and they were afraid. There was a noise as of many waters; the clouds sent out a sound. Alleluia, Alleluia, Alleluia.

Verse. Thy lightnings lightened the world: the earth saw it and shook.

Answer. There was a noise as of many waters; the clouds sent out a sound. Alleluia, Alleluia, Alleluia.

Third Lesson.

BLESSED is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him. Let no man say when he is tempted that he is tempted of God; for God cannot be tempted with evil; neither tempteth He any man.[2] But every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not then err, my beloved brethren.

Third Responsory.

[3] I will declare Thy Name unto my brethren—Alleluia. In the midst of the congregation will I praise Thee—Alleluia, Alleluia.

Verse. [4] I will praise Thee, O Lord, among the people, and sing unto Thee among the nations.

Answer. In the midst of the congregation will I praise Thee—Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In the midst of the congregation will I praise Thee—Alleluia, Alleluia.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise of the [5] Holy Martyr Cyprian, Bishop [of Carthage,] upon the great good of patience. (*Sermon* 3.)

DEARLY beloved brethren, I am about to speak to you touching patience, and to preach to you how useful and convenient a thing it is! and how shall I begin better, than by saying that you will have need of patience to listen to me, yea, your very hearing and learning cannot but be an exercise thereof? It is when a sermon or soul-profiting argument is given ear to patiently that it teacheth profitably. Dearly beloved brethren, there are divers paths of heavenly wisdom, wherein we are invited to walk, if we would reach in the end the reward which God hath prepared to crown hope and faith; but I find no path more useful to life-ward, nor more sure to glory-ward than this, that while we humbly strive, in all fear, and in all godliness, to obey the commandments of the Lord, we should set our chiefest guard in an unceasing watch over our patience. The philosophers also say that they take this path, but their patience is as much a sham as their wisdom is a cheat, for who can be wise or patient who knoweth nothing of God's wisdom or God's patience?

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[1] Ps. lxxvi. 17, 18.

[2] "God," says Abp. Kenrick, "is not tempted to evil, and consequently He does not tempt others. To solicit others to sin implies personal corruption."

[3] Ps. xxi. 23.

[4] Ps. lvi. 10.

[5] Sept. 16.

Fourth Responsory.

[1] Bless ye God in the congregations—Alleluia. Even the Lord, ye that are of the fountains of Israël—Alleluia, Alleluia.

Verse. [2] Sing forth the honour of His Name, make His praise glorious.

Answer. Even the Lord, ye that are of the fountains of Israël—Alleluia, Alleluia.

Fifth Lesson. (ii., iii., viii.)

BUT as for us, dearly beloved brethren, we are the real philosophers, whose wisdom lieth not in words but in deeds, and is manifested not in dresses[3] but in the truth. We are they whose knowledge hath the inward consciousness, not the idle boasting, of strength. We are not speakers of high-sounding words, but our lives are the lives of servers and worshippers of God. Let it be ours, then, to show forth by spiritual watchfulness that patience which is a part of the teaching which we have learnt from heaven. Patience is one of His Own virtues whereof God hath made us partakers with Him: our Great Head is the Captain of the patient, and it is through patience that He hath crowned Himself with glory and honour. Yea, God is Himself the Source, the Fountain, and the Greatness of patience, and it behoveth man to love what is beloved of God. That good thing which he loveth is commended unto him of God's Majesty. If God be our Lord and Father, let us follow after the ensample of our Lord and Father's patience, since it is the duty of servants to be obedient, and of sons to be home-minded.

Fifth Responsory.

[4] With my whole heart—Alleluia—have I sought Thee—Alleluia. O let me not wander from Thy commandments! Alleluia, Alleluia.

Verse. Blessed art Thou, O Lord: teach me Thy statutes.

Answer. O let me not wander from Thy commandments! Alleluia, Alleluia.

Sixth Lesson.

BY our patience God draweth us toward Himself, and keepeth us His Own. Patience doth soothe anger, bridle the tongue, govern the mind, keep peace, set rules of self-control, break the onset of lust, still the swelling of temper, put out the fire begotten of hatred, make the rich meek, and relieve the need of the poor; patience doth guard in virgins their blessed wholeness; in widows, their careful purity; in such as be married, their single-hearted love one toward the other. Patience doth teach such as be successful to be lowly-minded; such as be unfortunate, to be brave; and all to be gentle when they are wronged and insulted. Patience maketh a man soon to forgive them that trespass against him, and if he have trespassed against any, long and humbly to ask his pardon. Patience doth fight down temptations, bear persecution, and endure unto the end in suffering, and in uplifting of our testimony. Patience is the moat that guardeth the stout foundations of the castle of our faith.

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[1] Ps. lxvii. 27.

[2] Ps. lxv. 2.

[3] The allusion is to the peculiar cloak adopted by those who affected philosophy.

[4] Ps. cxviii. 10, 12.

Sixth Responsory.

[1] Sing us a song—Alleluia. How shall we sing the LORD'S song in a strange land?—Alleluia, Alleluia.

Verse. There they that carried us away captive required of us a song.

Answer. How shall we sing the LORD'S song in a strange land?—Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. How shall we sing the LORD'S song in a strange land?—Alleluia, Alleluia.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xvi. 5.)

AT that time: JESUS said unto His disciples: I go My way to Him That sent Me; and none of you asketh Me: Whither goest Thou? And so on.

Homily by St Austin, Bishop [of Hippo.] (94*th Tract on John.*)

The Lord JESUS told His disciples what things they should suffer after that He was gone away from them, and then He said: "These things I said not unto you at the beginning, because I was with you; but now I go My way to Him That sent Me." Let us first see whether it had been that He had not told them before this what they were to suffer in time coming. That He had done so amply before the night of the last Supper, is testified by the three first Evangelists, but it was when that Supper was ended that, according to John, He said: "These things I said not unto you at the beginning, because I was with you."

Seventh Responsory.

[2] I will sing a new song unto Thee, O God—Alleluia. Upon a psaltery of ten strings will I sing praises unto Thee. Alleluia, Alleluia.

Verse. [3] Thou art my God, and I will praise Thee: Thou art my God, and I will exalt Thee.

Answer. Upon a psaltery of ten strings will I sing praises unto Thee. Alleluia, Alleluia.

Eighth Lesson.

ARE we then to try and loose the knot of this difficulty by asserting that, according to these three Evangelists, it was on the eve of the Passion, albeit before the Supper, that He had said these things unto them, and therefore not at the beginning, when He was with them, but when He was about to leave them, and go His way to the Father? And in this way we might reconcile the truthfulness of what this Evangelist saith here—"These things I said not unto you at the beginning"—with the truthfulness of the other three. But this explanation is rendered impossible by the Gospel according to Matthew, who telleth us how that the Lord spake to His Apostles concerning their sufferings to come, not only when He was on the point of eating the Passover with them, but at the very beginning, when the names of the twelve are first given, and they were sent forth to do the work of God. (Matth. x. 17-42.)

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[1] Ps. cxxxvi. 3, 4.

[2] Ps. cxliii. 9.

[3] Ps. cxvii. 28.

Eighth Responsory.

[1] It is a good thing to give thanks unto the LORD—Alleluia—and to sing praises—Alleluia.

Verse. Upon an instrument of ten strings, upon the harp with a solemn sound.

Answer. And to sing praises—Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And to sing praises—Alleluia.

Ninth Lesson.

IT would seem then that when He said: "These things I said not unto you at the beginning, because I was with you," He meant by "these things," not the sufferings which they were to bear for His sake, but His promise of the Comforter Who should come to them, and testify while they suffered. (xv. 26, 27.) This Comforter then, or Advocate, (for the Greek word "Paraklétos" will bear either interpretation,) would be needful to them when they saw Christ no more, and therefore it was that Christ spoke not of Him "at the beginning" [of the Gospel Dispensation] while He Himself "was with" His disciples, because His visible Presence was then their sufficient Comfort.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Chapter. (James i. 17.)

MY beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning.

Hymn and Verse and Answer as on Low Sunday, (*pp.* 406, 407.)

Antiphon at the Song of Zacharias. I go My way to Him That sent Me; * and none of you asketh Me: Whither goest Thou? Alleluia, Alleluia.

Prayer throughout the day and week.

O GOD, of Whom it cometh that the minds of Thy faithful people be all of one will, grant unto the same Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise, that so, amid the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Chapter at Terce from Lauds.

Chapter at Sext. (James i. 19.)

WHEREFORE, my beloved brethren, let every man be swift to hear, but slow to speak, and slow to wrath; for the wrath of man worketh not the righteousness of God.

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[1] Ps. xci. 2, 4.

Chapter at None. (James i. 21.)

WHEREFORE lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, Which is able to save your souls.

VESPERS.

Chapter from Lauds.

Hymn and Verse and Answer as on Saturday before Low Sunday, (*pp.* 401, 402.)

Antiphon at the Song of the Blessed Virgin. I go My way to Him That sent Me: * but because I have said these things unto you, sorrow hath filled your heart. Alleluia.

Monday.

Second Day.

See Rubric, (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (i. 17.)

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning. For of His Own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures. This ye know, my well-beloved brethren. But let every man be swift to hear, but slow to speak, and slow to wrath: for the wrath of man worketh not the righteousness of God.

First Responsory.

[1] Let now the redeemed of the LORD —Alleluia — say: Alleluia, Alleluia, Alleluia.

Verse. Let them whom He hath redeemed from the hand of the enemy, and gathered them out of the lands.

Answer. Say: Alleluia, Alleluia, Alleluia.

Second Lesson.

WHEREFORE lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, Which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be an hearer of the word, and not a doer; he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Second Responsory.

O sing unto the Lord. Alleluia. Sing unto Him. Alleluia.

Verse. [2] Give unto the LORD glory and honour, give unto the LORD the glory due unto His Name.

Answer. Sing unto Him. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Sing unto Him. Alleluia.

Third Lesson.

BUT whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you think himself to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

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[1] Ps. cvi. 2.

[2] Ps. xxviii. 2.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [1] Did not our heart burn within us, at the thought of JESUS, * while he talked with us by the way? Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [2] I tell you the truth: * it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you. Alleluia.

Tuesday.

Third Day.

See Rubric, (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (ii. 1.)

MY brethren, have not the faith of our Lord JESUS Christ [the Lord] of glory, with respect of persons. For if there come unto your assembly a man with a gold ring in goodly[3] apparel; and there come in also a poor man in vile[3] raiment; and ye have respect to him that weareth the gay clothing, and say unto him: Sit thou here in a good place; and say to the poor: Stand thou there, or sit here under my footstool—are ye not then partial in yourselves, and are become judges of evil thoughts?

First Responsory.

Bless ye God, &c., (*p.* 445.)

Second Lesson.

HEARKEN, my beloved brethren. Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called? Nevertheless, if ye fulfil the royal law, according to the Scripture: Thou shalt love thy neighbour as thyself (Lev. xix. 18)—ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Second Responsory.

With my whole heart, &c., (*p.* 445,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O let me not wander from Thy commandments! Alleluia, Alleluia.

Third Lesson.

FOR whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He That said: Thou shalt not commit adultery: said also: Thou shalt do no murder.

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[1] Luke xxiv. 32.

[2] John xvi. 7.

[3] Candida—sordida. Perhaps rather "clean" and "dirty."

Now, if thou commit no adultery, yet, if thou do murder, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath showed no mercy: for mercy rejoiceth against judgment.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Peace be unto you, * it is I. Alleluia. Fear not. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. When the Comforter, the Spirit of truth, is come, * He will reprove the world of sin, and of righteousness, and of judgment. Alleluia.

Wednesday.

Fourth Day.

See Rubric, (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (ii. 14.)

WHAT doth it profit, my brethren, though a man say he hath faith, and have not works? Can that faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them: Depart in peace, be ye warmed and filled—notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so, faith, if it hath not works is dead, being alone.

First Responsory.

I will sing, &c., (*p.* 446.)

Second Lesson.

YEA, a man may say: Thou hast faith and I have works. Show me thy faith without works, and I will show thee my faith by works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?

Second Responsory.

It is a good thing, &c., (*p.* 447.)

Third Lesson.

AND the Scripture was fulfilled which saith: Abraham believed God, and it was counted to him for righteousness (Gen. xv. 6); and he was called, "the Friend of God." Ye see, then, how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. A spirit hath not flesh and bones, * as ye see Me have: now believe. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. I have yet many things to say unto you, but ye cannot bear them now. * Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth. Alleluia.

Thursday.

Fifth Day.

See Rubric, (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (iii. 1.)

MY brethren, be not many masters, knowing that ye shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man. Such an one is able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.

First Responsory.

If I forget thee, &c., (*p.* 443.)

Second Lesson.

BEHOLD also the ships, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so, the tongue is a little member and boasteth great things. Behold, how little a flame doth set on fire a great forest: and the tongue is a fire, a world of iniquity.

Second Responsory.

The waters saw Thee, &c., (*p.* 444,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. There was a noise as of many waters; the clouds sent out a sound. Alleluia. Alleluia. Alleluia.

Third Lesson.

SO is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and the like, is tamed, and hath been tamed of mankind: but the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [1] The disciples gave the Lord a piece * of a broiled fish, and of an honeycomb. Alleluia. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. For He shall not speak of Himself; * but whatsoever He shall hear, that shall He speak: and He will show you things to come. Alleluia.

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[1] Luke xxiv. 42.

Friday.

Sixth Day.

See Rubric, (*p.* 409.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (iv. 1.)

FROM whence come wars and fightings among you? Come they not hence, even of your lusts which are in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God.

First Responsory.

Bless ye God, &c., (*p.* 445.)

Second Lesson.

DO ye think that the Scripture saith in vain: [1] The spirit that dwelleth in us lusteth to envy? But He giveth more grace. Wherefore He saith: [2] God resisteth the proud but giveth grace unto the humble. Submit yourselves therefore to God, but resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up.

Second Responsory.

With my whole heart, &c., (*p.* 445,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O let me not wander from Thy commandments! Alleluia, Alleluia.

Third Lesson.

SPEAK not evil one of another, brethren. He that speaketh evil of his brother, or judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge. There is one Law-giver and Judge, Who is able to destroy and to set free. But who art thou that judgest thy neighbour? Behold now, ye that say: To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain—ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little while, and then vanisheth away. For that ye ought to say: If the Lord will—and: If we live—we will do this or that.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. These are the words * which I spake unto you, while I was with you. Alleluia.

Vespers are either of a Feast or of the Votive Office of the Immaculate Conception of the Blessed Virgin.

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[1] Eccles. iv. 4.

[2] Prov. xxix. 23; Matth. xxiii. 12.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (v. 1.)

GO to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up wrath for yourselves against the latter days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cry of them is entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and have nourished your hearts with wantonness for the day of slaughter. Ye have condemned and killed the just, and he hath not withstood you.

Second Lesson.

BE ye patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the first and second harvest. Therefore be ye also patient, and stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door. Take, my brethren, the Prophets who have spoken in the name of the Lord, for an example of that which cometh of affliction, of labour, and of patience. Behold, we count them happy which endured. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy.

Third Lesson.

BUT above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath. But let your speech be: Yea, yea; and: Nay, nay; lest ye fall into condemnation. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him. Confess your sins therefore, one to another, and pray one for another, that ye may be saved: for the fervent prayer of a righteous man availeth much.

VESPERS.

Chapter and Prayer from the following Lauds, and Antiphon of the Blessed Virgin from that of Zacharias at the same.

Rogation Sunday.

Fifth Lord's Day after the Passover.

MATTINS.

Invitatory and Hymn as on Low Sunday, (*p.* 402.)

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of the [1] Blessed Apostle Peter (i. 1.)

PETER, an Apostle of JESUS Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the Blood of JESUS Christ: Grace unto you, and peace, be multiplied. Blessed be God and the Father of our Lord JESUS Christ, Which, according to His abundant mercy hath begotten us again unto a lively hope by the Resurrection of JESUS Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

First Responsory.

If I forget thee, &c., (*p.* 443.)

Second Lesson.

WHEREIN ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than gold (which is tried with fire,) may be found unto praise, and glory and honour at the appearing of JESUS Christ: Whom, having not seen, ye love; in Whom, though now ye see Him not, yet ye believe; and believing, rejoice, with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what time the Spirit of Christ Which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that, not unto themselves, but unto you, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, on Whom the angels desire to look.

Second Responsory.

The waters saw Thee, &c., (*p.* 444.)

Third Lesson.

WHEREFORE gird up the loins of your mind, be sober, and hope to the end, for the grace that is offered unto you, in the revelation of JESUS Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He Which hath called you is Holy, so be ye holy in all manner of conversation; because it is written: Be ye holy, for I am Holy.[2] And if ye call Him Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the Precious Blood of Christ, as of a Lamb without blemish and without spot; Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God That raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.

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[1] Abp. Kenrick says: "The period when this letter was written cannot be fixed with certainty. Hug assigns it to the eleventh year of Nero." (If so, three years before the martyrdom of the Apostle.) "The common opinion is that it was written from Rome, which is understood to have been designated by the name of Babylon (v. 13) as in the Apocalypse; but the critic just mentioned . . . supposes that it was written from Babylon in Asia."

[2] Lev. xi. 44.

Third Responsory.

I will declare, &c., (*p.* 444.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book written by St Ambrose, Bishop [of Milan], on belief in the Resurrection.

SINCE it was impossible that the Wisdom of God could die, and that which could not die could not rise from the dead, He took to Himself Flesh Which could die, that That Whose nature it was to die might die, and rise again. Neither was it possible that the resurrection of the dead should come otherwise than by man, "for since by man came death, by Man came also the resurrection of the dead." (1 Cor. xv. 21.) Man He rose since Man He died, the Manhood quickened but the Godhead Quickener. Man then, as touching the Flesh; God now, over all things. For now we know Christ no longer after the Flesh, but we owe it to the Flesh that we know Him as "become the First-fruits of them that slept" (1 Cor. xv. 23) "and the First-begotten of the dead" (Apoc. i. 5.)

Fourth Responsory.

Bless ye God, &c., (*p.* 445.)

Fifth Lesson.

THE first-fruits are of the same kind and nature as the other fruits, and they are brought as an offering to God[1] to win His blessing on the in-gathering, an holy offering made on behalf of all, and as it were the homage[2] of restored nature. Christ then is the First-fruits of them that sleep. But is He the First-fruits of only His own loved ones that fall asleep in Him, and lie as it were untouched by death, wrapt in a sweet slumber? Or is He the First-fruits of all the dead? But "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.) So that, as in Adam were the first-fruits of the death wherein all die, even so in Christ were the first-fruits of the resurrection, wherein all rise again. But let no man be hopeless, neither let it be a grief to the righteous to remember that to rise again will be common to all men, when he looketh for that day wherein the harvest of his life will nobly realise itself. All shall rise again, "but," as saith the Apostle (23,) "every man in his own order." The harvest of God's mercy will be for all, but in reward one man shall differ from another.

Fifth Responsory.

With my whole heart, &c., (*p.* 445.)

Sixth Lesson.

I TELL you how grievous an outrage against God it is not to believe in the resurrection. If we shall not rise again, then did Christ die in vain, "then is Christ not risen" (13.) For if [if He rose at all], He rose for us, and if He had not us to rise for, then He is plainly not risen. In Him the world, in Him the heavens, in Him the earth rose again. For there shall be "a new heaven, and a new earth" (Apoc. xxi. 1.) For Himself He needed not to rise Whom the bands of death held not. For although He died as Man, yet was He free in the netherworld itself. Wouldest thou hear how free? "I am as a man that hath no strength, free among the dead" (Ps. lxxxvii. 6.) O how free! Who was able to take up his life again at will (John x. 18), even as it is written that He said: "Destroy this Temple, and in three days I will raise it up" (John ii. 19.) O how free! Who descended into hell only to redeem others therefrom.

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[1] In some places the persons performing the Rogation Procession carry nosegays. Is this the offering alluded to?

[2] Liba, lit., the sacrificial cakes.

Sixth Responsory.

Sing us a song, &c., (*p.* 446.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xvi. 23.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you: Whatsoever ye shall ask the Father in My Name, He will give it you. And so on.

Homily by St Austin, Bishop [of Hippo.] (102*nd Tract on John.*)

We have now to consider these words of the Lord: "Amen, Amen, I say unto you: Whatsoever ye shall ask the Father in My Name, He will give it you." It hath already been said in the earlier part of this discourse of the Lord, for the sake of some who ask the Father in Christ's Name and receive not, that whatsoever is asked, which tendeth not to salvation, is not asked in the Name of the Saviour. By the words: "In My Name"—we must not understand the vocalization of letters and syllables, but the meaning of what is said, the honest and true meaning.

Seventh Responsory.

I will sing, &c., (*p.* 446.)

Eighth Lesson.

THEREFORE, whosoever thinketh of Christ as he ought not to think of the Only Son of God, such an one doth not ask anything in Christ's Name, although he do actually utter letters and syllables to that effect, because by these sounds he meaneth not the Real Christ, but a fancied being who hath no existence except in the speaker's imagination. But on the other hand, whosoever thinketh of Christ as he ought to think, the same asketh in Christ's Name, and receiveth, provided only it be nothing against his own everlasting salvation: but if it is good for him to receive, he receiveth. Some things are not given at once, but kept over till a more fitting season. Such is the true interpretation of the words: "He will give it you"—namely, that those things will be given which are good for them to ask. All the Saints also are heard when they ask for themselves, but not necessarily when they ask for their friends, or their enemies, or others, even as it is written, not simply: "He will give it"—but: "He will give it you."

Eighth Responsory.

It is a good thing, &c., (*p.* 447.)

Ninth Lesson.

"HITHERTO," saith the Lord, "have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full." This their joy, whereof He saith that it shall be full, is to be understood not of fleshly but of spiritual joy: and when that joy is so great that it can be increased no more, then shall it without doubt be full. Whatsoever therefore we ask for the fulfilling of this joy, (that is, if we thereby mean grace, if we ask for that life which is the really blessed one,) that is a thing which it is meet to ask in Christ's Name. If we ask anything else than this, we ask nothing, although we do actually ask something, because all things are nothing in comparison with this.

LAUDS.

Chapter. (James i. 22.)

MY beloved brethren, be ye doers of the word, and not hearers only, deceiving your own selves: for if any be an hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Hymn and Verse and Answer as on Low Sunday, (*pp.* 406, 407.)

Antiphon at the Song of Zacharias. Hitherto have ye asked nothing in My Name: * ask, and ye shall receive. Alleluia.

Prayer.

O GOD, from Whom all good things do come, grant to us Thy humble servants that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same. Through our Lord JESUS Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer till the Feast of the Ascension, except at Lauds, Terce, Sext, and None on Monday.

Chapter at Terce from Lauds.

Chapter at Sext. (James i. 25.)

BUT whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Chapter at None. (James i. 27.)

PURE religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

VESPERS.

Chapter from Lauds.

Hymn and Verse and Answer as on Saturday before Low Sunday, (*pp.* 401, 402.)

Antiphon at the Song of the Blessed Virgin. Ask, and ye shall receive, * that your joy may be full: for the Father Himself loveth you, because ye have loved Me, and have believed in Me. Alleluia.

Rogation Monday.

Second Day, whereon are made Supplications.

If a Simple Feast fall on this day it is only commemorated: if a Feast of Nine Lessons, the Office is of it, with the Homily for the Week-day as the last Lesson, and a Commemoration of the same at Lauds only.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 5.)

AT that time: JESUS said unto His disciples: Which of you shall have a friend, and shall go unto him at midnight, and say unto him; Friend, lend me three loaves. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vii. *on* Luke xi.)

We gather from this commandment, among other things, that we ought to pray, not only by day, but also by night. Thou seest how that he which arose at midnight to ask three loaves of his friend, and endured in supplication, was not disappointed of that which he sought. Of what are these three loaves a figure, but of that our Mysterious Bread Which cometh down from heaven? Thou seest that if thou lovest the Lord thy God, thou mayest win His bounty, not only for thyself, but for others likewise. And who can deserve more to be called our "Friend" than He Which gave His Own Body for us?

First Responsory.

Let now the redeemed, &c., (*p.* 448.)

Second Lesson.

FROM this Friend it was that David asked bread at midnight, and received it, as he saith: "At midnight I rise to give thanks unto Thee." (Ps. cxviii. 62.) Even thus did he obtain those loaves [of spiritual nourishment] which he still setteth before us for our refreshment. How he asked it, we know from that he saith: "Every night wash I my bed." (Ps. vi. 7.) He knew that there was no fear of waking Him Who sleepeth not. (Ps. cxx. 3.) Therefore let us keep in mind the things which are written for our learning, and be instant in prayer both by day and by night, to ask pardon of our sins.

Second Responsory.

O sing, &c., (*p.* 448,) *omitting the last Verse and Answer.*

Third Lesson.

IF David, who was such a Saint, and whose time was so taken up by the cares of a kingdom, praised the Lord seven times a day, (Ps. cxviii. 164,) and was always present with godly zeal at the morning and evening sacrifice, what ought we to do, (who have so much the more need to pray, as the weakness of our body and mind doth so much oftener make us to fall,) that we, wearied with this pilgrimage, and worn out by the gradual waning of our earthly day, and the changes of life, that we, I say, may not be starved of that life-giving Bread Which strengtheneth man's heart? The Lord teacheth us to be watchful, all of us, and that, not at midnight only, but alway. "And if He shall come in the second watch, or come in the third watch, and find them so—blessed are those servants whom the Lord, when He cometh, shall find watching." (Luke xii. 37.)

Third Responsory. (*Instead of the Hymn,* "We praise Thee, O God, &c.")

I will declare, &c., (*p.* 444.)

LAUDS.

Antiphons and Psalms as on Sunday.

Antiphon at the Song of Zacharias. Ask, and ye shall receive: * seek, and ye shall find: knock, and it shall be opened unto you. Alleluia.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who in our tribulation are yet of good cheer because of Thy loving-kindness, may find Thee mighty to save from all dangers. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

On this day there is a [1] *Procession of supplication, followed by a special Mass. All persons bound to recite the Office, and who are not present at the Procession, are bound to recite the Litany after Lauds. This cannot be done before midnight between Sunday and Monday.*

VESPERS.

These Vespers may be of a Feast. If so, no Commemoration is made of the Week-day, but if they are Semidouble or Simple, the Cross is commemorated as usual.

Antiphon at the Song of the Blessed Virgin. The Father Himself loveth you, * because ye have loved Me, and have believed in Me. Alleluia.

Rogation Tuesday.

Third Day, whereon are made Supplications.

If a Feast, even Simple, fall on this day, it is observed, and the Week-day is not commemorated.

MATTINS.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Peter (iv. 1.)

FORASMUCH, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past sufficeth to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. Wherein they think it strange that ye run not with them to the same excess of riot; whose talk is alway blasphemy; who shall give account to Him That is ready to judge the quick and the dead. For, for this cause was the Gospel preached also to them that are dead,[2] that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand.

First Responsory.

Bless ye God, &c., (*p.* 445.)

Second Lesson.

BE ye therefore sober and watch unto prayer. But, above all things, have constant charity among yourselves, for charity covereth a multitude of sins. Use hospitality one to another without grudging. As every man hath received grace, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through JESUS Christ, to Whom be praise and dominion for ever and ever. Amen.

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[1] The object of the Procession and Mass on these three days seems to be to implore a blessing upon the fruits of the earth, and in rural places the Procession goes through the fields.

[2] *I.e.*, by our Lord, when He descended into hell.

Second Responsory.

With my whole heart, &c., (*p.* 445,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. O let me not wander from Thy commandments! Alleluia, Alleluia.

Third Lesson.

BELOVED, think it not strange concerning the fiery trial which is trying you,[1] as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the Name of Christ, happy are ye, forasmuch as the honour, the glory, and the power of God, yea, and His Spirit also, do then rest upon you. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a luster after other men's goods. But if he suffer as a Christian, let him not be ashamed: but let him glorify God in that name. For the time is come that judgment must begin at the house of God.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Christ ought to have suffered, * and to have risen again from the dead. Alleluia.

On this day also there is a Procession of Supplication, followed by a special Mass, and all persons bound to recite the Office, and who are not present at the Procession, are bound to recite the Litany after Lauds.

VESPERS.

Antiphon at the Song of the Blessed Virgin. I came forth from the Father, * and am come into the world: again I leave the world, and go to the Father. Alleluia.

Rogation Wednesday. Eve of the Ascension.

Fourth Day, whereon are made Supplications. The same is the Eve of the Ascension.

If a Simple Feast fall on this day, it is only commemorated: if a Feast of Nine Lessons, the Office is of it, with the Homily of the Eve as the last Lesson, and a Commemoration of the same at Lauds only.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xvii. 1.)

AT that time: JESUS lifted up His Eyes to heaven, and spake these words: Father, the hour is come; glorify Thy Son. And so on.

Homily by St Austin, Bishop [of Hippo.] (104*th Tract on John.*)

Our Lord, the Only-begotten and coeternal Son of the Father, was able, if need were, in and from the form of a servant, to pray in silence; but He thus manifested Himself in prayer, remembering that He is our Teacher. Thus He made known unto us the prayer which He made for us: since He was so great a Master that, not only His discourse to them, but His prayer to the Father for them, is an up-building to His disciples. And if it was so for them who were there to hear, truly it is so for us also for whose instruction it hath been written down.

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[1] Persecution.

First Responsory.

I will sing, &c., (*p.* 446.)

Second Lesson.

WHEREFORE, by these words: "Father, the hour is come; glorify Thy Son"—He showeth that all time, and all whatsoever He doth, or alloweth to be done, and the season wherein He will do or allow it, is alike ordained of Him Who is Himself not subject to time. Yea, all things which were then to come, or are yet to come now, have the reason why they should be, in the Wisdom of God, Which is Itself independent of all time.

"The hour is come." We must not believe that that hour was brought on by the march of destiny, but was by ordination of God. No stars decreed irresistibly that the time was come for Christ to suffer—God forbid that the revolutions of His planets should force death on Him Who made them.

Second Responsory.

It is a good thing, &c., (*p.* 447.)

Third Lesson.

SOME think that the glorification of the Son by the Father was that "He spared Him not, but delivered Him up for us all." (Rom. viii. 32.) But if we say that He was glorified by suffering, how much more shall we say that He was glorified by rising again? While He suffered, His humbleness was more manifested than His glory, as witnesseth the Apostle, where he saith: "He humbled Himself, and became obedient unto death, even the death of the cross"—then he addeth touching His glorification: "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name, that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that our Lord JESUS Christ is in the glory of God the Father." (Phil. ii. 8-11.) This is the glorification of our Lord JESUS Christ, that glorification whose first rays dawned on the Resurrection morning.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Father, the hour is come; glorify Thy Son * with the glory which I had with Thee before the world was. Alleluia.

At the beginning of the Martyrology, is said,

On the morrow our Lord JESUS Christ ascended up into heaven from the Mount of Olives.

On this day also there is a Procession of Supplication, followed by a special Mass, and all persons bound to recite the Office, and who are not present at the Procession, are bound to recite the Litany after Lauds.

Vespers are of the Feast.

Ascension Day, called also Holy Thursday.

The Ascension of the Lord.

Double of the First Class with an Octave.

All as on Sundays, except the following:

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

Last Psalm.

Psalm CXVI.

O praise the LORD, &c., (*p.* 186.)

Verse. [1] God is gone up with a shout—Alleluia.
Answer. And the LORD with the sound of a trumpet—Alleluia.

Antiphon at the Song of the Blessed Virgin. [2] Father, I have manifested Thy Name unto the men which Thou gavest Me: * but now I pray for them, not for the world, because I come to Thee. Alleluia.

COMPLINE.

The last verse of the Hymn is said thus:

JESU, victorious Lord, to Thee,
On Thy return to heaven,
With Father, Spirit—One and Three,
Eternal praise be given. Amen.

MATTINS.

Invitatory. Alleluia. The Lord Christ hath ascended up into heaven. * O come let us worship Him! Alleluia.

Hymn.[3]

O THOU Eternal King Most High!
Who didst the world redeem;
And, conquering death and hell, receive
A dignity supreme—

Thou, through the starry orbs, this day,
Didst to Thy throne ascend;
Thenceforth to reign in sovereign power,
And glory without end.

There, seated in Thy Majesty,
To Thee submissive bow
The heaven of heavens, the earth beneath,
The realms of hell below.

With trembling there the Angels see
The changed estate of men;
The flesh which sinned by Flesh redeemed;
Man in the Godhead reign.

There, waiting for Thy faithful souls,
Be Thou to us, O Lord!
Our joy of joys while here we stay,
In heaven our great reward.

Renew our strength; our sins forgive;
Our miseries efface;
And lift our souls aloft to Thee,
By Thy celestial grace.

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[1] Ps. xlvi. 6.

[2] John xvii. 6.

[3] Hymn by St Ambrose, with some alteration, translation by the Rev. E. Caswall.

So when Thou shinest on the clouds,
With Thine angelic train,
May we be saved from deadly doom,
And our lost crowns regain.

To Christ returning gloriously
With victory to heaven,
Praise, with the Father, evermore,
And Holy Ghost, be given. Amen.

FIRST NOCTURN.

First Antiphon. O God, Thou hast set Thy glory above * the heavens. Alleluia.

Psalm VIII.

O LORD, our Lord, &c., (*p.* 7.)

Second Antiphon. The LORD is in His holy Temple: * the LORD'S [throne] is in heaven. Alleluia.

Psalm X.

In the LORD put I my trust, &c., (*p.* 9.)

Third Antiphon. His going forth is from the end of the heaven, * and His circuit unto the ends of it. Alleluia.

Psalm XVIII.

The heavens declare, &c., (*p.* 17.)

Verse. God is gone up with a shout —Alleluia.
Answer. And the LORD with the sound of a trumpet—Alleluia.

First Lesson, "Here beginneth the book, &c.," (Acts i. 1,) *as on Monday after Low Sunday*, (*p.* 407,) *as far as the words*, "not many days hence."

First Responsory.

[1] Being seen of them forty days after that He had suffered, and speaking of the kingdom of God—Alleluia. And while they beheld, He was taken up, and a cloud received Him out of their sight. Alleluia.

Verse. And, eating together with them, He commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father.

Answer. And while they beheld, He was taken up, and a cloud received Him out of their sight. Alleluia.

Second Lesson, "They therefore that were come together, &c.," *in the First Lesson of Monday after Low Sunday, to the end, and the Second Lesson as far as the words*, "received Him out of their sight."

Second Responsory.

The Lord hath set His beauty above the stars; His loveliness is in the clouds of heaven, and His Name endureth for ever. Alleluia.

Verse. [2] His going forth is from the end of the heaven, and His circuit unto the ends of it.

Answer. His loveliness is in the clouds of heaven, and His Name endureth for ever. Alleluia.

Third Lesson, "And while they looked up, &c.," *in the Second Lesson of Monday after Low Sunday to the end.*

Third Responsory.

[3] Be Thou exalted, O Lord—Alleluia —in Thine Own strength—Alleluia.

Verse. O God, Thou hast set Thy glory above the heavens.

Answer. In Thine Own strength—Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In Thine Own strength—Alleluia.

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[1] Acts i. 3, 4, 9.

[2] Ps. xviii. 7.

[3] Ps. xx. 14.

SECOND NOCTURN.

First Antiphon. Be Thou exalted, O Lord, * in Thine Own strength; we will sing and praise [Thy power.] Alleluia.

Psalm XX.

The King shall joy, &c., (*p.* 19.)

Second Antiphon. I will extol Thee, O LORD, * for Thou hast lifted Me up. Alleluia.

Psalm XXIX.

I will extol, &c., (*p.* 75.)

Third Antiphon. God is gone up with a shout, * and the LORD with the sound of a trumpet. Alleluia.

Psalm XLVI.

O clap your hands, &c., (*p.* 98.)

Verse. [1] When Christ ascended up on high—Alleluia.

Answer. He led captivity captive —Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*1st on the Lord's Ascension.*)

AFTER the blessed and glorious Resurrection of our Lord JESUS Christ, wherein the Divine Power raised up in three days the true Temple of God Which the iniquity of the Jews had destroyed (John ii. 19,) God was pleased to ordain, by His Most Sacred Will, and in His Providence for our instruction and the profit of our souls, a season of forty days; which season, dearly beloved brethren, doth end on this day. During that season the bodily Presence of the Lord still lingered on earth, that the reality of the fact of His having risen again from the dead might be armed with all needful proofs. The death of Christ had troubled the hearts of many of His disciples; their thoughts were sad when they remembered His agony upon the Cross, His giving up of the Ghost, and the laying in the grave of His lifeless Body, and a sort of hesitation had begun to weigh on them.

Fourth Responsory.

[2] My time is come that I should return unto Him That sent Me, saith the Lord. Be not sorrowful, neither let your heart be troubled. I pray the Father for you, that He may keep you. Alleluia, Alleluia.

Verse. If I go not away, the Comforter will not come unto you: when I am ascended, I will send Him unto you.

Answer. I pray the Father for you, that He may keep you. Alleluia, Alleluia.

Fifth Lesson.

HENCE the most blessed Apostles, and all the disciples, who had been fearful at the finishing on the Cross, and doubtful of the trustworthiness of the rising again, were so strengthened by the clear demonstration of the fact, that, when they saw the Lord going up into the heights of heaven, they sorrowed not, nay, they were even filled with great joy. And, in all verity, it was a great and unspeakable cause for joy to see the Manhood, in the presence of that holy multitude of believers, exalted above all creatures even heavenly, rising above the ranks of the angelic armies, and speeding Its glorious way to where the most noble of the Archangels lie far behind, to rest no lower than that place where high above all principality and power, It taketh Its seat at the right hand of the Eternal Father, Sharer of His throne, and Partaker of His glory, and still of the very man's nature which the Son hath taken upon Him.

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[1] Eph. iv. 8.

[2] John xvi. 5; xiv. 1, 16; xvii. 15; xvi. 7; xv. 26.

Fifth Responsory.

[1] Let not your heart be troubled; I go unto the Father, and when I am taken from you, I will send unto you —Alleluia—the Spirit of truth; and your heart shall rejoice. Alleluia.

Verse. I will pray the Father, and He shall give you another Comforter.

Answer. The Spirit of truth; and your heart shall rejoice. Alleluia.

Sixth Lesson.

THEREFORE, dearly beloved brethren, let us also rejoice with worthy joy, for the Ascension of Christ is exaltation for us, and whither the glory of the Head of the Church is passed in, thither is the hope of the body of the Church called on to follow. Let us rejoice with exceeding great joy, and give God glad thanks. This day is not only the possession of Paradise made sure unto us, but in the Person of our Head we are actually begun to enter into the heavenly mansions above. Through the unspeakable goodness of Christ we have gained more than ever we lost by the envy of the devil. We, whom our venomous enemy thrust from our first happy home,—we, being made of one body with the Son of God, have by Him been given a place at the right hand of the Father; with Whom He liveth and reigneth, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Sixth Responsory.

[2] When Christ ascended up on high, He led captivity captive—He gave gifts unto men. Alleluia, Alleluia, Alleluia.

Verse. God is gone up with a shout, and the LORD with the sound of a trumpet.

Answer. He gave gifts unto men —Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He gave gifts unto men —Alleluia, Alleluia, Alleluia.

THIRD NOCTURN.

First Antiphon. He is exalted—Alleluia *— far above all gods—Alleluia.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 149.)

Second Antiphon. The LORD is great in Zion—Alleluia *—and He is high [above all people.] Alleluia.

Psalm XCVIII.

The LORD reigneth, &c., (*p.* 158.)

Third Antiphon. The LORD hath prepared—Alleluia—His throne * in heaven—Alleluia.

Psalm CII.

Bless the LORD, O my soul, &c., (*p.* 160.)

Verse. [3] I ascend unto My Father and your Father—Alleluia.

Answer. To My God and your God—Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart: because they believed not them which had seen Him after He was risen. And so on.

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[1] John xiv. 1, 12; xv. 26; xvi. 22; xiv. 16, 17.

[2] Eph. iv. 8.

[3] John xx. 17.

Homily by Pope St Gregory [the Great.] (29*th on the Gospels.*)

I may be allowed to say that the disciples' slowness to believe that the Lord had indeed risen from the dead, was not so much their weakness as our strength. In consequence of their doubts, the fact of the Resurrection was demonstrated by many infallible proofs. These proofs we read and acknowledge. What then assureth our faith, if not their doubt? For my part, I put my trust in Thomas, who doubted long, much more than in Mary Magdalene, who believed at once. Through his doubting, he came actually to handle the holes of the Wounds, and thereby closed up any wound of doubt in our hearts.

Seventh Responsory.

[1] I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth—Alleluia.

Verse. For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

Answer. That He may abide with you for ever, even the Spirit of truth—Alleluia.

Eighth Lesson.

TO confirm to our minds the trustworthiness of the fact that our Lord did indeed rise again from the dead, it is well for us to remark one of the statements of Luke (Acts i. 4.)—"Eating together with them, He commanded them that they should not depart from Jerusalem"—and a little afterward: "While they beheld, He was taken up, and a cloud received Him out of their sight." Consider these words, note well these mysteries. After "eating together with them—He was taken up." He ate and ascended: that the fact of His eating might show the reality of the Body in Which He went up. But Mark telleth us that before the Lord ascended into heaven He upbraided His disciples with their unbelief and hardness of heart. From this I know not what we should gather, but that the Lord then upbraided His disciples, from whom He was about to be parted in the body, to the end that the words which He spoke unto them as He left them might be the deeper imprinted on their hearts.

Eighth Responsory.

[2] Thou makest the clouds Thy chariot, O Lord, Thou walkest upon the wings of the wind. Alleluia.

Verse. Thou art clothed with honour and majesty, covering Thyself with light as with a garment!

Answer. Thou walkest upon the wings of the wind. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou walkest upon the wings of the wind. Alleluia.

Ninth Lesson.

WHEN, then, He had rebuked the hardness of their heart, what command did He give them? Let us hear. "Go ye into all the world, and preach the Gospel to every creature." Was the Holy Gospel, then, my brethren, to be preached to things insensate, or to brute beasts, that the Lord said to His disciples: "Preach the Gospel to every creature"? Nay; but by the words "every creature" we must understand man, in whom are combined qualities of all creatures. Being he hath in common with stones, life in common with trees, feeling in common with beasts, understanding in common with angels. If, then, man hath something in common with every creature, man is to a certain extent every creature. The Gospel, then, if it be preached to man only, is preached to every creature.

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[1] John xiv. 16, 17; xvi. 7.

[2] Ps. ciii. 3.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Ye men of Galilee, why stand ye gazing up into heaven? * This same JESUS, Which is taken up from you into heaven, shall so come in like manner. Alleluia.

Second Antiphon. And while they looked steadfastly towards heaven, * as He went up, they said: Alleluia.

Third Antiphon. [2] He lifted up His Hands, and blessed them, * and was carried up into heaven. Alleluia.

Fourth Antiphon. Extol the King of kings, * and ascribe praise to God. Alleluia.

Fifth Antiphon. [3] While they beheld, He was taken up, * and a cloud received Him in heaven. Alleluia.

Chapter. (Acts i. 1.)

THE former Treatise have I made, O Theophilus, of all that JESUS began both to do and to teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen.

Hymn.[4]

O THOU pure Light of souls that love!
True joy of every human breast!
Sower of life's immortal seed!
Our Maker, and Redeemer blest!

What wondrous pity Thee o'ercame
To make our guilty load Thine own,
And, sinless, suffer death and shame,
For our transgressions to atone!

Thou, bursting Hades open wide,
Didst all the captive souls unchain;
And thence to Thy dread Father's side
With glorious pomp ascend again.

O still may pity Thee compel
To heal the wounds of which we die;
And take us in Thy light to dwell,
Who for Thy blissful Presence sigh.

Be Thou our Guide; be Thou our Goal;
Be Thou our Pathway to the skies;
Our Joy when sorrow fills the soul;
In death our everlasting prize. Amen.

Verse. The LORD hath prepared—Alleluia.

Answer. His throne in heaven—Alleluia.

Antiphon at the Song of Zacharias. I ascend unto My Father and your Father; * to my God and your God. Alleluia.

Prayer throughout the Office.

GRANT, we beseech Thee, Almighty God, that like as we do believe Thine Only-Begotten Son our Saviour to have this day ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell: Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Acts i. 11.
[2] Luke xxiv. 50, 51.
[3] Acts i. 9.
[4] Hymn of the Ambrosian school altered almost beyond recognition; translation by the Rev. E. Caswall.

PRIME.

Last verse of the Hymn as at Compline.

Antiphon. Ye men of Galilee, &c., (*First Antiphon at Lauds.*)

In the Short Responsory instead of "Thou that sittest, &c.," *is said:*

Verse. Thou That hast gone up above the stars.

Chapter at the end. (Acts i. 11.)

YE men of Galilee, why stand ye gazing up into heaven? This Same JESUS, Which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven.

TERCE.

The last verse of the Hymn is said thus:

JESU, Who, victor in the fight,
Returnest to the realms of light,
To Father, Spirit, and to Thee,
Eternal praise and glory be. Amen.

Antiphon. And while they looked, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

God is gone up with a shout—Alleluia, Alleluia.

Answer. God is gone up with a shout—Alleluia, Alleluia.

Verse. And the LORD with the sound of a trumpet.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God is gone up with a shout—Alleluia, Alleluia.

Verse. When Christ ascended up on high—Alleluia.

Answer. He led captivity captive—Alleluia.

SEXT.

The last verse of the Hymn is said thus:

JESU, on Thy return to heaven,
Victorious o'er the foe, to Thee
Be praise, and thanks, and glory given,
With Father, Spirit, One and Three.
Amen.

Antiphon. He lifted up, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts i. 4.)

AND, eating together with them, He commanded that they should not depart from Jerusalem, but wait for the Promise of the Father, "Which," saith He, "ye have heard by My Mouth; for John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence."

Short Responsory.

When Christ ascended up on high—Alleluia, Alleluia.

Answer. When Christ ascended up on high—Alleluia, Alleluia.

Verse. He led captivity captive.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. When Christ ascended up on high—Alleluia, Alleluia.

Verse. I ascend unto My Father and your Father—Alleluia.

Answer. To My God and your God—Alleluia.

NONE.

Last verse of the Hymn as at Compline.

Antiphon. While they beheld, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

I ascend unto My Father and your Father—Alleluia, Alleluia.
Answer. I ascend unto My Father and your Father — Alleluia, Alleluia.
Verse. To My God and your God.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. I ascend unto My Father and your Father — Alleluia, Alleluia.
Verse. The LORD hath prepared—Alleluia.
Answer. His throne in heaven—Alleluia.

SECOND VESPERS.

All as the First, except the following.

Verse. The LORD hath prepared—Alleluia.
Answer. His throne in heaven—Alleluia.

Antiphon at the Song of the Blessed Virgin. O King of glory, Lord of hosts, * Who hast this day exalted Thine Own Self, with great triumph, above all the heavens, leave us not orphans; but send unto us the Promise of the Father, even the Spirit of truth. Alleluia.

Compline as before.

Until the Eve of Pentecost, inclusive, the Office is every day the same as on Ascension Day, except,

1. *On all days except the Octave Day, which is Double, the Antiphons are not doubled.*

2. *Certain changes hereafter given under each day.*

Feasts of Nine Lessons are observed, with a Commemoration of the Office of the Ascension, (which however is omitted should the Feast be a Double of First or Second Class,) except on the Eve of Pentecost. The Octave day of the Ascension is always commemorated.

Simple Feasts have only Commemorations at Vespers and Lauds and the Ninth Lesson at Mattins.

Friday after Ascension Day.

Sixth Day.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the [1] Second Epistle of the Blessed Apostle Peter (i. 1.)

SIMON Peter, a servant and an Apostle of JESUS Christ, to them that have obtained like faith with us, through the righteousness of our God and Saviour JESUS Christ. Grace and peace be multiplied unto you, through the knowledge of God and of Christ JESUS our Lord, according as His Divine Power hath given unto us all things that pertain to life and godliness, through the knowledge of Him That hath called us by His Own glory and strength; through Whom are given unto us exceeding great and precious promises, that by these ye might be made partakers of the Divine Nature, having escaped the corruption that is in the world through lust.

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[1] "This letter," says Abp. Kenrick, "appears to have been written to the same persons to whom the former was addressed." (III. 1.) "It was written probably a short time before the completion of his course by martyrdom." (I. 14.)

Second Lesson.

AND beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord JESUS Christ. But he that lacketh these things is blind, and gropeth, and hath forgotten that he was purged from his old sins.

Third Lesson.

WHEREFORE the rather, brethren, give diligence by good works to make your calling and election sure: for while ye do these things, ye shall never sin. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour JESUS Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. But I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord JESUS Christ hath showed me.[1] Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*2nd for the Lord's Ascension.*)

DEARLY beloved brethren, that mysterious thing, our salvation, which the Maker of the universe thought worth purchasing with His Own Precious Blood, was aimed at by Him, in the dispensation of His humility, from the hour wherein He was born as touching the flesh, till the moment when, at the end of the Passion, He cried on the Cross: "It is finished." Although from under the form of a servant many marks of His Godhead shone forth, yet, as a whole, the work of those three-and-thirty years was to manifest the verity of the Manhood Which the Son of God had taken into Himself. But when the suffering was all over, and the bands of death were broken, (that death which had lost all his power by seeking to bind Him Who knew no sin,) then was weakness changed into strength, mortality into immortality, insult into that glory which the Lord JESUS Christ, on so many occasions, made manifest by so many and infallible proofs, until the day came when that triumphant procession of victory, which He had led from the realms of shattered death, followed Him with unimaginable pomp into the heavens.

Fifth Lesson.

ON the solemn Feast of the Passover the cause of our joy was that Christ was risen again. This day we rejoice because that He is ascended up into heaven. We call to mind and justly celebrate that day whereon our lowly nature was, in the Person of Christ, borne up high above all the heavenly armies, above all the circles of Angels, beyond the heights of all the Powers, even to where Christ is sitting on the right hand of the Father. Our foundations are laid, and our house is built upon this succession of the works of God; and His grace is made more wonderful by this, that, though the visible Object of worship is removed from among men, the faith of the Church doth not grow weak, nor her hope wavering, nor her love cold.

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[1] *I.e.*, by crucifixion. John xxi. 18, 19.

Sixth Lesson.

IT is the back-bone of a strong mind and the eye of a trusty soul, to believe unhesitatingly that which is not seen with the bodily eyes, and to centre all love where there can be no experimental knowledge. This it is which is the only thing we can have of godliness; for how could a man be justified through faith, if the saving objects were objects of sight? There was a man who would not believe in the Resurrection of Christ until he had examined by sight, and touched the marks of the Passion in the Divine Body, and the Lord said to him: "Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed." (John xx. 29.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart; because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

"He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Perchance some man will say within himself: "I have already believed, and therefore I shall be saved." Thou hast well said, if thou showest thy faith by thy works. He only hath a true faith whose life doth not give the lie to his confession. Hence it is that Paul saith, touching some who were falsely faithful: "They profess that they know God; but in works they deny Him." (Tit. i. 16.) And John likewise saith: "He that saith, I know Him; and keepeth not His commandments, is a liar." (I. ii. 4.)

Eighth Lesson.

SINCE, then, it so standeth, it is to our lives we must look for proof of the reality of our faith. Then only are we truly Christ's faithful people when our works are the fulfilment of our profession. The day whereon we were baptized we bound ourselves to renounce all the works of the old enemy, and all his pomps. Therefore let every one of you now turn his inward eye upon his own behaviour, and if, since his baptism, he hath kept that promise which he made before it, let him know that he is in very truth one of Christ's faithful ones; and let him rejoice.

Ninth Lesson.

BUT if he hath utterly broken his promise, if he hath fallen away to work iniquity, and to lust after the pomps of the world, let us see if he now knoweth how to weep over his backsliding. By the merciful Judge that man is not punished as a perjurer who in the end telleth the truth, even though he hath first lied. Because Almighty God doth, in His tender kindness, so receive our contrition, that, in His judgment, He declareth us not guilty of that which we have done amiss.

Saturday.

The Sabbath.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Peter (iii. 1.)

THIS Second Epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the Holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour, knowing this first, that there shall come in the last days, in deceit, scoffers, walking after their own lusts, and saying: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth formed from the water and by the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

Second Lesson.

BUT, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count [Him:] but is long-suffering for your sake, not willing that any should perish, but that all should come to repentance. The day of the Lord will come as a thief; in the which the heavens shall pass away with a great crash, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in holy conversation and godliness, looking for, and hasting unto the coming of the day of the Lord, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Third Lesson.

WHEREFORE, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation: even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, (as they do also the other Scriptures,) unto their own destruction. Ye, therefore, brethren, seeing ye know these things before, beware lest ye also, being led away with the error of the foolish, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour JESUS Christ. To Him be glory, both now and for ever. Amen.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*2nd on the Ascension.*)

AND so the seen Presence of our Redeemer in the Body was changed for an unseen Presence in the Sacraments, and hearing was given to the Church in place of seeing, that her faith, rightly so called, might be the more victorious and stedfast; and that teaching, which the hearts of all her children are called on to hear, is a teaching enlightened by rays from heaven. This faith, strengthened by the Ascension of the Lord, and established by the gift of the Holy Ghost, neither bonds, nor imprisonment, nor exile, nor famine, nor fire, nor savage beasts, nor those forms of death, fine-wrought in cruelty, wherein they that persecute us are well skilled, have been able to scare. For this faith there have striven throughout the whole world, even unto the out-pouring of their blood, not men only, but women also, not little lads only, but tender maidens. This is the faith which hath cast out devils, healed diseases, raised the dead.

Fifth Lesson.

HENCE even the blessed Apostles themselves, who had been comforted by so many miracles and taught by so many discourses, were sickened by the horrors of their Lord's Passion, and received but doubtfully the assurance of His Resurrection, till after the Lord's Ascension; and then fared on so bravely, that all that had been fearful to them before became joyful then. The reason was that they had lifted up all their mind to think of the Godhead of Him Who sitteth at the right hand of the Father. They asked no longer for a seen Presence, when their spiritual eye had caught the fact that, even as, when He had come down to earth, He had not left His Father, so now that He was gone up into heaven, He had not left His disciples. So then it was, dearly beloved brethren, that the Son of man more excellently and more sacredly revealed Himself as the Son of God, when He had withdrawn Himself again into that glory which He had with the Father before the world was. In some unspeakable way He began to be more present, as touching His Godhead, when He removed Himself farther from us, as touching His Manhood.

Sixth Lesson.

THEN it was that a better instructed faith began intellectually to approach the idea of a Son equal to the Father, and no longer to need to handle in Christ the bodily Matter, Which is of a nature as touching which He is inferior to the Father; since, Its nature still remaining in the glorified Body, the faith of believers was summoned to that place where the Only-Begotten Son, Who is equal to the Father, is felt, not by the application of a bodily hand, but by the effort of a spiritual-minded intellect. Hence it was that after His Resurrection, when Mary Magdalene, (in whom was there represented the Person of the whole Church,) wished to handle the Lord, He said: "Touch Me not; for I am not yet ascended to My Father"—that is: 'I will no more that thy nearness to Me should be a nearness of body to Body, nor that thine experience of Me should henceforward be one proceeding from fleshly experiment—for that, I appoint thee an higher world, I make ready for thee a nobler form of it than this—after that I have ascended to My Father, a time will come when thou shalt indeed touch Me, but after a manner more perfect, more real than this, even a time when thou shalt lay hold on that which thou touchest not now, and believe that which thou seest not now.'

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart: because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

"And these signs shall follow them that believe: In My Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." My brethren, these signs do not follow us. Do we, then, not believe? Nay. The truth is, these things were needful when the Church was young. That she might grow by the increase of the faithful, she needed to be nourished with miracles. Even so we, when we plant a young tree, continually water and tend it till we see that it hath taken firm root in the earth: but when once it hath taken firm root, it can grow of itself. Hence, Paul saith of tongues: "Tongues are for a sign, not to them that believe, but to them that believe not." (1 Cor. xiv. 22.)

Eighth Lesson.

WE have a deeper matter of thought touching these signs and mighty works. It is the work of the holy Church to do every day spiritually that which the Apostles then did carnally. When her Priests, armed with the power of exorcism, lay their hands upon believers, and command evil spirits to dwell no longer in their souls, what is it they do but cast out devils? When Christ's faithful people themselves give up the language of their old life, and speak the wonderful works of God, the glory and power of their Maker, telling of them with all their strength, what is it they do then but speak with new tongues? When either the one or the other doth by his exhortation charm the wickedness out of his neighbour's heart, what is it he doth but take up serpents?

Ninth Lesson.

WHEN they hear the voice of temptation inviting to deadly sin, but are not drawn thereby to work iniquity, do they not then drink a deadly thing, and it doth not hurt them? As often as they see their neighbour fainting in well-doing, and run to help him with all their might, so that their ensample braceth the feeble life of the waverer, what do they but lay hands on the sick and they recover? And indeed, such miracles as these are the greatest miracles, which are spiritual; the greatest, for they bring health, not to the dying body, but to the immortal soul.

VESPERS.

Chapter, Antiphon at the Song of the Blessed Virgin, and Prayer from the following Lauds; the said Antiphon being from the Song of Zacharias.

A Commemoration is made of the Ascension, from the Second Vespers of that Feast, and

Verse. God is gone up with a shout —Alleluia.
Answer. And the LORD with the sound of a trumpet—Alleluia.

Sunday after Ascension Day.

The Lord's Day within the Octave of the Ascension.

MATTINS.

FIRST NOCTURN.

If the Saturday should have been the Feast of St John before the Latin Gate, and the following Lessons consequently read on it, on Sunday morning are read those of Monday, which day will itself be occupied by the Feast of St Michael on Mount Gargano, with special Lessons.

First Lesson.

Here beginneth the First Epistle of the Blessed Apostle John (i. 1.)

THAT Which was from the beginning, Which we have heard, Which we have seen with our eyes, Which we have looked upon, and our hands have handled, of the Word of life, (and the Life was manifested, and we have seen It, and bear witness, and show unto you that Eternal Life, Which was with the Father, and was manifested unto us) That Which we have seen and heard declare we unto you, that ye also may have fellowship with us, and our fellowship be with the Father, and with His Son JESUS Christ. And these things we write unto you that ye may rejoice, and that your joy may be full. This then is the message which we have heard of Him, and declare unto you: That God is light, and in Him is no darkness at all.

Second Lesson.

IF we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of JESUS Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Third Lesson. (ii. 1.)

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, JESUS Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him, He that saith he abideth in Him, ought himself also so to walk, even as He walked.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*2nd on the Ascension.*)

DEARLY beloved brethren, our Saviour is gone up from us into heaven, but let us not be troubled on earth. Let only our heart be there with Him, and we shall have peace here. Let us in heart thither ascend with Christ in the mean while, and when that glad day which He hath promised cometh, our body will follow. But we must know, my brethren, that there are some things that cannot ascend with Christ—pride cannot, nor covetousness, nor brutishness: no one of our diseases can ascend thither where our Healer is. And, therefore, if we would follow our Healer, we must needs leave our diseases and sins behind us. All such things tie us down, as it were, with bands, and hamper us in the meshes of a net of sins; but, with God's help, we will say with the Psalmist: "Let us break their bands asunder," (ii. 3,) that we may be able honestly to say to the Lord: "Thou hast loosed my bonds; I will offer to Thee the sacrifice of thanksgiving," (cxv. 16, 17.)

Fifth Lesson.

THE Resurrection of the Lord is our hope; the Ascension of the Lord is our glorification. To-day we keep the solemn holiday of the Ascension. If, therefore, our keeping of this holiday is to be a right, faithful, earnest, holy, godly keeping, we must in mind likewise ascend, and lift up our hearts unto the Lord. When we ascend we must not be high-minded, nor flatter ourselves with our good works, as though they were our own. We must lift up our hearts unto the Lord. When man's heart is lifted up, but not unto the Lord, such lifting-up is pride; to lift up the heart unto the Lord, is to make the Most High our Refuge. Behold, my brethren, a great wonder. God is high, but if thou art lifted up He fleeth from thee, whereas, if thou humblest thyself, He cometh down to thee. Wherefore? "The LORD is high, yet hath He respect unto the lowly: but the proud He knoweth from afar." (Ps. cxxxvii. 6.) To the lowly He hath respect, that He may raise them up; the proud He knoweth from afar, that He may thrust them down.

Sixth Lesson.

CHRIST arose again, to give us hope that this mortal will yet put on immortality: He hath assured against an hopeless death, and against the thought that death endeth life. We were troubled, even as touching the soul; but Christ, arising from the grave, hath assured to us the resurrection of the body also. Believe therefore, that thou mayest be made pure. First it behoveth thee to believe, if by faith thou wouldest in the end worthily see God. And wouldest thou see God? Give ear to His own words: "Blessed are the pure in heart, for they shall see God." (Matth. v. 8.) Think first, then, how to purify thine heart; take from it whatsoever thou seest in it which displeaseth God.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 26.)

AT that time: JESUS said unto His disciples: when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me. And so on.

Homily by St Austin, Bishop [of Hippo.] (92*nd Tract on John.*)

The Lord JESUS, in that discourse which He addressed to His disciples after the Last Supper, when He was on the very eve of the Passion, when He was, as it were, about to go away and leave them as touching His bodily Presence, albeit as touching His spiritual Presence He is with us alway even unto the end of the world, (Matth. xxviii. 20,) in that discourse He exhorted them to bear patiently the persecution of wicked men, of whom He speaketh as "the world:" out of the which world, nevertheless, He saith that He hath chosen even His disciples themselves, (xv. 19,) that they might know that it was by the grace of God that they were what they were, (1 Cor. xv. 10,) whereas it was by their own sins that they had been what they had been.

Eighth Lesson.

"IF they have persecuted Me, they will also persecute you." Here He clearly pointeth to the Jews, the persecutors both of Himself and of His disciples, so that we see that they which persecute His holy ones are as much citizens of the world of damnation as they which persecuted Himself. He saith: "They know not Him That sent Me," (21,) and yet again, (24,) "They have hated both Me and My Father," (xv. 24,) that is to say, both the Sender and the Sent,—the meaning of which words we have already treated in other discourses—and with that He cometh to the words: "That the word might be fulfilled that is written in their law: They hated Me without a cause."

Eighth Responsory.

[1] For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you: and when He is come, He will guide you into all truth—Alleluia.

Verse. For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.

Answer. And when He is come, He will guide you into all truth. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And when He is come, He will guide you into all truth. Alleluia.

Ninth Lesson.

THEN saith the Lord, as though in continuation: "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning." What connection hath this with the words: "Now have they both seen and hated both Me and My Father; but that the word might be fulfilled that is written in their law:

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[1] John xvi. 7, 13.

They hated Me without a cause?" Is it that when the Comforter is come, even the Spirit of truth, He will confound by irrefragable testimony them who have both seen and hated both God the Son and God the Father? Yea, indeed, some there were who had seen and still hated, whom the testimony of the Comforter converted to the faith which worketh by love.

LAUDS.

Chapter. (1 Pet. iv. 8.)

DEARLY beloved brethren, be ye sober and watch unto prayer. And above all things have fervent charity among yourselves, for charity covereth a multitude of sins.

Antiphon at the Song of Zacharias. When the Comforter is come, * Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me. Alleluia.

Prayer throughout the day.

O ALMIGHTY and everlasting God, grant that our will be ever meekly subject unto Thy will, and our heart ever honestly ready to serve Thy Majesty. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Ascension: Antiphon and Prayer from Lauds of the Feast, and

Verse. God is gone up with a shout—Alleluia.
Answer. And the LORD with the sound of a trumpet—Alleluia.

Chapter at the end of Prime from None.
Chapter at Terce from Lauds.

Chapter at Sext. (1 Pet. iv. 9.)

USE hospitality one to another without grudging. As every man hath received grace, even so minister the same one to another, as good stewards of the manifold grace of God.

Chapter at None. (1 Pet. iv. 11.)

IF any man speak, let him speak as the words of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through our Lord JESUS Christ.

VESPERS.

Chapter from Lauds.

Antiphon at the Song of the Blessed Virgin. [1] These things have I told you, * that, when the time shall come, ye may remember that I told you of them. Alleluia.

Commemoration of the Ascension as yesterday evening.

Monday within the Octave of the Ascension.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle John (iii. 1.)

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[1] John xvi. 4.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called, and should be, the sons of God! Therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be. We know that, when He shall appear, we shall be like Him: for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure. Whosoever committeth sin doth iniquity, and iniquity is sin. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not; and whosoever sinneth, hath not seen Him, neither known Him.

Second Lesson.

LITTLE children, let no man deceive you. He that doeth righteousness is righteous, even as He is Righteous. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God, doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness, is not of God; neither he that loveth not his brother. For this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Third Lesson.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels [of compassion] from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*On the Ascension*, *tom.* 3.)

WHEN Christ went up into heaven, He offered unto the Father the First-fruits of our nature, and the Father marvelled at the offering, seeing the Majesty of the Priest and the Spotlessness of the oblation. He received the Sacrifice into His Own hands, He made It to sit upon His Throne, nay, more, He gave It a place at His Own Right Hand. Let us ask what nature was His Who heard the words: "Sit Thou at My right hand," (Ps. cix. 1,)—what nature was His to Whom God said: "Be Thou Partaker of My Throne?" It was the same nature as was his who heard the sentence: "Dust thou art, and unto dust shalt thou return." (Gen. iii. 19.)

Fifth Lesson.

IT was not enough of glory for Him to be exalted above the heavens, nor to be ranked with angels; but He was exalted above the heavens, He went up above the Cherubim, He ascended beyond the Seraphim, neither found He His rank beneath the Throne of the Lord of lords. Behold how high the heaven is above the earth, and the earth above hell, how high above the heaven is the heaven of heavens, how high above the heaven of heavens the Angels, above the Angels the Higher Powers, and above the Higher Powers the Throne of the Lord. Above all these hath One of our nature been exalted, so that man, which had fallen so low that there was no farther fall for him, is now in place so high, that there is thence no ascending.

Sixth Lesson.

PAUL also, dwelling on this, saith: "He That descended is the Same also That ascended up far above all heavens," even as he had said: "Now, that He ascended, what is it but that He also descended first into the lower parts of the earth." (Eph. iv. 9, 10.) Learn hence Who it was That ascended, and with what nature He was exalted. And with this thought I wish to bring my sermon to an end. From the thought of that glorified Manhood let us learn with amazement what the goodness of God is; that goodness which hath crowned with an honour, higher than which is none, and a glory, greater than which is none, a Person Sharer of our nature, even That Person Which this day hath taken the place which is His of right, above all things other than Himself. This day Angels and Archangels beheld our nature upon the Throne of the Lord, refulgent with eternal glory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart: because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

"So then, after the Lord JESUS had spoken unto them, He was received up into heaven, and sat on the right hand of God." We learn in the Old Testament, (4 Kings ii.,) that Elijah was taken up into heaven. But this word "heaven" may mean either the terrestrial atmosphere, or the space external to the sphere of this planet.[1] Of these the atmosphere closely surrounds the earth, and we call the birds "the fowls of the heaven," because we see them fly therein. It was only up into this that Elijah was taken, that he might be carried off suddenly into some part of the earth, to us unknown, and there live in profound peace of body and soul, until the end of the world, when he will return and pay the debt of nature. For him, therefore, death waiteth, but is not escaped. But our Redeemer made it not to wait for Him, but conquered it, and by rising again shattered it, and by His Ascension showed forth the glory of His Again-rising.

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[1] The words here rendered "terrestrial atmosphere" and "space external to the sphere of this planet" are "aër" and "æther."

Eighth Lesson.

WE must mark also, how that Elijah was taken up in a chariot, as though to show plainly that for a mere man some outward help was needful. This help was given to him by Angels, as plainly appeareth, since it was impossible for one whom a weak nature yet weighed down earthward, to fly up even into the atmosphere. But of our Redeemer we read not that He was borne up in a chariot, or by Angels, since He by Whom all things were made, clearly rose above all things by His Own Power. He returned unto Him with Whom He was, and whither He returned, there He abode, for albeit as touching His Manhood He ascended up into heaven, yet, as touching His Godhead, He still comprehended both heaven and earth.

Ninth Lesson.

BUT as the sale of Joseph by his brethren was a type of the sale of Christ, so were the translations of Enoch and Elijah types of His Ascension. The Lord therefore had had forerunners and witnesses of His Ascension, the one before the Law, the other under the Law, that Himself might one day come, Who was able indeed to pass into the heavens. Hence also there is some difference to be observed in the manner wherein each was translated. Enoch was seen no more, (Gen. v. 24,) for God took him; Elijah was carried up by a whirlwind into heaven; He That came after them was not taken up, nor carried up, but went up through space by His Own Power.

Tuesday within the Octave of the Ascension.

Third Day.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle John (iv. 1.)

BELOVED, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby is known the Spirit of God; every spirit that confesseth that JESUS Christ is come in the flesh, is of God; and every spirit that leaveth hold on [1] JESUS is not of God, and this is Antichrist, whereof ye have heard that it should come, and even now already is it in the world. Ye are of God, little children, and have overcome him,[2] because greater is He That is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth and the spirit of error.

Second Lesson.

BELOVED, let us love one another, for love is of God. And every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His Only-begotten Son into the world, that we might live through Him. Herein is love: not that we loved God; but that He first loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify, that the Father sent His Son to be the Saviour of the world.

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[1] Solvit—perhaps by explaining Him away as a phantom without any real body, as did the Phantasiast heretics. The Greek, however, is—"confesseth not."

[2] *I.e.*, Antichrist, or, his spirit.

Third Lesson.

WHOSOEVER shall confess that JESUS is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is the love of God with us made perfect, that we may have boldness in the day of judgment, because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth, is not made perfect in love. Let us therefore love God, because God first loved us. If a man say, I love God; and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, Whom he hath not seen? And this commandment have we from God; that he who loveth God, love his brother also.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (*43rd, 2nd on Pentecost.*)

MY holy brethren,[1] ye remember that I have likened the Saviour to that eagle, touching which it is written in the Book of Psalms, (cii. 5,) "Thy youth is renewed like the eagle's." There are many points of likeness. The eagle riseth above ground, wingeth his way aloft, and mounteth skyward: even so did the Saviour rise from the depth of the grave, mount up unto the exalted mansions of Paradise, and enter the heights of heaven. The eagle leaveth below him the foul mists of earth, flieth above, and drinketh in health from a purer air; even so did the Lord leave below Him the filthy slough of sinners on earth, and rejoice Himself with the honesty of a purer life, when He soared again into His Own holy home.

Fifth Lesson.

IN all ways, therefore, is the Saviour aptly likened to an eagle. But what can we make of this, that the eagle is a bird of prey, oft-times a plunderer? Even in this he is like to the Saviour. He bore off His prey, when He carried off from the jaws of hell to heaven the Manhood Which He had swooped to take to Himself, yea, when He led captive to an higher home him whom He had delivered from the mastership of another lord, namely the devil,—even as it is written in the Prophet, (Ps. lxvii. 19,) "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts among men."

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[1] Sanctitas vestra.

Sixth Lesson.

"THOU hast ascended on high, Thou hast led captivity captive." O how nobly doth the Prophet paint the Triumph of the Lord! We hear how that of old time, when kings marched in triumph, the procession of prisoners walked before the chariot of their conqueror. Lo, the Lord entereth the heavens, not after, but amid a most glorious band of captives. That band are not led before His chariot, but themselves bear up their Saviour. In some mystic sense, when the Son of God bore to heaven the Son of man, captivity both led and was led.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart; because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

We must ponder the meaning of these words of Mark,—"He sat on the right hand of God," and how that Stephen said, (Acts vii. 56,) "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Wherefore doth Mark say that He sat, whereas Stephen testifieth that he saw Him standing? But ye know, my brethren, that to sit is for him that judgeth, to stand, for him that fighteth, or helpeth.

Eighth Lesson.

SINCE, therefore, our Redeemer is ascended up into heaven, and even now is Judge of all, beside that at the end of the world He will so come, therefore doth Mark say that He sitteth where He hath gone up, because we look for Him, after that His glorious Ascension, that He will come again at the end to be our Judge. But Stephen, while yet he was in the throes of the battle, saw Him That was helping him standing. Stephen on earth was overcoming the unbelief of his persecutors, but it was the grace of Him That is in heaven that fought in him all the while.

Ninth Lesson.

"AND they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." What are we to see in this, what are we to remember, but that obedience followed commandment, and signs obedience? But now, since, by the will of God, we have lightly run over our reading from the Gospel, it remaineth that we should say somewhat by way of reflection on this great Festival.

Wednesday within the Octave of the Ascension.

Fourth Day.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Second Epistle of the Blessed Apostle John (1.)

THE Elder unto the Lady Eklekté,[1] and her children, whom I love in the truth; and not I only, but also all they that have known the truth, for the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace, from God the Father, and from Christ JESUS, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, Lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

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[1] *I.e.*, Elect. Divers opinions have been maintained regarding the two sister ladies, both called Eklekté, mentioned in this Epistle, of which the three commonest are—(1.) That this was

Second Lesson.

AND this is love, that we walk after His commandments. For this is the commandment, that, as ye have heard from the beginning, ye should walk in it; for many deceivers are entered into the world who confess not that JESUS Christ is come in the flesh: this is a deceiver and an Antichrist. Look to yourselves, that ye lose not those things which ye have wrought, but that ye receive a full reward. Whoso draweth back, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine, he hath both the Father and the Son.

Third Lesson.

IF there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him 'God speed.' For he that biddeth him 'God speed' is partaker of his evil deeds. Having many things to write unto you, I would not write with paper and ink: for I hope to be with you, and speak face to face, that your joy may be full. The children of thy sister Eklekté greet thee.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Gregory, Bishop [of Nyssa.][1] (*Discourse on the Lord's Ascension.*)

THE very thought of this day's Festival is great enough in itself, but the Prophet David hath much inflamed our joyful enthusiasm by the Psalms. This noble Prophet hath, as it were, gone out of himself, as though the body were a weight duller than his spirit could bear; he joineth company with the Powers of heaven, and telleth what they said when they went with the Lord heavenward, and cried in tones of command to those Angels who work on earth, and by whose heralding the Birth of the Incarnate One had been proclaimed — "Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors, and the King of glory shall come in." (Ps. xxiii. 7, 9.)

Fifth Lesson.

HE, Who containeth all things, is everywhere, but for the sake of them which receive Him, He is pleased to make Himself a local Presence which hath bounds. Not only did He become a Man among men, but when conversing among Angels, He al-

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their proper name. (2.) That it is a title used by the Apostle, who wished to suppress their names as well as his own, possibly from prudential motives. (3.) That they are allegorical designations of Churches, *e.g.*, Corinth and Ephesus.

[1] Younger brother of St Basil the Great. Elected Bishop of Nyssa in A.D. 372; banished by the Arians, but recalled in 378; died about 400; has a clause in the Martyrology on March 9.

loweth that title also to be given Him. The gatekeepers therefore ask: "Who is this King of glory?" and it is answered them that He is "The LORD, strong and mighty, the LORD, mighty in battle," the Lord, Whose work it had been to fight him who held mankind in bondage, and to "destroy him that had the power of death, that is, the devil" (Heb. ii. 14)—that now that dark enemy was trampled down, and man had had won for him freedom and peace.

Sixth Lesson.

THE keepers run to the gates, and bid the doors unfold, that the Lord may enter in, to take again the glory which He had there among them before. But when they see Him, clad in the likeness of sinful flesh, (Rom. viii. 3,) they know Him not, even Him Who is red in His apparel, because that He hath trodden Alone the winepress of human pain, and the blood is sprinkled upon His garments, (Isa. lxiii. 2, 3.) Therefore they cry again to their fellows that bear Him company: "Who is this King of glory?" And they answer them no more: "The LORD, strong and mighty, the LORD mighty in battle" but "The LORD of hosts"—the Lord, Whose Own are become the kingdoms of the world (xi. 15, Apoc.) the Lord, Who hath made Himself the Head of all things (Eph. iv. 15,) the Lord, Who hath made all things new (Apoc. xxi. 5.) "He is the King of glory!"

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart; because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

The first question we have to ask is why we read that Angels appeared at the time of the Birth of the Lord, but we read not that they appeared in white apparel; whereas, when the Lord ascended into heaven, it is written that the angels which appeared were clad in white. "While they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel," (Acts i. 9, 10.) White raiment is an outward sign of solemn inward joy. That the occasion of God-made-Man entering into heaven was a great Festival for Angels, is the reason which we see why angels are specially named as robed in white at His Ascension, and not at His Birth. At the Birth of the Lord the Godhead was manifested veiled under the form of a servant, but at His Ascension the Manhood was seen exalted; and white vestments are more apt to exaltation than humiliation.

Eighth Lesson.

THEREFORE were the angels bound to appear in white apparel at the Ascension; at His Birth He Who thought it not robbery to be equal with God, was seen in the form in which He had humbled Himself; at His Ascension the Manhood Which He had taken into God was seen glorified. Again, dearly beloved brethren, we must remember to-day, how that Christ hath "blotted out the hand-writing that was against us," (Col. ii. 14,) and reversed the sentence which doomed us to corruption. That same nature to which it was said, "Dust thou art, and unto dust shalt thou return," (Gen. iii. 19,) that same nature is His Who hath this day ascended up into heaven. It is because of this up-lifting of our flesh that blessed Job, by a figure, calleth the Lord a bird. The Jews could not understand the Mystery of the Ascension, and in view of this their unbelief, blessed Job said mystically: "He knew not the path of the bird," (xxviii. 7.) [1]

Ninth Lesson.

THE name of a bird is well given to the Lord, Who bodily soared up into heaven. And the path of that Bird knoweth no man, who believeth not in the Ascension into heaven. It is of this glorious occasion that the Psalmist saith: "Who hast set Thy glory above the heavens," (viii. 2,) and again: "God is gone up with a shout, and the LORD with the sound of a trumpet," (xlvi. 6.) And yet again he saith: "Thou hast ascended on high, Thou hast led captivity captive," (lxvii. 19.) "When Christ ascended up on high, He led captivity captive," (Eph. iv. 8,) because by His Own incorruptibility He swallowed up our corruptibility. "He gave gifts unto men," because by sending the Spirit from above, He gave "to one, the word of wisdom; to another, the word of knowledge; to another, the working of miracles; to another, the gifts of healing; to another, divers kinds of tongues; to another, the interpretation of tongues," (1 Cor. xii. 8-10.)

Vespers are the same as the First Vespers of the Feast. Double.

Octave of the Ascension.

Double.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Ephesians (iv. 1.)

I THEREFORE, the prisoner in the Lord, beseech you that ye walk worthy of the calling wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all. But unto every one of us is given according to the measure of the gift of Christ. Wherefore he saith: "When He ascended up on high, He led captivity captive, and gave gifts unto men." [2]

Second Lesson.

NOW that He ascended, what is it but that He also descended first into the lower parts of the earth? He That descended is the Same also That ascended up far above all heavens, that He might fill all things. And He gave some, Apostles; and some,

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[1] St Gregory seems to have been misled by the identity of the Nominative and Genitive of the Latin word "avis." The Hebrew is: "There is a path which no bird of prey knoweth."
[2] Ps. lxvii. 19.

Prophets; and some, Evangelists; and some, Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the building up of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and craftiness, after the wiles of error whereby they lie in wait to deceive.

Third Lesson.

BUT, working the truth in love, may we grow up into Him in all things, Which is the Head, even Christ: from Whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as the Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past hope, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ, if so be that ye have heard Him, and have been taught by Him.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*3rd on the Ascension*, 176*th on the Season.*)

DEARLY beloved brethren, all the wonderful works which our Lord JESUS Christ did in this world, under the weakness of our nature, are profitable for us; when He exalted His Manhood above the stars, He showed that heaven may open for a believer; and while He, the Conqueror of death, went up into the heavenly mansions, He showed to him that overcometh, whither he also may follow. Therefore, the ascension of the Lord is the seal of the Catholic Faith, which assureth in us the hope of the gift which is yet to come to us, from a miracle whereof we already feel the fruits. Thus let every one that is faithful, having already received so much, learn to hope for that which is promised, on the ground of that which he knoweth to have been given, and hold the goodness of God in times which have been, and times which now are, as a sure pledge of the same in times to come.

Fifth Lesson.

AN earthly Body, then, is now lifted up above the heights of heaven: the Bones, Which but a little while before had lain within the narrow walls of the grave, have made their entry among the angelic hosts; human nature hath been given a place in the lap of immortality; and therefore the Apostle whose account we have heard read, saith: "When He had spoken these things, while they beheld, He was taken up." (Acts i. 9.) While thou hearest these words, "taken up," thou must understand thereby the ministry of the angelic army: whereby this Festival revealeth to us the Mystery of Him Who is both God and Man. United in One Person, we see in Him Who lifted up, Divine Power, and in Him Who was lifted up, very Man.

Sixth Lesson.

THEREFORE are utterly to be loathed those pestiferous teachings of Eastern falsehood, those brand-new inventions of ungodliness[1] which dare to assert that He Who in One Person is both Son of God and Son of Man, hath but one nature. On the one hand, if a man say that Christ is not Partaker of the Divine nature, he hath denied the glory of his Maker; on the other, he who saith that the Manhood is not of the nature of man, hath denied the mercy of his Saviour. As touching these points, it is well-nigh impossible for an Arian to believe that the Gospel writers are any better than liars, since they distinctly assert in some places that the Son of God is equal, and, in others, that He is inferior, to the Father. Farther, if a man be given over to this soul-slaying delusion of believing that our Saviour hath only one nature, he must of necessity admit either that it was only God, or that it was only man who was crucified. But it was not so. If He had been of no nature but the Divine, He could not have suffered, and if He had been of no nature but the human, He could not have conquered death.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart; because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

The Prophet Habakkuk also hath spoken of the glory of Christ's Ascension in the words: "The sun was lifted up on high, and the moon stood still in her habitation," (iii. 10, 11.) [2] Who is here signified by the Sun, if not the Saviour? or by the Moon, if not the Church? Until the Lord was withdrawn from her sight, (that is, by His Ascension,) His Holy Church was pale before the hostile glare of the world, but after He was ascended, she waxed stronger, and distinctly shed forth the beams of that faith which had hitherto dwelt hiddenly in her. "The sun was lifted up, and the moon stood still in her habitation;" when the Lord was gone away into heaven, His holy Church waxed stronger in her enlightening power.

Eighth Lesson.

HENCE it is that Solomon hath put into the mouth of the (same) Church the words: "Behold, He cometh! leaping upon the mountains, skipping upon the hills!" (Cant. ii. 8.) [3] These hills are his lofty and noble achievements. "Behold, He cometh! leaping upon the mountains!" When He came to redeem us, He came, if I may so say, in leaps. My dearly beloved brethren, would you know what His leaps were? From heaven he leapt into the womb of the Virgin, from the womb into the manger, from the manger on to the Cross, from the Cross into the grave, and from the grave up to heaven. Lo, how the Truth made manifest in the Flesh did leap for our sakes, that He might draw us to run after Him; for this end did He "rejoice, as a strong man to run a race," (Ps. xviii. 6,) that we might passionately say: "Draw us after Thee; we will run after the savour of Thine ointments." (Cant. i. 3.)

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[1] *I.e.*, the doctrines of the Monophysite heretics.

[2] As this passage stands in the Hebrew original, in the authorised Latin version used by the Church, and in the Roman Breviary itself (Lauds for Friday, p. 154), it is "the deep uttered his voice, he lifted up his hands" (*i.e.*, waves) "on high. The sun and moon stood still in their habitation, &c., &c."

[3] Remember that the Bride is here comparing her Lover to a gazelle or roe.

Ninth Lesson.

THEREFORE, dearly beloved brethren, it behoveth us in heart and mind thither to ascend, where we believe Him to have already ascended bodily. Let us fly earthly lusts: for us, who have a Father in heaven, let nothing be sweet below! And very much must we keep in our minds this thought, that He Which ascended up in peace, will return in dreadful Majesty; and will require from us with justice an account of our keeping of those commandments which He gave us in mercy. Let no man therefore reckon lightly this season which is given unto us that we may repent ourselves, nor be reckless touching the state of his soul; our Redeemer will be all the sterner, when He cometh to judgment, as He hath been wondrously long-suffering before.

At Vespers no Commemoration is made of the next day's Office.[1]

On the two next days the Office is said as within the Octave of the Ascension, except the Lessons which are assigned to each day, the Eighth Responsory, the Antiphons at the Song of Zacharias and at the Song of the Blessed Virgin, and the Prayer, which are taken from the Sunday within the Octave of the Ascension—i.e., *the preceding Sunday.*

The Prayers at Prime and Compline are omitted.

Should a Feast of Nine Lessons fall on the morrow—Friday, the Office will be of that Feast with a Commemoration of the Friday, unless the Feast be a Double of the First or Second Class, in which case the Commemoration is omitted.

Friday after the Octave of the Ascension.

Sixth Day.

If a Double or Semidouble Feast fall on this day, the Office is of it, with a Commemoration of the Week-day, unless the said Feast be a greater Double or higher.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Third Epistle of the Blessed Apostle John[2] (1.)

THE Elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. I rejoiced greatly when the brethren came, and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.

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[1] That is, as regards the Office of the Season. Unless a Double of the First or Second Class fall on the Friday, the Vespers will be of the Octave Day of the Ascension.

[2] Another private letter, addressed to one Gaius, concerning whom nothing is known.

Second Lesson.

BELOVED, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the Church; whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His Name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we may be fellow-helpers to the truth. I would perchance have written to the Church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will rebuke his deeds which he doeth, prating against us with malicious words: and, not content therewith, neither doth he himself receive the brethren, and forbiddeth them that do, and casteth them out of the Church.

Third Lesson.

BELOVED, follow not that which is evil, but that which is good. He that doeth good, is of God: he that doeth evil hath not seen God. Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record, and thou knowest that our record is true. I had many things to write unto thee: but I would not with ink and pen write unto thee. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. The friends salute thee. Greet the friends by name.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*Same as before.*)

DEARLY beloved brethren, if the Flesh wherein our Saviour trampled down the devil had not been of our nature, He would indeed have exercised Himself, but He would not have conquered for us. If the Body wherein He rose from the grave had not been of our nature, His Resurrection would not have affected our state. Whoso asserteth this, that Christ hath but one nature, he doth not understand why Christ took Flesh upon Him, he confoundeth the order, and maketh void the benefit of the Incarnation. If the Flesh wherein our Healer came was not sharer in human nature, then all that by His Birth He took from man would have been degradation. O may such dangerous dreams be far from our thoughts! What He took is ours, what He gave is His. I testify that the first Adam, who fell, and the second Adam, Who rose from the dead, are both of the same human nature that I am of. I testify that What lay in the grave, and What ascended into heaven, is of the same human nature that I am of.

Fifth Lesson.

IT was therefore just because His Body was of our nature, that Christ's Death hath quickened us, His Resurrection raised us up, His Ascension sanctified us. It was just because His Body was of our nature, that His Presence in the heavenly kingdoms is a pledge that we also shall one day be there. Let us therefore strive, dearly beloved brethren, since the Lord hath on this day gone up on high in a Body of our nature, ourselves, as far as we can, to ascend thither in hope, to follow Him with our heart. Let us ascend to Him in love, and speed keeping pace with love, even by our very sins and passions. If every one of us would strive to get above them, and accustom himself to tread on them, he might make of even them a stepping-stone to mount to higher things. Such things lift us up if they are underneath us.

Sixth Lesson.

WE make our vices a ladder, if we tread them down. With the Author of goodness there ascended no spite; with the Son of the Virgin, no lust or sensuality. I say vices do not follow to heaven the Father of perfection, sin the Holy One of God, neither weakness nor disease the Divine Healer. If therefore we would enter into the kingdom of that Healer, we must first take heed to our sores. We must so order and guard in us the mutual relations of our soul and body, that the soul, the nobler part of man, may not be dragged down to hell by her grovelling companion, but may rather, being herself of a nature more glorious, bear with her to heaven at the last a sanctified body, by the help of Him Who liveth and reigneth for ever and ever. Amen.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 25.)

AT that time: JESUS said unto His disciples: When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me. And so on.

Homily by St Austin, Bishop [of Hippo.] (92*nd Tract on John.*)

Upon the day of Pentecost the Holy Ghost came down upon a congregation of an hundred and twenty men, among whom were all the Apostles. These men, after they had been filled with the Spirit, began to speak with the tongues of all nations, and many of the bystanders, amazed at the marvel, when they saw in the discourse of Peter, how great and how Divine a witness was borne to the fact that the Christ, Whom they had murdered, and Whom they reckoned among the dead, had risen again and was alive, many of these bystanders were pricked in their heart (Acts ii. 37) and were converted. They received pardon from that noble Blood, Which they had so sacrilegiously and so brutally shed, seeing that that Blood had redeemed even Its Own out-pourers.

Eighth Lesson.

THE Blood of Christ "Which is shed for many for the remission of sins" (Math. xxvi. 28) was so effectually shed, that It could remit even the very sin that shed It. Toward this looked the Lord when He said: "They hated Me without a cause; but when the Comforter is come, Whom I will send unto you from the Father, He shall testify of Me." This was as though He had said: They have hated Me and slain Me while they see Me, but when they shall see Me no more, the Comforter shall bear such testimony of Me, as will compel them to believe in Me. "And ye also," saith He, "shall bear witness, because ye have been with Me from the beginning,"—the Holy Ghost shall bear witness, and ye also shall bear witness. "Because ye have been with Me from the beginning," ye are able to speak that ye do know, (John iii. 11,) which ye do not now, while as yet the fulness of the Spirit is not come upon you.

Eighth Responsory.

For if I go not away, &c., (*p.* 477.)

Ninth Lesson.

"HE shall testify of Me; and ye also shall bear witness" when "the love of God is shed abroad in" your "hearts by the Holy Ghost Which" shall be "given unto" you, (Rom. v. 5,) and maketh you not ashamed to lift up your testimony. This love had not been so shed abroad in Peter's heart when he was frightened by the questioning of the maid-servant, and could not bear witness to the truth, but brake his promise, and was driven by strong fear to deny Christ thrice. "There is no" such "fear in love; but perfect love casteth out fear." Before the Passion of the Lord, Peter's slavish fear was questioned by a bond-woman; but after the Resurrection of the Lord, his free love was asked by the very Prince of freedom, (John xxi. 15-17;) and therefore the first questioning shook him, but under the second he was at peace: at the first he denied Him Whom he had loved; at the second he loved Him Whom he had denied. But, even so, his love was weak and narrow, until the Holy Ghost had strengthened and widened it.

LAUDS.

Chapter, Antiphon at the Song of Zacharias, and Prayer from Sunday.

PRIME, TERCE, SEXT, NONE.

Chapters and Prayer as on Sunday.

VESPERS.

Chapter, Antiphon at the Song of the Blessed Virgin, and Prayer as on Sunday.

Saturday, Eve of Whitsun Day.

The Sabbath, which is the Eve of Pentecost.

If from this day to Trinity Sunday, both inclusive, a Greater Double, or a Feast of a Doctor of the Church occur, it is transferred till after Trinity Sunday. Doubles Minor and Semidoubles are merely commemorated, save Whitsunday and the next two days.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Catholic Epistle of the Blessed Apostle Jude[1] (1.)

JUDE, the servant of JESUS Christ, and brother of James, to them that are beloved in God the Father and preserved in JESUS Christ, and called. Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of your common salvation, it was needful for me to write unto you, and to exhort you that you should earnestly contend for the faith which was once delivered unto the Saints. For there are certain men crept in unawares, (who were before of old ordained to this condemnation,) ungodly men, turning the grace of our God into lasciviousness, and denying the only Sovereign and our Lord JESUS Christ.

Second Lesson.

I WILL therefore put you in remembrance, though ye once knew this, how that JESUS,[2] having saved the people out of the land of Egypt, afterward destroyed them that believed not: and the Angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to uncleanness and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also, these defile the flesh, despise dominion, and speak evil of dignities.

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[1] The cousin of the Lord. Oct. 28.

[2] The accepted Greek and the Sinaitic MS. read "the Lord." Abp. Kenrick says, "the Apostle ascribes to JESUS Christ the deliverance of the Israëlites, and the punishment of the unbelieving murmurers."

Third Lesson.

YET Michaël the Archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him the judgment of his blasphemy, but said: The Lord rebuke thee.[1] But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them, for they have gone the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you without fear, feeding themselves; clouds they are without water, carried about of winds; trees which wither, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise upon the Creed, addressed to Catechumens by St Austin, Bishop [of Hippo.] (*Bk.* iv. *ch.* I. *tom.* 9.)

YE are yet the unborn offspring of a great Mother. Our Holy Mother the Church hath by the most sacred sign of the Cross[2] received you into her womb, and from thence she is now just about to bring you forth, as she hath already brought forth your brethren, with thrills of spiritual joy. But until, through the washing of regeneration, she bringeth you forth into true light, she feedeth you in her womb with such food as becometh your condition, and in gladness matureth her children for the glad moment of her delivery. This Mother is not stricken by the doom of Eve, to bring forth children in sorrow, (Gen. iii. 16,) and they themselves oftenertimes weeping than laughing. Rather doth your spiritual Mother annul the sentence of your earthly; Eve, by disobedience, endowed her offspring with death; the Church, by obedience, giveth them newness of life. All the mystic prayers and ceremonies which have been and are still being performed over you by the ministry of the servants of God, exorcisms, prayers, spiritual songs, onbreathings, haircloth, prostrations, baring of the feet, the dread which ye feel, albeit so safe, —all these things, I say unto you, are the nourishment which ye are drawing from your Mother while yet ye are in her womb, that at the baptismal birth she may be able to present you strong and laughing babes unto Christ.

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[1] The Targum of Jonathan ben Uzziel mentions the presence of St Michaël at the death of Moses, and the Midrash Rabbah has a great quantity of tradition regarding that event, the presence of St Michaël at it, and the mutual hostility of him and Sammael, "the wickedest of the Satans," on the occasion, but the present translator has not succeeded in discovering the precise legend quoted by St Jude. Cf. Zech. iii. 2.

[2] Remember that this discourse is supposed to be addressed about midnight to the Catechumens who are to be baptized the ensuing afternoon. The last stage of initiation before actual baptism had taken place; they had heard the Creed for the first time. The allusions to ceremonies will be explained by reading the Offices of Baptism.

Fifth Lesson.

YE have also received the Creed, which is the shield of the travailing Mother against the venom of the dragon. In the Apocalypse of the Apostle John (xii. 4) it is written: "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." That this dragon is the devil ye all know. Ye know likewise that by the woman is signified the Virgin Mary, who, herself a Virgin, bore our Virgin Head, and who is revealed unto us as a type of the Holy Church, in that, even as Mary, though she bore a Son, remained a Virgin, so the Church doth in all times give birth to all her members, and yet is ever presented a chaste virgin to Christ. (2 Cor. xi. 2.) I have undertaken, with the help of the Lord, to expound every clause of the Creed, that I may bring home to your understandings what each containeth. Your hearts are ready, for the enemy hath been shut out of your hearts.

Sixth Lesson.

YE have made profession of renouncing the enemy. At the moment of that profession it was not before men only, but in the presence of God and His Angels that ye said: "I do renounce him." Renounce him, not only in your words, but in your ways; not only with your voices, but with your lives; not only with your lips, but in your works. Know ye well that the wrestling which ye have undertaken is a strife with an enemy who is subtle, and old, and patient: now that ye have once renounced him, let him never again find in you his works; never again give him the right to bring you into bondage. O Christian! thou wilt be caught and exposed, if thou dost one thing and professest another; if thou art faithful in name, and makest it to be evident by thy works that thou hast broken the faith pledged by this promise; if some while thou goest into a church to pray, and anon to the shows to join in applauding obscene representations. What hast thou to do any more with the pomps of the devil, which thou hast renounced?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xiv. 15.)

AT that time: JESUS said unto His disciples: If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter. And so on.

Homily by St Austin, Bishop [of Hippo.] (74*th and* 75*th Tracts on John.*)

By these words of the Lord—"I will pray the Father, and He shall give you another Comforter"—He doth imply that Himself is a Comforter. The Greek word used, namely "Paraklétos," signifieth also an Advocate, and is used in that sense where it is written: "We have an Advocate—Parakléton—with the Father, JESUS Christ the Righteous." (1 John ii. 1.)

"Even the Spirit of truth, Whom the world cannot receive," "because," as we read elsewhere (Rom. viii. 7) "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can it be"—as we may say plainly: nothing can make unrighteousness righteous. By "the world," in this place, we must understand the lovers of the world, a love which cometh not of the Father. And therefore it is that this love of the world, which we strive to lessen and to destroy in ourselves, is contrary to "the love of God, which is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 5.)

Eighth Lesson.

"THE Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him"—for to love the world is to lack those spiritual eyes, which are able to see Him Who is invisible, the Holy Ghost.

"But ye know Him," saith the Lord to His disciples, "for He shall dwell with you, and shall be in you." He will be in them to dwell in them, not dwell in them to be in them: for one must first be in a place before one dwell there. But lest the Apostles should think that the words, "He shall dwell with you," signified that He should visibly abide with them for a while, as do guests in the houses of men, the Lord saith in explanation: "He shall be in you."

Eighth Responsory.

For if I go not away, &c., (*p.* 478.)

Ninth Lesson.

THEREFORE is He seen That is invisible. If He were not in us we could have in us no knowledge of Him: but He is seen in us, as we see our conscience. We see the faces of other men, but we cannot see our own; but of consciences we see none save that within ourselves. But our conscience is never elsewhere but within us; whereas the Holy Ghost may be without us, as well as within us. He is given to be within us, and, unless He be within us, we can neither see nor know Him, either within or without us.

Then, after that He had promised the Holy Ghost, the Lord, lest they should deem that He was to give them that other Comforter instead of Himself, and that He Himself was to be no longer with them, said also: "I will not leave you orphans; I will come to you." Therefore, although the Son of God hath made us by adoption sons of His Own Father, and hath willed that the Same Who is His Father by nature should be our Father by grace, nevertheless, He showeth that Himself hath toward us a love as of a Father, where He saith: "I will not leave you orphans."

LAUDS.

Chapter, Antiphon at the Song of Zacharias, and Prayer from Sunday.

PRIME, TERCE, SEXT, NONE.

Chapters and Prayer as on Sunday.

At the beginning of the Martyrology is said,

The morrow is the Feast of Pentecost, upon the which day the Holy Ghost came down upon the disciples at Jerusalem in tongues of fire.

After None the Priest and his ministers put on purple vestments, and go to the Altar, where they begin the series of ceremonies peculiar to the day, but the tapers are not lit till the Liturgy is on the point of commencing. (1) *The*

Six Lessons from the Old Testament are read, and the corresponding Prayers and Tracts sung. (2) *A procession is made to the Font.* (3) *The Font is blessed.* (4) *The Baptisms take place.* (5) *The Procession returns, beginning the Litany, which is continued while all kneel or lie prostrate before the Altar. At the words,* "We sinners, beseech Thee to hear us," *the Priest and his ministers rise and go to the Sacristy, where they put on red vestments. At the same time, and while the Litany is still going on, the Altar is vested in red, and the tapers are lighted. After the words,* "Graciously hear us, O Christ," *the* "Kyrie eleison" *is begun, and while it is in singing the Priest and ministers proceed to the Sanctuary and begin the Liturgy.*

Vespers are of the Feast.

Whitsun Day.

The Feast of Pentecost.[1]

Double of the First Class.

All as on ordinary Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm, Psalm CXVI., "O praise the LORD," &c., (*p.* 186.)

Hymn.[2]

COME, Holy Ghost, Creator, come,
From Thy bright heavenly throne!
Come, take possession of our souls,
And make them all Thine Own!

Thou Who art called the Paraclete,
Best Gift of God above,
The Living Spring, the Living Fire,
Sweet Unction, and True Love!

Thou Who art seven-fold in Thy grace,
Finger of God's right Hand,
His Promise, teaching little ones
To speak and understand!

O guide our minds with Thy blest light—
With love our hearts inflame—
And with Thy strength which ne'er decays
Confirm our mortal frame.

Far from us drive our hellish foe—
True peace unto us bring—
And through all perils guide us safe
Beneath Thy sacred wing.

Through Thee may we the Father know—
Through Thee the Eternal Son—
And Thee the Spirit of them Both—
Thrice-blessèd Three in One.

All glory to the Father be,
And to the Risen Son;
The same to Thee, O Paraclete,
While endless Ages run. Amen.

Verse. [3] They were all filled with the Holy Ghost. Alleluia.

Answer. And began to speak. Alleluia.

Antiphon at the Song of the Blessed Virgin. [4] I will not leave you orphans—Alleluia—I go away, and come again unto you—Alleluia—and your heart shall rejoice—Alleluia.

At Compline, Prime, Sext, and None, from this evening till the None of the next Saturday, both inclusive, the last verse of the Hymn is altered in honour of the Resurrection.

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[1] *I.e.*, "of the fiftieth day" after the offering of the sheaf at the Passover. Lev. xxiii. 15, 16; Deut. xvi. 9, 10. It is very often called the Feast of Weeks.

[2] Hymn generally ascribed to Charlemagne; but, according to Bishop Hefele, found in MSS. older than his time, and more probably the composition of Pope St Gregory the Great. It has been altered by some modern editor, presumably by Pope Urban VIII. The translation is extracted from the "Garden of the Soul."

[3] Acts ii. 4.

[4] John xiv. 18, 28; xvi. 22.

MATTINS.

Invitatory. Alleluia. [1] The Spirit of the Lord filleth the world: * O come, let us worship Him. Alleluia.

Hymn.[2]

ABOVE the starry spheres
To where He was before
Christ had gone up, soon from on high
The Father's Gift to pour;

And now had fully come,
On mystic circle borne
Of seven times seven revolving days,
The Pentecostal morn:

When, as the Apostles knelt
At the third hour in prayer,
A sudden rushing sound proclaimed
The God of glory near.

Forthwith a tongue of fire
Alights on every brow;
Each breast receives the Father's Light,
The Word's enkindling glow.

The Holy Ghost on all
Is mightily outpoured;
Who straight in divers tongues declare
The wonders of the Lord.

While strangers of all climes
Flock round from far and near,
And with amazement, each at once
Their native accents hear.

But, faithless still, the Jews
Deny the hand Divine;
And madly jeer the Saints of Christ,
As drunk with new-made wine.

Till Peter in the midst
Stood up, and spake aloud;
And their perfidious falsity
By Joel's witness showed.

Praise to the Father be!
Praise to the Son Who rose!
Praise to the Holy Paraclete!
While age on ages flows. Amen.

There is only one Nocturn, and that with three Psalms.

First Antiphon. [3] Suddenly there came a sound from heaven * as of a rushing mighty wind. Alleluia, Alleluia.

Psalm XLVII.

Great is the LORD, &c., (*p.* 98.)

Second Antiphon. Strengthen, O God, that which Thou hast wrought for us, * because of Thy holy Temple at Jerusalem. Alleluia, Alleluia.

Psalm LXVII.

Let God arise, &c., (*p.* 115.)

Third Antiphon. Send forth Thy Spirit, and they shall be created; * and Thou shalt renew the face of the earth. Alleluia, Alleluia.

Psalm CIII.

Bless the LORD, O my soul, &c., (*p.* 161.)

Verse. The Spirit of the Lord filleth the world. Alleluia.

Answer. And That Which containeth all things hath knowledge of the voice. Alleluia.

Absolution. Graciously hear, &c.

First Blessing.

May the Gospel's, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xiv. 23.)

AT that time: JESUS said unto His disciples: If a man love Me, He will keep My word, and My

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[1] Wisd. i. 7.

[2] Hymn of the Ambrosian School, perhaps by St Ambrose himself; translation by the Rev. E. Caswall.

[3] Acts. ii. 2.

Father will love him, and We will come unto him, and make Our abode with him. And so on.

Homily by Pope St Gregory [the Great.] (*30th on the Gospels.*)

Dearly beloved brethren, our best way will be to run briefly through the words which have been read from the Holy Gospel, and thereafter rest for a while quietly gazing upon the solemn subject of this great Festival. This is the day whereon "suddenly there came a sound from heaven," and the Holy Ghost descended upon the Apostles, and, for fleshly minds, gave them minds wherein the love of God was shed abroad; and, while without "there appeared unto them cloven tongues, like as of fire, and it sat upon each of them," within, their hearts were enkindled. While they received the visible presence of God in the form of fire, the flames of His love enwrapped them. The Holy Ghost Himself is love; whence it is that John (I. iv. 8) saith: "God is love." Whosoever therefore loveth God with all his soul, already hath obtained Him Whom he loveth; for no man is able to love God, if He have not gained Him Whom he loveth.

First Responsory.

[1] When the day of Pentecost was fully come, they were all with one accord in one place—Alleluia—and suddenly there came a sound from heaven—Alleluia—as of a mighty rushing wind, and it filled all the house—Alleluia, Alleluia.

Verse. [2] Where the disciples were assembled for fear of the Jews, there suddenly came upon them a sound from heaven—

Answer. As of a rushing mighty wind, and it filled all the house—Alleluia, Alleluia.

Second Blessing.

God's most mighty, &c.

Second Lesson.

BUT, behold, now, if I shall ask any one of you whether he loveth God, he will answer with all boldness and quietness of spirit: "I do love him." But at the very beginning of this day's Lesson from the Gospel, ye have heard what the Truth saith: "If a man love Me, he will keep My word." The test, then, of love, is whether it is showed by works. Hence the same John hath said in his Epistle (I. iv. 20, v. 3:) "If a man say, I love God, and keepeth not His commandments, He is a liar." Then do we indeed love God, and keep His commandments, if we deny ourselves the gratification of our appetites. Whosoever still wandereth after unlawful desires, such an one plainly loveth not God, for he saith, Nay, to that which God willeth.

Second Responsory.

[3] They were all filled with the Holy Ghost, and began to speak, as the Holy Ghost gave them utterance, and the multitude came together, saying: Alleluia.

Verse. The Apostle spake in divers tongues the wonderful works of God.

Answer. And the multitude came together, saying: Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the multitude came together, saying: Alleluia.

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[1] Acts ii. 1, 2.

[2] John xx. 19.

[3] Acts ii. 4, 6, 11.

Third Blessing.

May He That is the Angels' King, &c.

Third Lesson.

"AND My Father will love him, and We will come unto him, and make Our abode with him." O my dearly beloved brethren, think what a dignity is that, to have God abiding as a guest in our heart! Surely if some rich man or some powerful friend were to come into our house, we would hasten to have our whole house cleaned, lest, perchance, when he came in, he should see aught to displease his eye. So let him that would make his mind an abode for God, cleanse it from all the filth of works of iniquity. Lo, again, what saith the Truth? "We will come unto him, and make Our abode with him." There are some hearts whereunto God cometh, but maketh not His abode therein; with a certain pricking they feel His Presence, but in time of temptation they forget that which hath pricked them: and so they turn again to work unrighteousness, even as though they had never repented.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. When the day of Pentecost was fully come * they were all with one accord in one place. Alleluia.

Second Antiphon. The Spirit of the Lord * filleth the world. Alleluia.

Third Antiphon. They were all filled with the Holy Ghost, and began to speak. Alleluia, Alleluia.

Fourth Antiphon. [1] O ye wells, * and all that move in the waters, ascribe ye praise to God. Alleluia.

Fifth Antiphon. The Apostles spake in divers tongues * the wonderful works of God. Alleluia, Alleluia, Alleluia.

Chapter. (Acts. ii. 1.)

WHEN the day of Pentecost was fully come, the disciples were all with one accord in one place; and suddenly there came a sound from heaven, as of a rushing mighty wind; and it filled all the house where they were sitting.

Hymn.[2]

ROUND roll the weeks our hearts to greet,
With blissful joy returning;
For lo! the Holy Paraclete
On twelve[3] bright brows sits burning:
With quivering flame He lights on each,
In fashion like a tongue, to teach
That eloquent they are of speech,
Their hearts with true love yearning.

While with all tongues they speak to all,
The nations deem them maddened;
And drunk with wine the Prophets call,
Whom God's good Spirit gladdened;
A marvel this—in mystery done—
The holy Paschal-tide[4] outrun,
By numbers told whose reckoning won
Remission for the saddened.[5]

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[1] Dan. iii. 77, 79. An allusion to the Baptisms on the Eve.

[2] Hymn generally ascribed to St Hilary of Poictiers (died A.D. 369); translation by the Rev. W. J. Blew.

[3] Paraclitus illapsus est Apostolis. The apparently pointed omission of any mention of the Blessed Virgin, the brethren of the Lord, and others who were present, (Acts i. 14, 15; ii. 1,) is to be ascribed, not to the original poet, but to some modern recensor. The original text, (as preserved in the Monastic Breviary,) reads: "Paraclitus effulsit in discipulos."

[4] Paschæ peracto tempore. By this must be here understood, not what we call Paschal-tide, but the days of the "numbering of the Omer," by which the Feast of Pentecost (or Weeks) is reckoned from that of the Passover. (Lev. xxiii. 15, 16; Deut. xvi. 9, 10.)

[5] Lege fit remissio. The allusion is very obscure, but is perhaps to the fact that the year of Jubilee was attained by the same calculation, viz., 7×7+1, as the day of Pentecost.

O God most holy, Thee we pray
With reverent brow low bending,
Grant us the Spirit's gifts to-day,—
The gifts from heaven descending;
And since Thy grace hath deigned to bide
Within our breasts once sanctified,
Deign, Lord, to cast our sins aside,
Henceforth calm seasons sending.

To God the Father, laud and praise,
Praise to the Son be given;
Praise to the Spirit of all grace,
The Fount of graces seven—
As was of old, all worlds before,
Is now, and shall be evermore,
When time and change are spent and o'er,—
All praise in earth and heaven. Amen.

Verse. [1] They were all filled with the Holy Ghost—Alleluia.
Answer. And began to speak—Alleluia.

Antiphon at the Song of Zacharias. [2] Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them. Alleluia.

Prayer throughout the day.

O GOD, Who on this day didst teach the hearts of Thy faithful people, by the sending to them the light of Thine Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. When the day, &c., (*First Antiphon at Lauds.*)

The Psalms are the LIIIrd, and two first parts of CXVIIIth, and the Creed of St Athanasius is omitted.

In the Short Responsory is said—

Verse. Thou That sittest at the right hand of the Father.

Chapter at the end from None.

TERCE.

Hymn, "Come, Holy Ghost, Creator, come, &c.," *as at First Vespers, instead of*, "Come, Holy Ghost, Who ever one, &c."

Antiphon. The Spirit of the Lord, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Spirit of the Lord filleth the world. Alleluia, Alleluia.
Answer. The Spirit of the Lord filleth the world. Alleluia, Alleluia.
Verse. And That Which containeth all things hath knowledge of the voice.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Spirit of the Lord filleth the world. Alleluia, Alleluia.
Verse. The Comforter, Which is the Holy Ghost—Alleluia.
Answer. He shall teach you all things—Alleluia.

SEXT.

Antiphon. They were all filled, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts ii. 6.)

NOW when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

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[1] Acts ii. 4.

[2] John xx. 22, 23.

Short Responsory.

The Comforter, Which is the Holy Ghost—Alleluia, Alleluia.

Answer. The Comforter, Which is the Holy Ghost—Alleluia, Alleluia.

Verse. He shall teach you all things.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Comforter, Which is the Holy Ghost—Alleluia, Alleluia.

Verse. They were all filled with the Holy Ghost—Alleluia.

Answer. And began to speak—Alleluia.

NONE.

Antiphon. The Apostles spake, &c., (*Fifth Antiphon at Lauds.*)

Chapter. (Acts ii. 11.)

JEWS also, and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Short Responsory.

They were all filled with the Holy Ghost—Alleluia, Alleluia.

Answer. They were all filled with the Holy Ghost—Alleluia, Alleluia.

Verse. And began to speak.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They were all filled with the Holy Ghost—Alleluia, Alleluia.

Verse. The Apostle spake in divers tongues—Alleluia.

Answer. The wonderful works of God—Alleluia.

SECOND VESPERS.

Antiphons and Chapter from Lauds. Hymn from First Vespers.

Verse. The Apostles spake in divers tongues—Alleluia.

Answer. The wonderful works of God—Alleluia.

Antiphon at the Song of the Blessed Virgin. This day the day of Pentecost is fully come—Alleluia. This day the Holy Ghost appeared in fire unto the disciples, and gave unto them gifts of grace: He sent them into all the world, to preach and to testify: he that believeth, and is baptized, shall be saved. Alleluia.

Whitsun Monday.

Second Day within the Octave of Pentecost.

Double of the First Class.

All precisely the same as on Whitsun Day, except the following:

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (iii. 16.)

AT that time: JESUS said unto Nicodemus: God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. And so on.

Homily by St Austin, Bishop [of Hippo.] (12*th Tract on John.*)

The Physician cometh that, as far as in him lieth, he may heal the sick man. He is his own destroyer who will not keep the commandments of the Physician. Into the world came the Saviour. Why is He called the Saviour of the world but because He came "into the world not to condemn the world, but that the world through

Him might be saved"? If thou willest not be saved through Him, thou wilt be condemned of thyself. And why say I that thou wilt be condemned? Because it is written: "He that believeth in Him is not condemned." What then canst thou hope that He will say of "him that believeth not," but that He will be condemned? And indeed He doth say farther: "He that believeth not is condemned already." He is condemned already, though the condemnation be not yet openly pronounced.

First Responsory.

[1] Henceforth I call you not servants, but I have called you My friends: because ye have known all things, whatsoever I have done among you. Alleluia. Receive ye the Holy Ghost, Who is your Comforter within you: the Same is He Whom the Father will send unto you. Alleluia.

Verse. Ye are My friends, if ye do whatsoever I command you.

Answer. Receive ye the Holy Ghost Who is your Comforter within you: the Same is He Whom the Father will send unto you. Alleluia.

Second Lesson.

HE is condemned already, for "the Lord knoweth them that are His." (2 Tim. ii. 19.) He knoweth them for whom is laid up the crown, and likewise them that are reserved unto the fire. His eye seeth in the field of the world the distinction of the wheat and of the straw, of the grain and of the tares. "He that believeth not is condemned already." And why? "Because he hath not believed in the Name of the Only-begotten Son of God. And this is the condemnation; that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "Because their deeds were evil;" but, my brethren, is there one man of whom God findeth that his works are good? No, not one. God findeth all works to be [in themselves] bad. How then do we hear that some there be who do truth, and come to the light? For these words come anon: "But he that doeth truth, cometh to the light."

Second Responsory.

The Holy Ghost, Which proceedeth from the Throne, entered unseen into the hearts of the Apostles, with a new token of sanctification, even that all manner of tongues should spring to their lips. Alleluia.

Verse. The fire of God fell, not to burn them, but to enlighten them, and gave them gifts of grace.

Answer. That all manner of tongues should spring to their lips. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That all manner of tongues should spring to their lips. Alleluia.

Third Lesson.

BUT the Lord saith [of such as these, who are condemned already, because they believe not in Him]: "They loved darkness rather than light." And here He maketh the great point [of difference between such, and them that do the truth.] There are many who have loved their sins: there are many who have confessed their sins; and he that confesseth and denounceth his sin, is working already with God. God denounceth thy sins, and if thou denounce them likewise, then dost thou join thyself with God in His act. The man and the sinner are two different things. God made the man, and the man made the sinner. Put away thy work, and God will save His. Thou art behoven to hate in thyself thine own work, and to love God's work. When thine own works begin to displease thee, then is it that thou beginnest to do well, because thou denouncest thine own evil works. The first thing to do, if thou wouldest do good works, is to acknowledge thine evil ones.

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[1] Cf. John xv. 15, 14, 26; xx. 22.

LAUDS.

Antiphon at the Song of Zacharias. God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Alleluia.

Prayer throughout the day.

O GOD, Who didst give Thine Holy Spirit unto Thine Apostles, grant unto Thy people the effectual fruit of their godly supplications, and as Thou hast given them faith, give them also peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, One God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] If a Man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make Our abode with him. Alleluia.

Whitsun Tuesday.

Third Day within the Octave of Pentecost.

Double of the First Class.

All precisely as on Whitsun Day, except the following:

MATTINS.

Verse. The Comforter, Who is the Holy Ghost—Alleluia.
Answer. He shall teach you all things—Alleluia.

Absolution. May His loving-kindness, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 1.)

AT that time: JESUS said unto the Pharisees: Amen, amen, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber: but he that entereth in by the door is the shepherd of the sheep. And so on.

Homily by St Austin, Bishop [of Hippo.] (45*th Tract on John.*)

In the words of the Gospel which are this day read, the Lord hath spoken unto us in similitudes, touching His flock, and the Door whereby entry is made into their fold. The Pagans therefore may say, "We live good lives," but if they enter not in by the Door, what doth that profit them whereof they make their boast? A good life is profitable to a man if it lead unto life everlasting, but if he is not to have life everlasting, what shall his good life profit him? Neither indeed can it be truly said that they live good lives, who are either so blinded as not to know, or so puffed up as to despise, the end of a good life. And no man can have a true and certain hope of life everlasting, unless he know the true Life, Which is Christ, and enter in by that Door into the sheepfold.

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[1] John xiv. 23.

First Responsory.

There appeared unto the Apostles cloven tongues, like as of fire—Alleluia.

Answer. And the Holy Ghost sat upon each of them—Alleluia, Alleluia.

Verse. And they began to speak with other tongues, as the Holy Ghost gave them utterance.

Answer. And the Holy Ghost sat upon each of them. Alleluia, Alleluia.

Second Lesson.

THERE are many such, who try to persuade men to live good lives but not to be Christians. These are they who would fain "climb up some other way," "for to kill and to destroy," and are not as the Good Shepherd, Who is come to keep and to save. There have been philosophers who have treated many subtle questions of right and wrong, who have been the authors of many distinctions and definitions, who have completed many exceedingly clever arguments, who have filled many books, and have proclaimed their own wisdom with braying trumpets. These dared to say to men: "Follow us; embrace our school of thought, and you will find therein the secret of an happy life." But these were not of them who enter in by the Door; they came not but for to steal, and to kill, and to destroy.

Second Responsory.

The Apostles spake in divers tongues the wonderful works of God; as the Holy Ghost gave them utterance—Alleluia.

Verse. They were all filled with the Holy Ghost, and began to speak—

Answer. As the Holy Ghost gave them utterance. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As the Holy Ghost gave them utterance. Alleluia.

Third Lesson.

TOUCHING these, what shall I say? Behold, the Pharisees themselves read of Christ, and therefore talked of Christ; they looked for His coming, and when He came, they knew Him not. They boasted that they themselves were among the Seers, that is, of the wise ones, and they denied Christ, and entered not in by the Door. Therefore they, if they led away any, led them away only to kill and to destroy, not to free them. So much for them.

Now let us see if all they who boast the name of Christian enter in by the Door.

Some there are, and their number cannot be reckoned, who not only boast that they themselves are among the Seers, but would fain appear as though their hearts were enlightened by Christ—but they are heretics.

LAUDS.

Antiphon at the Song of Zacharias.

[1] I am the Door, saith the Lord; by Me if any man enter in, he shall be saved, and shall find pasture. Alleluia.

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[1] John x. 9.

Prayer throughout the day.

O LORD, we beseech Thee, that Thy Holy Spirit may dwell in us in much power, mercifully cleansing our hearts, and shielding us from all things hurtful. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Alleluia.

Ember Wednesday.

Fourth Day of Quarter-Tense.

Semidouble.

All precisely the same as on Whitsun Day, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. They were all filled with the Holy Ghost—Alleluia.
Answer. And began to speak—Alleluia.

Absolution. May the Almighty, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 44.)

AT that time: JESUS said unto the multitudes of the Jews: No man can come to Me, except the Father, Which hath sent me, draw him. And so on.

Homily by St Austin, Bishop [of Hippo.] (26*th Tract on John.*)

Think not that thou art drawn against thy will: the soul is drawn, not willingly only, but lovingly. Neither must we be afraid lest men who are great weighers of words, and very far from understanding the things of God, should catch us up upon this Gospel doctrine of the Holy Scriptures, and should say to us: How can my faith be willing if I am drawn? I answer: Thou art not drawn as touching thy will, but by pleasure. And, now, what is being drawn by pleasure? "Delight thyself in the LORD, and He shall give thee the desires of thine heart." (Ps. xxxvi. 4.) There is pleasure in that heart to which the Bread That came down from heaven is sweet. The poet is allowed to say—

"His special pleasure draweth each,"

but pleasure, which so draweth, is not a necessity, not a bond, but a delight; how much more strongly, may we say, that men are drawn to Christ, who delight in truth, who delight in blessedness, who delight in righteousness, who delight in life everlasting, since truth, and blessedness, and righteousness, and everlasting life are all to be found in Christ? Or have the bodily senses pleasure, and the spiritual senses none? If the spiritual senses have no pleasures, wherefore is it written: "And the children of men shall put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life, and in Thy light shall we see light." (Ps. xxxv. 8.)

First Responsory.

The Lord taught them good judgment and knowledge—Alleluia. He established in them the grace of His Spirit, and filled their hearts with understanding. Alleluia.

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[1] John xiv. 27.

Verse. For with a sudden sound the Holy Ghost came upon them,—

Answer. And filled their hearts with understanding. Alleluia.

Second Lesson.

GIVE me a lover, and he will catch my meaning; give me a longer, give me an hungerer, give me a wanderer in this desert, athirst and gasping for the fountains of the eternal Fatherland; give me such an one, and he will catch my meaning. If I talk to some cold creature, he will not. Such cold creatures were they of whom it is written: "The Jews then murmured at Him because He said, I am the Bread Which came down from heaven. And they said: Is not this JESUS the son of Joseph, whose father and Mother we know? How is it then that He saith, I came down from heaven? JESUS therefore answered and said unto them: Murmur not among yourselves. No man can come to Me, except the Father, Which hath sent Me, draw him." (41-44.) But wherefore speaketh Christ of them whom the Father draweth, since He Himself draweth? Why was it His will to say: "No man can come to Me except the Father draw him"? If we are to be drawn, let us be drawn by Him to Whom one that loved much said: "Draw me, we will run after the savour of Thy good ointments." (Cant. i. 4.) But let us consider, my brethren, what He meant, and understand it as well as we can. The Father draweth to the Son them who believe in the Son, because they are persuaded that He hath God to His Father. God the Father begetteth to Himself a co-equal Son; and whosoever is persuaded, and realiseth unto himself by faith, and thinketh, that He in Whom he believeth is equal to the Father, him the Father is drawing unto the Son.

Second Responsory.

[1] Go ye unto all the world and preach the Gospel—Alleluia. He that believeth, and is baptized, shall be saved. Alleluia, Alleluia, Alleluia.

Verse. In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents.

Answer. He that believeth, and is baptized, shall be saved. Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He that believeth, and is baptized, shall be saved. Alleluia, Alleluia, Alleluia.

Third Lesson.

ARIUS, who believed that the Son was made, was not one of them whom the Father draweth; since whosoever believeth not that the Father is a Father by the begetting of a co-equal Son, such an one knoweth not the Father. What sayest thou, O Arius? What sayest thou, O thou heretic? What is thy profession? What is Christ? "He is not," saith Arius, "Himself Very God." Then, O Arius, the Father hath not drawn thee; thou hast not understood His dignity as a Father, to Whom thou deniest His Son. Thou dost deny the existence of the Son of God, the Father draweth thee not, and thou art not drawn to the Son, since the Son of whom thou speakest is another son, [existing only in thine imagination,] and not the really existent Son. Photinus said: "Christ is a mere man, and not God at all." He who uttered those words was not one of them whom the Father draweth. But whom hath the Father drawn? The Father drew him who said: "Thou art the Christ, the Son of the living God." (Matth. xvi. 16, 17.) Show a sheep a green bough, and thou drawest him. Let a boy see some nuts, and he is drawn by them. As they run, they are drawn, drawn by taste, drawn without bodily hurt, drawn by a line bound to their heart. If, then, among earthly things, such as be sweet and pleasant draw such as love them, as soon as they see them, so that it is truth to say,

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[1] Mark xvi. 15, 16, 17.

> "His special pleasure draweth each,"

doth not that Christ, Whom the Father hath revealed, draw? What stronger object of love can a soul have than the Truth?

LAUDS.

Antiphon at the Song of Zacharias. [1] I am the Living Bread * Which came down from heaven, saith the Lord. Alleluia, Alleluia.

Prayer throughout the day.

O LORD, we beseech Thee that the Comforter, Which proceedeth from Thee, may enlighten our minds, and lead us into all truth, even as Thy Son hath promised unto us. Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] I am the Living Bread Which came down from heaven: * if any man eat of this Bread, he shall live for ever; and the Bread that I will give is My Flesh, Which I will give for the life of the world. Alleluia.

Thursday.

Fifth Day within the Octave of Pentecost.

Semidouble.

All precisely the same as on Whitsun Day, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ix. 1.)

AT that time: JESUS called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vi. *on Luke* ix.)

We learn from the commandments of the Gospel what manner of men they ought to be who preach the glad tidings of the kingdom of God. "Take nothing for your journey; neither staves nor scrip, neither bread, neither money." Thus let the Apostle, destitute of earthly help, and panoplied in faith, deem himself able to do all the more, as he needeth all the less. Such as please may also put upon these words a spiritual interpretation; in that a man may be said to lay aside the encumbrances of the body, not only by abdicating power, and casting away riches, but also by denying the very body itself its pleasures. The first general commandment given to the Apostles touching their manners was to be bringers of peace, (Matth. x. 13,) and to be no gadders about, but keepers of the laws of guests. To wander from house to house, and to abuse the rights of hospitality, are things alien to a preacher of the kingdom of heaven.

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[1] John vi. 51.

First Responsory.

The fire of God fell, not to burn them, but to enlighten them; not to devour them, but to illuminate them: and found the hearts of the disciples clean vessels. And He gave them gifts of His grace. Alleluia, Alleluia.

Verse. He found them one in love, and the out-poured grace of the Godhead shone through them.

Answer. And He gave them gifts of His grace. Alleluia, Alleluia.

Second Lesson.

BUT as the kindness of hospitality is to be met with courtesy, so also is it said: "Whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them." Hereby is it taught that hospitality doth meet with a good reward, since not only do we bring peace to such as receive us, but also, if they be shadowed by some earthly vanities, these defects are taken away, where enter the feet of them that bear the glad tidings of Apostolic preachment. It is well written in Matthew (x. 11)—"Into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence"—thus avoiding any possible need of going from house to house. But no such selection is commanded to him that giveth hospitality, lest his hospitality itself should be lessened, while he picketh his guests.

Second Responsory.

The Holy Ghost filled all the house where the Apostles were; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak in divers tongues as the Holy Spirit gave them utterance. Alleluia, Alleluia, Alleluia.

Verse. When the disciples were all with one accord in one place, for fear of the Jews, suddenly there came a sound from heaven upon them.

Answer. And they were all filled with the Holy Ghost, and began to speak in divers tongues as the Holy Spirit gave them utterance. Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And they were all filled with the Holy Ghost, and began to speak in divers tongues, as the Holy Spirit gave them utterance. Alleluia, Alleluia, Alleluia.

Third Lesson.

THIS passage, taken according to the plain meaning, is a sacred commandment touching the religious duty of hospitality, but its heavenly words likewise hint at a mystery. When the house is chosen, it is asked if the master thereof be worthy. Let us see if this be not perchance a figure of the Church, and her Master, Christ. What worthier house can the Apostolic preacher enter, than the Holy Church? Or what host is more to be preferred before all others, than Christ, Whose use it is to wash the feet of His guests? yea, Who suffereth not that any whom He receiveth into His house should dwell there with foul feet, but, defiled as they are by their former wanderings, doth vouchsafe to change them into new and clean livers. He Alone is He, from Whose house no man ought ever to go forth, nor change His roof for any other shelter, for unto Him it is well said: "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe." (John vi. 68, 69.)

LAUDS.

Antiphon at the Song of Zacharias. JESUS called His twelve disciples together, * and gave them power and authority over all devils, and to cure diseases: and He sent them to preach the kingdom of God, and to heal the sick. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] The Comforter, Which proceedeth from the Father *—Alleluia—He shall glorify Me—Alleluia.

Ember Friday.

Sixth Day of Quarter-Tense.

Semidouble.

All precisely the same as on Whitsun Day, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. The Comforter, Which is the Holy Ghost—Alleluia.
Answer. He shall teach you all things—Alleluia.
Absolution. May the loving-kindness, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (v. 17.)

AT that time: It came to pass on a certain day, as JESUS sat and taught, that there were Pharisees, and Doctors of the law sitting by, which were come out of every town in Galilee, and Judæa and Jerusalem: and the power of the Lord was present to heal them. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *on Luke* v.)

["And, behold, men brought in a bed a man which was taken with a palsy."] The healing of this paralytic was not idle, nor its fruits limited to himself. The Lord healed him, or ever he could ask, not because of the entreaties of others, but for example's sake. He gave a pattern to be followed, and sought not the intercession of prayer. In the presence of the Pharisees and doctors of the law, which were come out of every town of Galilee, and Judæa, and Jerusalem, many sick folk were healed, but among them is specially described the healing of this paralytic. First of all, as we have before said, every sick man ought to engage his friends to offer up prayers for his recovery, that so the tottering framework of this our life, and the distorted feet of our works, may be righted by the healing power of the word from heaven.

First Responsory.

[2] Ye have not chosen Me, but I have chosen you, and ordained you; that ye should go and bring forth fruit, and that your fruit should remain. Alleluia, Alleluia.
Verse. As My Father hath sent Me, even so send I you.

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[1] John xv. 26; xvi. 14.

[2] John xv. 16; xx. 21.

Answer. That ye should go and bring forth fruit, and that your fruit should remain. Alleluia, Alleluia.

Second Lesson.

THERE ought therefore to be advisers, who should rouse up the minds of the sick to higher things, since when the body becometh languid with sickness, the mind is apt to follow its example. With the help of such friends he can be brought and laid on the ground before the Feet of JESUS, and seem worthy of a glance from the Lord; for the Lord looketh upon such as lie lowly before Him,—"for He hath regarded the lowliness of His handmaiden" (Luke ii. 48.)

"And when He saw their faith, He said unto him: Man, thy sins are forgiven thee." Great is the Lord, Who, for the sake of some, forgiveth the sins of others: Who trieth some, and pardoneth the wanderings of others. Why should thine equal, O man, avail not with thee, if a slave have won power to intercede, and right to obtain, with God?

Second Responsory.

The Spirit of the Lord filleth the world, and That Which containeth all things hath knowledge of the voice. Alleluia, Alleluia.

Verse. [1] For [Wisdom] is the worker of all things, having all power, overseeing all things.

Answer. And That Which containeth all things hath knowledge of the voice. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And That Which containeth all things hath knowledge of the voice. Alleluia, Alleluia.

Third Lesson.

O THOU that judgest, learn to forgive; thou that art sick, to pray. If thou doubt of the pardon of thy sins, because of their grievousness, get thee to the Church, that she may pray for thee, and that the Lord, accepting her countenance, may grant to her petitions what He refuses to thine. And although we are bound to accept this history as one of fact, and to believe that the body of the paralytic was healed; yet remember thou also his inward cure, unto whom his sins were forgiven. The Jews said: "Who can forgive sins but God alone?" And in these words they confessed the Godhead of Him Who forgave the sins of the paralytic, and themselves condemned their own unbelief in Him Whose work they acknowledged, but Whose Person they denied.

LAUDS.

Antiphon at the Song of Zacharias. JESUS said: But that ye may know that the Son of man hath power upon earth to forgive sins *—He said unto the sick of the palsy—I say unto thee: Arise; take up thy couch, and go into thine house. Alleluia.

Prayer throughout the day.

O MOST Merciful God, we beseech Thee to grant unto Thy Church that, forasmuch as she is gathered together in the Holy Ghost, no assaults of her enemies may be able to trouble her. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

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[1] Wisd. vii. 21, 23.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] But the Comforter, Which is the Holy Ghost, * Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Alleluia.

Ember Saturday.

The Sabbath of Quarter-Tense.

Semidouble.

All precisely the same as on Whitsun Day, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. They were all filled with the Holy Ghost—Alleluia.
Answer. And began to speak—Alleluia.
Absolution. May the Almighty, &c.

Lessons from Luke iv. 38, *with the Homily of St Ambrose, p.* 286.

First Responsory.

They were all filled, &c., (*Second Responsory on Whitsun Day, omitting the last Verse and Answer.*

Second Responsory.

Henceforth I call you not, &c., (*First Responsory on Monday,*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Receive ye the Holy Ghost, Which is your Comforter within you: the Same is He Whom the Father will send unto you. Alleluia.

LAUDS.

Antiphon at the Song of Zacharias. [2] The love of God is shed abroad in our hearts * by His Spirit, Which dwelleth in us. Alleluia.

Prayer at Lauds, Terce, Sext, and None.

WE beseech Thee, O Lord, mercifully to pour into our hearts Thy Holy Spirit, by Whose Wisdom we have been created, and by Whose Providence all our ways are ordered. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, is said,

The morrow is the Feast of the Most Holy and undivided Trinity.

After None is celebrated the Liturgy, and with this celebration ends Paschal-time.

Vespers are of the following Feast.

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[1] John xiv. 26.

[2] Rom. v. 5.

The Common of Saints.

OFFICES FOR THE FEASTS OF THE SAINTS, ACCORDING TO THE CLASS TO WHICH EACH SAINT BELONGS, AND COMMON TO ALL THE SAINTS OF EACH CLASS RESPECTIVELY.

I. Apostles' Eves.

The Office is of the Week-day, begins at Mattins, and ends at None. What is not of the Week-day and what is not specially given in its own place is as follows.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 12.)

AT that time: JESUS said to His disciples: This is My commandment, That ye love one another, as I have loved you. And so on.

Homily by Pope St Gregory [the Great.] (*27th on the Gospels.*)

All the holy words of the Lord are full of His commandments. Why, then, speaketh the Lord of the commandment to love one another as if He gave no other commandment? "This," saith He, "is My commandment, That ye love one another." Is it not because love is the one object of all His commandments, and all His commandments are one? For, even as a tree, having but one root, bringeth forth many branches, so, if the root be love, many virtues do spring therefrom. Neither is the branch of good works green, if it abide not in the root of love.

Second Lesson.

THEREFORE the commandments of the Lord are manifold, and yet one. Manifold, indeed, by the diversity of working, but one, as concerning the root of love. And how it behoveth us to keep fast hold on that root of love, we know from Him, Who in sundry places of His holy Scripture, moveth us to love our friends in Him, and our enemies for Him. He truly abideth in love, who loveth his friend in God, and his enemy for God. For there are some who love their neighbour indeed, but by an affection engendered of kinship and of the flesh: such love the Scripture forbiddeth not: but it is one thing to love our neighbour with that love whereto nature doth freely move us, and another thing to love him with that love whereto we are obliged, if we would do whatsoever the Lord commandeth us.

Third Lesson.

HE, then, that loveth his neighbour naturally, loveth him indeed, but attaineth not unto that great reward of love, for he loveth him, not after the spirit, but after the flesh. Therefore, when the Lord saith: "This is My commandment, That ye love one another," He saith also, "as I have loved you,"—even as though He said openly, "Love ye one another, with that aim wherewith I have loved you." And in this matter, dearly beloved brethren, it behoveth us to watch; for he that hateth us of old time, even while he draweth our mind to love the things which are seen and temporal, rouseth up against us our neighbour who is weaker than we are, to take from us that which we love.

Prayer at Lauds and during the day.

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Apostle, [*here insert the name of the Saint,*] on the eve whereof we now stand, may avail us to the increase both of godliness toward Thee, and of health to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Long Preces are said at Lauds and Prime, and the corresponding short ones at Terce, Sext, and None, kneeling.

II. For Apostles, Evangelists, and Martyrs,

Whether one or many, whose Feasts are kept within Easter-tide.[1]

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi. *p.* 186.)

Hymn for Apostles and Evangelists.[2]

WHEN Christ by His own servants slain
Had died upon the bitter Cross,
The Apostles, of their joy bereft,
Were weeping their dear Master's loss:

Meanwhile an Angel at the tomb
To holy women hath foretold,
"The faithful flock with joy shall soon
Their Lord in Galilee behold."

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[1] During the rest of the year they have different offices, for which see pp. 528, 548, and 564.

[2] Part of an hymn of the Ambrosian school much altered; translation by the Rev. E. Caswall.

Who, as they run the news to bring,
Lo, straightway Christ Himself they meet,
All radiant bright with heavenly light,
And, falling, clasp His sacred feet.

To Galilee's lone mountain height
The Apostolic band retire,
There, blest with their dear Saviour's sight,
Enjoy in full their soul's desire.

O Jesu, from the death of sin
Keep us, we pray; so shalt Thou be
The everlasting Paschal joy
Of all the souls new-born in Thee.

To God the Father, with the Son,
Who from the grave immortal rose;
And Thee, O Paraclete, be praise,
While age on endless ages flows.
Amen.

Hymn for one Martyr.[1]

O GOD, of Thy soldiers
the Portion and Crown,
Spare Thy people, who hymn
the Praise of the Blest;
Earth's bitter joys,
its lures and its frown,
He scanned them and scorned,
and so is at rest.

The Martyr, he ran
all valiantly o'er
An highway of blood
for the prize Thou hast given.
We kneel at Thy feet
and meekly implore,
That our pardon may wait
on his triumph in heaven.

Within Easter-tide.

Praise the Father, the Son
Who immortal arose,
And the Spirit while
age upon ages flows. Amen.

From Ascension to Pentecost, instead of the last verse, is said:—

To Jesus returning
now Victor to heaven,
With Father and Spirit
praise ever be given.

Hymn for many Martyrs.[2]

O THOU, the Martyrs' glorious King,
Of Confessors the crown and prize;
Who dost to joys celestial bring
Those who the joys of earth despise;

By all the praise Thy Saints have won;
By all their pains in days gone by;
By all the deeds which they have done;
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy Martyrs fight;
Thy Confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred presence live.

To God the Father, with the Son,
Who from the grave immortal rose;
And Thee, O Paraclete, be praise,
While age on endless ages flows.
Amen.

Verse. [3]O ye Saints and righteous, rejoice in the Lord. Alleluia.

Answer. God hath chosen you for His own inheritance. Alleluia.

Antiphon at the Song of the Blessed Virgin. The everlasting light * shall shine upon Thy Saints, O Lord, even unto everlasting. Alleluia.

MATTINS.

Invitatory for Apostles and Evangelists. The Lord, He is the King of the Apostles. * O come, let us worship Him. Alleluia.

Invitatory for one or many Martyrs. [4]Let the Saints rejoice in the Lord. * Alleluia.

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[1] Translation by Cardinal Newman—all save the last verse and its alternative.

[2] Translation by the Rev. E. Caswall.

[3] Ps. xxxii. 1, 12.

[4] Cf. Pss. xxxii. 1, cxxxi. 9.

Hymn for Apostles and Evangelists, and for one Martyr, as at Vespers.

Hymn for many Martyrs.[1]

SING we the Martyrs blest,
Their blood for JESUS pour'd;
Sing we their glorious victories,
And infinite reward.

Treading the world beneath,
Spurning the body's pain,
'Twas theirs, in Martyrdom's brief space,
Eternal joys to gain.

Consign'd to raging flames
Or ruthless beasts a prey;
Their tender flesh by savage hooks
Torn piece by piece away;

Their vitals hanging forth;
Unmoved they still endure;
Unmoved continue, in the grace
Of endless life secure.

Saviour, to us vouchsafe,
Of Thy dear clemency,
A portion with Thy Martyr Saints,
Through all eternity. Amen.

FIRST NOCTURN.

Only one Antiphon and three Psalms are said.

Antiphon. [2]The righteous shall stand * in great boldness before the face of such as have afflicted them. Alleluia.

The Psalms for Apostles and Evangelists are as in their proper office, viz.:

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Ps. xxxiii. I will bless the LORD, &c., (*p.* 78.)

Ps. xliv. My heart is overflowing, &c., (*p.* 96.)

The Psalms for one or many Martyrs are as in their proper office, viz.:

Ps. i. Blessed is the man, &c., (*p.* 4.)

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. O ye Saints and righteous, rejoice in the LORD. Alleluia.

Answer. God hath chosen you for His own inheritance. Alleluia.

The Lessons are either proper to the Feast, or from Scripture according to the Season.

First Responsory.

[3]Blessed is the man that feareth the LORD—Alleluia—that delighteth greatly in His commandments. Alleluia, Alleluia, Alleluia.

Verse. Glory and riches shall be in his house, and his righteousness endureth for ever.

Answer. That delighteth greatly in His commandments. Alleluia, Alleluia, Alleluia.

Second Responsory.

[4]Your sorrow—Alleluia—shall be turned into joy. Alleluia, Alleluia.

Verse. The world shall rejoice, and ye shall be sorrowful, but your sorrow—

Answer. Shall be turned into joy. Alleluia, Alleluia.

Third Responsory.

[5]Precious in the sight of the LORD — Alleluia — is the death of His Saints. Alleluia.

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[1] Translation by the Rev. E. Caswall.

[2] Wisd. v. 1.

[3] Ps. cxi. 1, 3.

[4] John xvi. 20.

[5] Ps. cxv. 6.

Verse. [1] The Lord keepeth all their bones, not one of them shall be broken.

Answer. Is the death of His Saints. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Is the death of His Saints. Alleluia.

SECOND NOCTURN.

Only one Antiphon is said.

Antiphon. [2] Behold, how they are numbered * among the children of God, and their lot is among the Saints. Alleluia.

The Psalms for Apostles and Evangelists are as in their proper office, viz.:

Ps. xlvi. O clap your hands, &c., (*p.* 98.)
Ps. lx. Hear my cry, &c., (*p.* 113.)
Ps. lxiii. Hear my voice, &c., (*p.* 114.)

The Psalms for one Martyr are as in their proper office, viz.:

Ps. iv. When I called, &c., (*p.* 206.)
Ps. v. Give ear to my words, &c., (*p.* 88.)
Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

The Psalms for many Martyrs are as in their proper office, viz.:

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)
Ps. xv. Preserve me, O Lord, &c., (*p.* 12.)
Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Verse. The everlasting light shall shine upon Thy Saints, O Lord—Alleluia.

Answer. Even unto everlasting. Alleluia. Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan] (xxii.)

DEARLY beloved brethren, it is very meet and right that after the gladness of Easter, which we have celebrated in the Church, we should mingle our own joy with the joy of the holy Martyrs; yea, that we should tell of the glory of the Lord's rising again, to them that have been made partakers of the Lord's sufferings. It truly must needs be that they which have been partakers of His sufferings, should be also of His joy. For thus saith the blessed Apostle: "As ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. i. 7.) And again: "If we suffer, we shall also reign with Him." (2 Tim. ii. 12.) He, therefore, that endureth sorrow for Christ, must needs also have glory with Christ.

Fourth Responsory.

The everlasting light shall shine upon Thy Saints, O Lord. Even unto everlasting. Alleluia.

Verse. [3] Everlasting joy upon their heads: they shall obtain joy and gladness.

Answer. Even unto everlasting. Alleluia.

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[1] Ps. xxxiii. 21.

[2] Wisd. v. 5.

[3] Isa. xxxv. 10.

Fifth Lesson.

I SAY again, let us tell to the holy Martyrs what the grace of the Lord's Passover is: let us tell them that, even as He hath opened the bars of His own grave, even so shall their graves also be opened: let us tell them that, even as in His dead Body the Veins grew warm and quick again, even so shall their limbs, that now are cold, flush with the heat of an eternal vigour. That power which brought again our Lord from the dead will bring His Martyrs too. For as they have followed Him in His sufferings, so shall they follow Him also in His newness of life. It is written in the Psalms: "Thou hast shown Me the path of life" (xv. 12.) This is said of the Resurrection in the Person of the Saviour, as of Him Who, after that He died, came up again from hell, and began to have that path of life which was not known before.

Fifth Responsory for Apostles and Evangelists.

[1] With great power gave the Apostles witness of the Resurrection of our Lord Jesus Christ. Alleluia, Alleluia.

Verse. They were all filled with the Holy Ghost, and they spake the word of God with boldness.

Answer. Witness of the Resurrection of our Lord Jesus Christ. Alleluia, Alleluia.

Fifth Responsory for one or many Martyrs.

[2] God will comfort—Alleluia—His servants. Alleluia, Alleluia.

Verse. [3] The Lord will judge His people, and will comfort—

Answer. His servants. Alleluia.

Sixth Lesson.

FOR, before that Christ came, that path of life was not known, which none had risen from the dead to tread. But, since the Lord hath risen, it is known, and many have trodden it after the Lord. Touching them, the holy Evangelist saith: "Many bodies of the saints which slept arose with Him, and went into the holy city." (Matth. xxvii. 52, 53.)[4] Wherefore, when the Lord riseth again and saith: "Thou hast shown Me the path of life," we also can now say to Him: "Thou hast shown us the path of life." For He hath shown us the path of life, Who hath shown us the way that leadeth unto life. He hath shown me the path of life, Who hath taught me faith, mercy, righteousness, and chastity; for these are the ways that lead unto life eternal.

Sixth Responsory for Apostles and Evangelists.

[5] These are the new lambs, who have proclaimed — Alleluia: they came but just now to the well: they are all filled with light. Alleluia, Alleluia.

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[1] Acts iv. 33, 31.

[2] Cf. Isa. li. 3.

[3] Ps. cxxxiv. 14.

[4] The quotation is anything but exact.

[5] Cf. Gen. xxix. 10. Jacob, opening the well to the flock, seems to be taken as a type of our Lord opening Baptism to His followers.

Verse. [1] They stand before the Lamb, clothed with white robes, and palms in their hands.

Answer. They are all filled with light. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They are all filled with light. Alleluia, Alleluia.

Sixth Responsory for one or many Martyrs.

[2] Come forth, O ye daughters of Jerusalem, and behold the Martyrs with the crowns wherewith the Lord crowned them in the day of His feasting, and of His gladness. Alleluia.

Verse. [3] For He hath strengthened the bars of thy gates; He hath blessed thy children within thee.

Answer. In the day of His feasting, and of His gladness. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In the day of His feasting, and of His gladness. Alleluia.

THIRD NOCTURN.

Only one Antiphon is said.

Antiphon. The everlasting light * shall shine upon Thy Saints, O Lord, even unto everlasting. Alleluia.

The Psalms for Apostles and Evangelists are as in their proper office, viz.:

Ps. lxxiv. Unto Thee, O God, &c., (*p.* 129.)

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Ps. xcviii. The LORD reigneth, be the people, &c., (*p.* 158.)

The Psalms for one Martyr are as in their proper office, viz.:

Ps. x. In the LORD, &c., (*p.* 9.)

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Ps. xx. The king shall joy, &c., (*p.* 19.)

The Psalms for many Martyrs are as in their proper office, viz.:

Ps. xxxii. Rejoice in the LORD, &c., (*p.* 78.)

Ps. xxxiii. I will bless the LORD, &c., (*p.* 78.)

Ps. xlv. God is our refuge, &c., (*p.* 97.)

Verse. Everlasting joy upon their heads. Alleluia.

Answer. They shall obtain joy and gladness. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 1.)

AT that time: JESUS said unto His disciples: I am the true vine, and My Father is the husbandman. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract* 80, *on John.*)

Dearly beloved brethren, this passage of the Gospel, wherein the Lord saith that He is the vine, and that His disciples are the branches, is to be taken in that sense wherein it is also said, that He is the Head of the Church, (Eph. v. 23), and that we are the members of Him (30) Who is the Mediator between God and men, the man Christ JESUS (1 Tim. ii. 5). The vine and his branches are of one and the same nature. Therefore, seeing that He was God, of which nature we are not, He was made man, to the end that He might have in Himself this vine, that is, the manhood, whereof we men can be made branches.

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[1] Cf. Apoc. vii. 9.

[2] Cf. Cant. iii. 11.

[3] Ps. cxlvii. 2.

Seventh Responsory.

[1] I am the true vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.

Verse. As the Father hath loved me; so have I loved you.

Answer. He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.

Eighth Blessing.

He (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

WHY saith He: "I am the true vine"? As touching this word "true," hath He not here regard to that other parable of a vine, the like figure whereto He doth here apply to Himself? (Jer. ii. 21.) Here is He called a vine, not plainly, but in parable, as also He is called elsewhere a sheep, (Isa. liii. 7, Acts viii. 32,) a lamb, (John i. 36,) a lion, (Apoc. v. 5,) a rock, (1 Cor. x. 4,) a corner-stone, (Eph. ii. 20,) and other things of the like kind. But these things are in themselves that which they seem to be, albeit He is called by their names, not plainly, but in a parable, and herein are they different from that vine, whereof in this place He taketh on Him the name. For when He saith: "I am the true vine," doth He not make distinction between Himself, and that which indeed seemed to be a vine, but to which it is said: "How art thou turned into the degenerate plant of a strange vine unto Me?" (Jer. ii. 21.) For by what title shall that plant be called other than a false vine, whereto they looked that she should bring forth grapes, and she brought forth thorns?[2]

Eighth Responsory.

[3] Her Nazarites are become pure, Alleluia: they reflect the glory of God, Alleluia. They are whiter than milk. Alleluia, Alleluia.

Verse. They are purer than snow, they are whiter than milk, they are more ruddy in body than coral,[4] their polishing is of sapphire.

Answer. They are whiter than milk. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They are whiter than milk. Alleluia, Alleluia.

Ninth Lesson.

HE saith: "I am the true vine, and My Father is the husbandman." Is the vine one with the husbandman? These words then are to be taken in that sense wherein He also saith: "My Father is greater than I." (John xiv. 28.)

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[1] John xv. 5-9. [2] LXX. [3] Lam. iv. 7.

[4] Ebore antiquo. The meaning of the Hebrew word is uncertain. "Coral" is taken from Gesenius, and seems here at least the most appropriate word, the description being apparently meant to depict the beautiful pink and white of youth.

In this sense is He the vine, and the Father is the husbandman. But again, in regard to those words: "I and the Father are one," and again: "and My Father is the husbandman," we understand that They are not the vine and the husbandman, after the manner of a vine, and the husbandman that from without doth care for and keep it, but after the manner of a vine and Him That from within doth make it to bring forth fruit. For "neither is he that planteth anything, neither he that watereth: but God that giveth the increase." (1 Cor. iii. 7.) But Christ is God, for "the Word was God." (John i. 1.) Therefore He and the Father are one: and, albeit "the Word was made flesh," (John i. 14), which, before, He was not, He ceased not to be still That Which He was.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Thy Saints, O Lord, * shall grow as the lily, Alleluia: they shall come up before Thee with a pleasant savour like balm, Alleluia.

Second Antiphon. In the heavenly kingdoms, * there is the dwelling of the saints, Alleluia: there shall be their rest for ever and ever. Alleluia.

Third Antiphon. In the shadow [of Thy wings,] * O Lord, Thy Saints cried and said: Alleluia, Alleluia, Alleluia.

Fourth Antiphon. O ye spirits and souls of the righteous, * give praise to our God. Alleluia, Alleluia.

Fifth Antiphon. [2] The righteous shall shine forth * as the sun, in the presence of God. Alleluia.

Chapter. (Wisd. v. 1.)

THE righteous shall stand in great boldness before the face of such as have afflicted them, and made no account of their labours.

Hymn for Apostles and Evangelists.[3]

NOW daily shines the sun more fair,
Recalling that blest time,
When Christ on His Apostles shone
In radiant light sublime.

They in His Body see the Wounds,
Like stars divinely glow;
Then forth, as His true witnesses,
Throughout the world they go.

O Christ! Thou King most merciful!
Our inmost hearts possess;
So may our canticles of praise
Thy name for ever bless.

Keep us, O JESU! from the death
Of sin; and deign to be
The everlasting Paschal joy
Of all newborn in Thee.

Praise to the Father, and the Son,
Who from the dead arose;
Praise to the Blessed Paraclete,
While age on ages flows. Amen.

Hymn for one Martyr.[4]

MARTYR of unconquer'd might!
Follower of th' Incarnate Son!
Who, victorious in the fight,
Hast celestial glory won;

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[1] Cf. Hos. xiv. 5, Ecclus. xxiv. 20.

[2] Matth. xiii. 43.

[3] Part of an hymn of the Ambrosian school; translation by the Rev. E. Caswall.

[4] Hymn of the tenth century or earlier; translation by the Rev. E. Caswall.

By the virtue of thy prayer,
Let no evil hover nigh;
Sin's contagion drive afar;
Waken drowsy lethargy.

Loosen'd from the fleshly chain
Which detained thee here of old,
Loose us from the bonds of sin,
From the fetters of the world.

Glory to th' Incarnate Son,
Who from death immortal rose;
Glory to the Trine in One,
While the flood of ages flows.
Amen.

Hymn for many Martyrs, "O Thou the Martyrs' glorious King," *as at First Vespers.*

Verse. Precious in the sight of the LORD—Alleluia.
Answer. Is the death of His Saints. Alleluia.

Antiphon at the Song of Zacharias. Come forth, O ye daughters of Jerusalem, * and behold the Martyrs with the crowns wherewith the Lord crowned them, in the day of His feasting and of His gladness. Alleluia, Alleluia.

The Prayers for the Apostles and Evangelists are all special.

1. *Prayer for one Martyr, who was a Bishop.*

MERCIFULLY consider our weakness, O Almighty God, and, whereas by the burden of our sins we are sore let and hindered, may it please Thee, that the prayers of Thy blessed and glorious Martyr and Bishop (*here insert his name*) may shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. *Another Prayer for the same.*

O GOD, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop, (*here insert his name*,) mercifully grant, that we who keep his birthday, may ever feel the joyful effects of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

3. *Prayer for a Martyr not a Bishop.*

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr, (*here insert his name*,) may be so holpen by his prayers, that we may ever grow more and more in love toward Thy holy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *Another for the same.*

GRACIOUSLY hear us, we beseech Thee, O Almighty God, and, at the petition of Thy blessed Martyr, (*here insert his name*,) be mercifully pleased to deliver us from all things which may hurt our bodies, and from all evil thoughts which may defile our souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

5. *Prayer for many Martyrs, who were Bishops.*

O LORD, we beseech Thee, that the feast of Thy blessed Martyrs and Bishops (*here insert their *names*) may keep us, and their worshipful prayers commend us. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

6. *Prayer for many Martyrs, not Bishops.*

O GOD, by Whose mercy we here keep the birthday of Thy holy Martyrs, (*here insert their names*,) grant us hereafter to rejoice in their blessed company for all eternity. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

7. *Another for the same.*

O GOD, Who, year by year, dost gladden us by the solemn feast-day of Thy holy Martyrs, (*here insert their names*,) mercifully grant, that we who rejoice because of their worthy deeds, may be also stirred up to follow after their example. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Thy Saints, O Lord, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Rom. viii. 28.)

WE know that all things work together for good to them that love God, to them who are called to be Saints according to His purpose.

TERCE.

Antiphon. In the heavenly kingdoms, &c., (*Second Antiphon at Lauds.*)

Chapter. The righteous shall stand, &c., (*from Lauds.*)

Short Responsory.

O ye Saints and righteous, rejoice in the Lord. Alleluia, Alleluia.

Answer. O ye Saints and righteous, rejoice in the Lord. Alleluia, Alleluia.

Verse. God hath chosen you for His own inheritance.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O ye Saints and righteous, rejoice in the Lord. Alleluia, Alleluia.

Verse. The everlasting light shall shine upon Thy Saints, O Lord—Alleluia.

Answer. Even unto everlasting. Alleluia.

Prayer as at Lauds.

SEXT.

Antiphon. In the shadow, &c., (*Third Antiphon at Lauds.*)

Chapter. (Wisd. v. 5.)

BEHOLD, how they are numbered among the children of God, and their lot is among the Saints.

Short Responsory.

The everlasting light shall shine upon Thy Saints, O Lord. Alleluia, Alleluia.

Answer. The everlasting light shall shine upon Thy Saints, O Lord—Alleluia, Alleluia.

Verse. Even unto everlasting.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia, Alleluia.
Verse. Everlasting joy upon their heads. Alleluia.
Answer. They shall obtain joy and gladness. Alleluia.

Prayer as at Lauds.

NONE.

Antiphon. The righteous, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Everlasting joy upon their heads. Alleluia, Alleluia.
Answer. Everlasting joy upon their heads. Alleluia, Alleluia.
Verse. They shall obtain joy and gladness.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Everlasting joy upon their heads. Alleluia, Alleluia.
Verse. Precious in the sight of the LORD—Alleluia.
Answer. Is the death of His Saints. Alleluia.

Prayer as at Lauds.

SECOND VESPERS.

All as at First Vespers, except the following:

The Psalms for Apostles and Evangelists are as in their proper office, viz.:

Ps. cix. The LORD said, &c., (*p.* 176.)
Ps. cxii. Praise the LORD, &c., (*p.* 178.)
Ps. cxv. I believed, &c., (*p.* 185.)
Ps. cxxv. When the LORD turned, &c., (*p.* 190.)
Ps. cxxxviii. O LORD, Thou hast searched me, &c. (*p.* 197.)

The Psalms for one or many Martyrs are the same as on Sundays, except the last, which is:

Ps. cxv. I believed, &c., (*p.* 185.)
Verse. Precious in the sight of the LORD—Alleluia.
Answer. Is the death of His Saints. Alleluia.

Antiphon at the Song of the Blessed Virgin. O ye Saints and righteous, * rejoice in the Lord—Alleluia; God hath chosen you for His own inheritance. Alleluia.

Other Lessons for the Feasts of Martyrs on Easter-tide.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Epistle of St Cyprian, Bishop [of Carthage,] and himself a Martyr, to the Martyrs and Confessors.[1] (*Bk.* ii. *ep.* 6.)

HOW shall I praise you, O Martyrs so brilliantly victorious? Can the voice of man's praise add anything to the glory of your manful heart and unshaken faithfulness? Ye have borne all the hardness of the torment, and have attained unto the excellent height of glory: the tormentors have not worn you out, nay, ye rather have worn out the tormentors. When they that kill the body would give you no rest from suffering, ye suffered until ye gained the crown. And the torment waxing still more dread, waxed not to the casting down of your strong faith, but to the sooner sending God's men home to God.

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[1] Who were then suffering in the persecution of Decius.

Fifth Lesson.

THEY that stood by looked in wonder at your heavenly conflict, that battle of God, that wrestling of spirit, that combat of Christ. There they saw His servants standing with voice unshaken, with spirit unbroken, strong in God's strength, naked indeed, as to the arms of this world, but clothed on with the armour of God, and equipped with the fiery weapons of faith. There they that were tormented stood braver than they that tormented them. Their bruised and mangled bodies overcame the instruments of cruelty that bruised and mangled them. The bloody stripes, so often laid on, could not beat down the impregnable castle of their faith, even when the covering of their bowels was broken, and that which was tormented in God's servants was no longer limbs but wounds. The blood that ran down, ran down to quench the rage of persecution, noble blood, that can put out the flames and fire of hell.

Sixth Lesson.

O WHAT a spectacle was that in the eyes of the Lord! O how noble! O how mighty! O how precious in the sight of God were His soldiers' loyalty and faithfulness! Even as it is written in the Psalms, the Holy Ghost therein at once speaking to us and warning us: "Precious in the sight of the LORD is the death of His Saints." O what a precious death is his, who maketh purchase of life that can never die, at the price of his own blood, and seizeth on the crown, when courage hath no more left to meet! O how joyful was Christ! How gladly fought He in such servants as these,—in these how gladly did He triumph, the Keeper of their faith,—and, in the end, to them how gladly did He give that reward which no man knoweth saving he that receiveth it! (Apoc. ii. 17.) He it was, Who was there when they fought,—He it was, Who raised them up to be the champions and defenders of His holy Name,—He, who gave them the strength,—He, Who nerved them. He, That by death hath once conquered for us, liveth now for ever to conquer in us.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 5.)

AT that time: JESUS said unto His disciples: I am the vine, ye are the branches: He that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract* 81 *on John.*)

Lest any man should so take these words, "the same bringeth forth much fruit," as to think that the branch can of itself bring forth any fruit whatsoever, the Lord saith further, "without Me ye can do," not only "small things," but "nothing." Whether, then, it be little or much, there can be nothing done, save through Him, without Whom we can do nothing: for if the branch bring forth fruit, albeit but little, it is through Him That purgeth it, that it may bring forth more fruit. And if the branch abide not in the vine, and draw not his sap from the vine's root, it can bring forth no fruit whatsoever of itself. And as CHRIST would not have been the vine, if He had not been man, He could not have given grace to His branches, if He had not been God.

Eighth Lesson.

WITHOUT the sap of grace the branch cannot live, and it is within the power of his own free will to choose death rather than life. "If a man abide not in Me," saith the Lord, "he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." So much the more worthy as is the branch of the vine, if it abide in the vine, so much the baser is it, if it abide not in the vine. Then is it as the vine-branches whereof the Prophet Ezekiel saith (xv. 3, 4) that wood shall not be taken thereof to do any work, and it is meet for no work. The branch hath choice of two things, the vine, or the fire: if it abide not in the vine, it shall be cast into the fire; if, then, it would not be cast into the fire, let it abide in the vine.

Ninth Lesson.

"IF ye abide in Me," saith the Lord, "and My words abide in you, ye shall ask what ye will and it shall be done unto you." And what can they will that abide in Christ, save the things of Christ? What can they will that abide in the Saviour save such things as tend to salvation? Since we are in Christ we will one thing, and since we are as yet in this world, we will another. Since we are yet in this world, it befalleth us to seek some things, whereof we know not that they be inexpedient for us. But far be it from us to think that we shall obtain them, if we abide in Christ, for, when we seek from Him, He giveth not, save that which is expedient for us.

For Simple Feasts of one or many Martyrs in Easter-tide.

The Office is as on a Semidouble, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint or Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, are all as just given. The Paschal Commemoration of the Cross is said.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms with the Antiphon, "Alleluia, Alleluia, Alleluia."

On Mondays and Thursdays.

Verse. O ye Saints and righteous, rejoice in the Lord. Alleluia.

Answer. God hath chosen you for His own inheritance. Alleluia.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. The everlasting light shall shine upon Thy saints, O Lord—Alleluia.

Answer. Even unto everlasting. Alleluia.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. Everlasting joy upon their heads. Alleluia.

Answer. They shall obtain joy and gladness. Alleluia.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us.

Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint or Saints have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

Blessed is the man, &c., (*First Responsory in the preceding Office, p.* 516.)

On Tuesdays and Fridays.

The everlasting light, &c., (*Fourth Responsory in the preceding Office, p.* 517.)

On Wednesdays.

I am the true vine, &c., (*Seventh Responsory in the preceding Office, p.* 520.)

Second Blessing.

He (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Second Lesson is the first of the Legend of the Saint or Saints, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Mondays and Tuesdays.

Your sorrow, &c., (*Second Responsory in the preceding Office, p.* 516, *with this addition:*)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Shall be turned into joy. Alleluia, Alleluia.

On Tuesdays and Fridays.

God will comfort, &c., (*Fifth Responsory for ~~Martyrs~~ in the preceding Office, p.* 518, *with this addition:*)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His servants. Alleluia.

On Wednesdays.

Her Nazarites, &c., (*Eighth Responsory in the preceding Office, p.* 520.)

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.

Third Lesson is the whole or second part of the Legend of the Saint or Saints, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Cross is Paschally commemorated at Lauds.

III. For Apostles and Evangelists,

Whose Feasts are kept out of Easter-tide.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Hymn from Lauds.

The Prayer is always Proper.

Last Psalm.

O praise the Lord, &c., (Ps. cxvi., *p.* 186.)

Verse. [1] Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

Antiphon at the Song of the Blessed Virgin. [2] For they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before kings and governors for My sake, for a testimony against them and the Gentiles.

MATTINS.

Invitatory. The Lord, He is the King of the Apostles. * O come, let us worship Him!

Hymn.[3]

THE Lord's eternal gifts,
  The Apostles' mighty praise,
Their victories, and high reward,
  Sing we in joyful lays.

Lords of the Churches they;
  Triumphant Chiefs of war;
Brave Soldiers of the Heavenly Camp;
  True Lights for evermore.

Theirs was the Saint's high faith;
  And quenchless hope's pure glow;
And perfect charity, which laid
  The world's fell tyrant low.

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[1] Ps. xviii. 5.

[2] Matth. x. 17, 18.

[3] Part of an hymn by St Ambrose, or by one of the Ambrosian school; slightly altered; translation by the Rev. E. Caswall.

In them the Father shone ;
  In them the Son o'ercame :
In them the Holy Spirit wrought,
  And filled their hearts with flame.

Praise to the Father, Son,
  And Spirit, One and Three ;
As evermore hath been before,
  And shall for ever be. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Their sound is gone out through all the earth, and their words to the ends of the world.

Psalm XVIII.

[Intituled "A Psalm of David," with the same further obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth : * and their words to the ends of the world.

He hath set His tabernacle in the sun :[1] * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race : * his going forth is from the end of the heaven.

And his circuit unto the ends of it : * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul : * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart : * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever : * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them : * in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults : * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled : * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer !

Second Antiphon. The righteous cry, and the LORD heareth.

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[1] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19 ; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum :—"In them hath He set splendour as a tabernacle for the sun."

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in I Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the LORD at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: * the humble shall hear thereof, and be glad.

O magnify the LORD with me: * and let us exalt His Name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O tâste and see that the LORD is good: * blessed is the man that trusteth in Him.

O fear the LORD, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the LORD are upon the righteous: * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the LORD will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Third Antiphon. Thou shalt make them princes over all the earth: they shall be mindful of Thy Name, O Lord.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp—(the people shall fall under thee)—* into the heart of the King's enemies.

[1] Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house:

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[2] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the King: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Verse. Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

The following Lessons are not read if Proper Lessons are assigned instead.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (iv. 1.)

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. It is required of stewards here, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself: yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come: Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

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[1] So are these words translated in Heb. i. 8, 9.

[2] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

First Responsory.

[1] Behold, I send you forth as sheep in the midst of wolves, saith the Lord; be ye therefore wise as serpents, and harmless as doves.

Verse. [2] While ye have light, believe in the light, that ye may be the children of light.

Answer. Be ye therefore wise as serpents, and harmless as doves.

Second Lesson.

AND these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich: ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.

Second Responsory.

[3] Take My yoke upon you, saith the Lord, and learn of Me, for I am meek and lowly in heart; for My yoke is easy, and My burden is light.

Verse. And ye shall find rest unto your souls.

Answer. For My yoke is easy, and My burden is light.

Third Lesson.

WE are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, and are the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons, I warn you. For though ye have ten thousand instructors in Christ; yet have ye not many fathers. For in Christ JESUS I have begotten you through the Gospel.

Third Responsory.

[4] When ye stand before kings and governors, take no thought how or

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[1] Matth. x. 16.

[2] John xii. 36.

[3] Matth. xi. 29.

[4] Matth. x. 18-20.

what ye shall speak; for it shall be given you in that same hour, what ye shall speak.

Verse. For it is not ye that speak, but the Spirit of your Father, Which speaketh in you.

Answer. For it shall be given you in that same hour, what ye shall speak.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For it shall be given you in that same hour, what ye shall speak.

SECOND NOCTURN.

First Antiphon. The princes of the people are gathered together with the God of Abraham.

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

O CLAP your hands, all ye people: * shout unto God with the voice of triumph.

For the Lord Most High is terrible: * He is a great King over all the earth.

He hath subdued the people under us, * and the nations under our feet.

He hath chosen His own inheritance for us, * the excellency of Jacob, whom He loved.[1]

God is gone up with a shout, * and the Lord with the sound of a trumpet.

Sing praises to our God, sing praises: * sing praises unto our King, sing praises.

For God is the King of all the earth: * sing ye praises with understanding.

God reigneth over the heathen: * God sitteth upon the throne of His holiness.

The princes of the people are gathered together with the God of Abraham: * for the mighty ones of the earth are greatly exalted.

Second Antiphon. Thou hast given the heritage to those that fear Thy Name, O Lord.

Psalm LX.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine heart was overwhelmed, Thou didst lift me up upon a rock.

Thou didst lead me, for Thou hast been a shelter for me, * a strong tower from the enemy.

I will abide in Thy tabernacle for ever: * I will make my refuge in the covert of Thy wings.[1]

For Thou, O God, hast heard my vows: * Thou hast given the heritage to those that fear Thy name.

Thou wilt prolong the King's life: * and his years to many generations.

He shall abide before God for ever: * who will seek for His mercy and truth?

So will I sing praise unto Thy name for ever: * that I may daily perform my vows.

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[1] SLH.

Third Antiphon. They declared the work of God, and understood His doings.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

HEAR my voice, O God, in my prayer: * preserve my life from fear of the enemy.

Thou hast hidden me from the secret counsel of the wicked, * from the insurrection of the workers of iniquity.

For they whet their tongue like a sword: * they bend their bow, even bitter words, that they may shoot in secret at the perfect.

Suddenly do they shoot at him and fear not: * they encourage themselves in evil purpose.

They commune of laying snares privily: * they say: Who shall see them?

They search out iniquities: * they accomplish a diligent search.

Man shall attain to thoughts that are very deep: * but God shall [still] be exalted.

The arrows of babes have pierced them: * and their tongues are weakened against them.

All that saw them were moved: * and all men feared,

And declared the work of God, * and understood His doings.

The righteous shall be glad in the LORD, and shall trust in Him: * and all the upright in heart shall glory.

Verse. [1] Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (*30th on the Gospels.*)

IT is written: "By His Spirit the Lord hath garnished the heavens." (Job xxvi. 13.) Now the garniture of the heavens are the godly powers of preachers, and this garniture, what it is, Paul teacheth us thus:—"To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will. (1 Cor. xii. 8.)

Fourth Responsory.

[2] I saw men standing together, clad in shining raiment, and the Angel of the Lord spake unto me, saying: These men are holy, for they are the friends of God.

Verse. [3] I saw a strong Angel of God fly into the midst of heaven, saying with a loud voice—

Answer. These men are holy, for they are the friends of God.

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[1] Ps. xliv. 17, 18.

[2] This Responsory reads like a quotation, but neither the translator nor any whom he has consulted have succeeded in discovering its source. It is not in Scripture.

[3] Cf. Apoc. viii. 13.

Fifth Lesson.

SO much power then as have preachers, so much garniture have the heavens. Wherefore again it is written: "By the word of the Lord were the heavens made." (Ps. xxxii. 6.) For the Word of the Lord is the Son of the Father. But, to the end that all the Holy Trinity may be made manifest as the Maker of the heavens, (that is, of the Apostles,) it is straightway added touching God the Holy Ghost: "and all the host of them by the Breath of His mouth." Therefore the might of the same heavens is the might of the Spirit, for they had not braved the powers of this world, unless the strength of the Holy Ghost had comforted them. For we know what manner of men the Teachers of the Holy Church were before the coming of this Spirit: and since He came we see in Whose strength they are made strong.

Fifth Responsory.

[1] Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake; rejoice, and be exceeding glad, for great is your reward in heaven.

Verse. [2] When men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

Answer. Rejoice, and be exceeding glad, for great is your reward in heaven.

Sixth Lesson.

VERILY, if we ask of the damsel that kept the door, she will tell us what was the measure of weakness and of strength in that Shepherd[3] of the Church nigh to whose most holy body we are now sitting, before that the Spirit came. He was so stricken by the words of one woman, that for fear of death, he denied Life. And we may well remember that Peter denied in captivity Him, Whom the thief confessed, even when He was lifted up upon the Cross. But let us hear what that craven was after that the Spirit came. When the rulers and elders were gathered together, the Apostles were beaten, and commanded not to speak at all nor teach in the name of Jesus. And Peter answered with great boldness, "We ought to obey God rather than men." (Acts v. 42.)

Sixth Responsory.

These are they which have conquered, and are become the friends of God, who recked not of the commandments of princes, and earned the everlasting reward. And now have they crowns on their heads, and palms in their hands.

Verse. [4] These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb.

Answer. And now have they crowns on their heads, and palms in their hands.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] Matth. v. 11, 12.

[2] Luke vi. 22.

[3] St Peter, buried in the Vatican Basilica, where this sermon seems to have been preached.

[4] Apoc. vii. 14, cf. 9.

Answer. And now have they crowns on their heads, and palms in their hands.

THIRD NOCTURN.

Note that between Septuagesima and Easter the word "Alleluia" *in the following Antiphons is omitted.*

First Antiphon. The horns of the righteous shall be exalted. [Alleluia.]

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

UNTO Thee, O God, will we give thanks: * we will give thanks and call upon Thy name.

We will declare Thy wondrous works: * when I shall take a set time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: * I bear up the pillars of it.[1]

I said unto the wicked: Deal not wickedly: * and to the evil-doers: Lift not up your horn on high.

Lift not up your horn on high: * speak not wickedness against God.

For neither from the east, nor from the west, nor from the desert mountains: * for God is the judge:

He putteth down one, and setteth up another: * for in the hand of the Lord there is a cup of strong wine full of mixture.[2]

And he turneth it this way and that: surely the dregs thereof are not wrung out: * all the wicked of the earth shall drink them.

But I will declare for ever: * I will sing praises to the God of Jacob.

All the horns of the wicked also will I break: * and the horns of the righteous shall be exalted.

Second Antiphon. Light is sprung up for the righteous. Alleluia: and gladness for the upright in heart. [Alleluia.]

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established"—perhaps meaning after the usurpation of Absolom.]

THE Lord reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the Lord, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

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[1] SLH.

[2] Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of Thy judgments, O Lord!

For thou, Lord, art high above all the earth: * Thou art exalted far above all gods.

Ye that love the Lord, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the Lord, ye righteous, * and give thanks to the memorial of His holiness!

Third Antiphon. They kept His testimonies, and the ordinance that He gave them. [Alleluia.]

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

The Lord reigneth, be the people never so impatient: * He sitteth upon the Cherubim, be the earth never so unquiet.

The Lord is great in Zion: * and He is high above all people.

Let them praise Thy great and terrible Name, for it is holy: * and the King's majesty loveth judgment.

Thou dost establish equity: * Thou executest judgment and righteousness in Jacob.

Exalt ye the Lord our God, and worship at His footstool: * for it is holy.

Moses and Aaron among His priests, * and Samuel among them that call upon His name.

They called upon the Lord, and He answered them. * He spake unto them in the cloudy pillar:

They kept His testimonies, * and the ordinance that He gave them.

Thou answeredst them, O Lord our God! * O God, Thou forgavest them, though Thou tookest vengeance of their inventions.

Exalt the Lord our God and worship at His holy hill: * for the Lord our God is holy.

Verse. [1] O God, Thy friends are exceeding honourable.

Answer. Their power is waxen right strong.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

At that time: Peter said unto Jesus: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iii. *on Matth.* xix.)

Peter was a fisherman, he was not rich, he earned his bread by his hand and skill, and nevertheless he is thus bold, and saith confidently: "We have forsaken all." And because it sufficeth not to forsake only, he addeth that which to do is to be perfect: "and followed Thee." "We have done that which Thou hast commanded us, what reward therefore wilt Thou give us?" "And Jesus said unto them: Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He said not, "Ye which have forsaken all," for this did even Crates the philosopher,[1] and they which have set nothing by riches are many, but, "Ye which have followed Me." This did the Apostles, and this do believers do.

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[1] Ps. cxxxviii. 17.

Seventh Responsory.

These are they who while yet they lived in the flesh, planted the Church in their own blood; [2] they drank of the Lord's cup, and became the friends of God.

Verse. Their sound is gone out through all the earth, and their words to the ends of the world.

Answer. They drank of the Lord's cup, and became the friends of God.

Eighth Blessing.

He (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

"IN the regeneration, when the Son of Man shall sit in the throne of His glory, and when the dead shall rise again from corruption incorruptible, (1 Cor. xv. 53,) ye also shall sit upon twelve thrones of judgment, condemning the twelve tribes of Israël, because, when ye believed in Me, they would not. (John iii. 18.) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." This place agreeth well with that other where the Saviour saith: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matth. x. 34.) Every one, therefore, that hath set no store by affection, and riches, and the pleasures of the world, for Christ's faith's sake, and the preaching of the Gospel, shall receive an hundred-fold, and shall inherit everlasting life.

Eighth Responsory.

These men are saints, whom the Lord hath chosen in love unfeigned, and hath given them glory everlasting. These are they by the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Verse. [3] The saints through faith subdued kingdoms, wrought righteousness.

Answer. By the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Verse. Glory be to the Father, and tŏ the Son, and to the Holy Ghost.

Answer. By the light of whose

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[1] A Greek cynic, remarkable for his self-denial, who flourished at Athens about B.C. 300.

[2] Cf. Matth. xx. 22, 23.

[3] Heb. xi. 33.

teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Ninth Lesson.

BY reason of these words, "an hundredfold," some will have it that there shall be a thousand years after the resurrection, wherein they that have forsaken all things shall receive an hundredfold of those things which they have forsaken, and shall inherit everlasting life. Such men consider not that though in other things this were worthy, as touching wives it is unseemly: for it becometh us not to think that he that hath forsaken one wife in this world, shall receive an hundred wives in that which is to come. But the meaning is this, that every one that for the Saviour's sake hath forsaken earthly things, shall receive spiritual things: which things, being rightly weighed against earthly things, are as though an hundredfold were weighed against one.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] This is My commandment, * That ye love one another, as I have loved you.

Second Antiphon. [1] Greater love hath no man than this, * that a man lay down his life for his friends.

Third Antiphon. [1] Ye are My friends, * if ye do whatsoever I command you, saith the Lord.

Fourth Antiphon. [2] Blessed are the peace-makers, blessed are the pure in heart, for they shall see God.

Fifth Antiphon. [3] In your patience * possess ye your souls.

Chapter. (Eph. ii. 19.)

BRETHREN, now ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God: and are built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief corner-stone.

Hymn.[4]

NOW let the earth with joy resound,
And Heaven the chant re-echo round;
Nor Heaven nor earth too high can raise,
The great Apostles' glorious praise.

O ye who, throned in glory dread,
Shall judge the living and the dead!
Lights of the world for evermore!
To you the suppliant prayer we pour.

Ye close the sacred gates on high;
At your command apart they fly:
O loose for us the guilty chain
We strive to break, and strive in vain.

Sickness and health your voice obey;
At your command they go or stay:
From sin's disease our souls restore;
In good confirm us more and more.

So when the world is at its end,
And Christ to judgment shall descend,
May we be called those joys to see,
Prepared from all eternity.

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And so shall be while ages last.
Amen.

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[1] John xv. 12-14.
[2] Matth. v. 9, 8.
[3] Luke xxi. 19.
[4] Of tenth to fifteenth century; author unknown; translation by the Rev. E. Caswall.

Verse. [1] They declared the work of God.
Answer. And understood His doings.

Antiphon at the Song of Zacharias. [2] Ye which have forsaken all, and have followed Me, shall receive an hundredfold, and shall inherit everlasting life.

The Prayer throughout the Office is always special.

PRIME.

Antiphon. This is My commandment, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Acts v. 41.)

THE Apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the sake of the name of JESUS.

TERCE.

Antiphon. Greater love, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Their sound is gone out through all the earth.
Answer. Their sound is gone out through all the earth.
Verse. And their words to the ends of the world.
Answer. Through all the earth.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Their sound is gone out through all the earth.

Verse. Thou shalt make them princes over all the earth.
Answer. They shall be mindful of Thy Name, O Lord.

SEXT.

Antiphon. Ye are My friends, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts v. 12.)

AND by the hands of the Apostles were many signs and wonders wrought among the people.

Short Responsory.

Thou shalt make them princes over all the earth.
Answer. Thou shalt make them princes over all the earth.
Verse. They shall be mindful of Thy Name, O Lord.
Answer. Over all the earth.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Thou shalt make them princes over all the earth.
Verse. O God, Thy friends are exceeding honourable.
Answer. Their power is waxen right strong.

NONE.

Antiphon. In your patience, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O God, Thy friends are exceeding honourable.
Answer. O God, Thy friends are exceeding honourable.

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[1] Ps. lxiii. 10.

[2] Matth. xix. 27-29.

Verse. Their power is waxen right strong.

Answer. Exceeding honourable.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O God, Thy friends are exceeding honourable.

Verse. They declared the work of God.

Answer. And understood His doings.

SECOND VESPERS.

First Antiphon. The LORD hath sworn, and will not repent: Thou art a Priest for ever.

Ps. cix. The LORD said, &c., (*p.* 176.)

Second Antiphon. That the Lord may set him with the princes of His people.

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 178.)

Third Antiphon. O Lord, Thou hast loosed my bonds: I will offer to Thee the sacrifice of thanksgiving.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Fourth Antiphon. They went forth weeping, sowing their seed.

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Fifth Antiphon. O God, Thy friends are honourable; their power is waxen right strong.

Psalm CXXXVIII.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

O LORD, Thou hast searched me, and known me: * Thou knowest my down-sitting and mine up-rising:

Thou understandest my thoughts afar off. * Thou searchest my path, and my line,

And art acquainted with all my ways: * before there is a word on my tongue.

Lo, O Lord, Thou knowest all things both new and old: * Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: * it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? * or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou are there: * if I go down into hell, Thou art there.

If I take the wings of the morning, * and dwell in the uttermost parts of the sea;—

Even there shall Thine hand lead me, * and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: * even the night shall be light about me in my pleasures.

For the darkness is not darkness to Thee: and the night shineth as the day: * the darkness and the light to Thee are both alike.

For Thou didst form my reins: * Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: * marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: * nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: * day by day were they to be fashioned, when as yet there was none of them.

But to me, O God, Thy friends are exceeding honourable: * their power is waxen right strong.

If I should count them, they are more in number than the sand: * I arose, and am still with Thee.

Surely Thou wilt slay the wicked, O God: * depart from me, ye bloody men.

For ye say in thought: * In vain shall Thy people take Thy cities.

Do not I hate them, O Lord, that hate Thee? * and am not I grieved at those that rise up against Thee?

I hate them with perfect hatred: * they are to me as enemies.

Search me, O God, and know mine heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

Chapter, Hymn, and Verse and Answer from Lauds.

Antiphon at the Song of the Blessed Virgin. Wax valiant in fight, and strive against the old serpent: and ye shall receive an everlasting kingdom. Alleluia.

Other Lessons for the Feasts of the Apostles.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Eighty-sixth Psalm by St Austin, Bishop [of Hippo.]

"HER foundation is in the holy mountains: the LORD loveth the gates of Zion." Wherefore hath the city twelve foundations, and in them the names of the Prophets and of the Apostles of the Lamb?[1] Because their authority is the foundation whereon our weakness resteth. Wherefore are they the gates?[2] Because through them we enter in unto the kingdom of God, since they have preached the same unto us, and when we enter in through their preaching, we enter in by Christ, Who is Himself The Door. (John x. 7.) And, whereas it is written that the city hath twelve gates, and, again, that Christ is the one Door, Christ is all the twelve, for He is in all the twelve: and therefore were twelve Apostles chosen. There lieth a great mystery in the signification of this number, Twelve. "Ye shall sit," saith the Lord, "upon twelve thrones, judging the twelve tribes of Israël."

Fifth Lesson.

IF then there be set there twelve thrones of judgment, (Ps. cxxi. 5,) Paul, in that he is the thirteenth Apostle, hath not where to sit, nor wherein to judge. Nevertheless, he hath said of himself that he will judge not men only, but angels. "Know ye not," saith he, "that we shall judge angels?" (1 Cor. vi. 3,)—that is, the fallen angels. Then might they have answered him: "Wherefore boastest thou thyself to be a judge? For where is thy seat? The Lord hath said that for the twelve Apostles there shall be twelve thrones: one of the twelve, even Judas, is indeed fallen, but holy Matthias is chosen into his place; for the twelve thrones there are still twelve to sit thereon: first find whereon thou shalt sit, and afterward give thyself out for a judge." Let us see, then, what is the meaning of these twelve thrones. By them is signified in a mystery the whole world, since the Church shall be through all the earth, whence this building is called to be built up together in Christ.

Sixth Lesson.

THEREFORE is it said that there shall be twelve thrones, because from all quarters shall there come men to be judged; even as it is said that the city hath twelve gates, because from all quarters shall the nations of them which are saved, enter into it. So, not the twelve only, and the Apostle Paul, but all, as many as shall judge, have part in these twelve thrones, this signifying, that they shall judge all men; even as all that enter into the city, have part in her twelve gates. For there are four quarters of the world, the East, and the West, and the North, and the South: of which four quarters is mention often made in the Scriptures. From the four winds shall the elect be gathered together, as saith the Lord in the Gospel: "And He shall send His Angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matth. xxiv. 31.) From the four winds, therefore, is the Church called together; and how are they called? Everywhere are they called in the Trinity; for they are called no otherwise than by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. (Matth. xxvii. 19.) Now four being multiplied by three is twelve.

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[1] A sort of quotation from or allusion to Apoc. xxi. 14, but there the Prophets are not mentioned.

[2] Apoc. xxi. 12, says that on the gates were written the names of the twelve tribes of Israël.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Homily for St Benedict's Birth-day.*)

"If thou wilt be perfect," saith Christ, "go and sell that thou hast, and give to the poor, and come and follow Me: and thou shalt have treasure in heaven." (Matth. xix. 21.) Yea, treasure that passeth not away! Unto such saith JESUS, at the questioning of Peter: "Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He taught them, which work for His Name's sake in this life, to look for their reward in another life: that is, in the regeneration. "In the regeneration!"—when we who have been born dying creatures into a dying life, shall in the resurrection be born again into an undying life.

Eighth Lesson.

AND soothly, it is a just retribution, that they, who, while they were yet here, have for Christ's sake set no store by being great among men, should there by Christ be singularly glorified to be the assessors of His judgment-seat, even they whom nothing here could turn aside from being the followers of His footsteps. Nevertheless, let there be no man that believeth that the twelve Apostles only, among whom Matthias holdeth that place from which Judas by transgression fell, (Acts i. 25,) that they only shall judge, even as the twelve tribes of Israël shall not alone be judged: for then were the tribe of Levi, which is the thirteenth, unjudged.

Ninth Lesson.

MOREOVER, then, were Paul, who is the thirteenth Apostle, deprived of all part in the judgment; whereas he saith of himself: "Know ye not that we shall judge angels? How much more things that pertain to this life?" But it behoveth us to know that every one who hath forsaken all and followed Christ, as did the Apostles, shall also come with Him to judgment, even as every man shall stand at His judgment seat. And the Scriptures use often to signify all by this number twelve; by the twelve thrones of the Apostles are signified the thrones of all them that shall judge; and by the twelve tribes of Israël, the whole number of them that shall be judged.

Other Lessons for the Feasts of Evangelists.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Ezekiel (i. 1.)

AND it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity, the word of the Lord came unto Ezekiel, the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar, and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof, (that is, out of the midst of the fire,) as the colour of amber.

Second Lesson.

ALSO in the midst thereof the likeness of four living creatures; and this was their appearance, they had the likeness of a man. And every one had four faces, and every one had four wings. Their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of glowing brass. And they had the hands of a man under their wings on their four sides, and they had faces and wings on four sides. And the wings of one were joined to the wings of another; they turned not when they went; they went every one straight forward.

Third Lesson.

AS for the likeness of their faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle above. Thus were their faces, and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies; and they went every one straight forward. Whither the spirit was to go, they went, and they turned not when they went.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Book of the Prophet Ezekiel by Pope St Gregory [the Great.] (*Hom.* 3, *Bk.* i.)

THE Prophet writeth very minutely touching the four holy living creatures, whom he saw in the spirit as being to come. He saith: "Every one had four faces, and every one had four wings." What signifieth the face save likeness whereby we are known? or wings, save the power to fly? since it is by the face that man is known from man, and by their wings that the birds' bodies are carried up into the air. So the face pertaineth to certitude,[1] and the wings to contemplation. With certitude we are known of God Almighty, Who saith: "I am the Good Shepherd, and know My sheep, and am known of Mine." (John x. 14.) And again: "I know whom I have chosen." (xiii. 18.) And by contemplation, whereby we rise above ourselves, we as it were fly heavenwards.

Fifth Lesson.

"EVERY one had four faces"—four faces, that is, and one body. If thou seek to know what Matthew teacheth concerning the Incarnation of the Lord, he teacheth no other doctrine than teacheth Mark, or Luke, or John. If thou seek to know what John teacheth, it is beyond all doubt that his doctrine is the doctrine of Matthew, and Mark, and Luke. If thou ask concerning Mark, he hath that which hath Matthew, and John, and Luke. If thou wilt know of Luke, know that he teacheth as doth Matthew, and Mark, and John. Therefore every one hath four faces, for God knoweth and seeth in them but one faith, which thou mayest see in each and in all.

Sixth Lesson.

"AND every one had four wings." For they do all with one accord preach our Lord JESUS Christ, the Son of Almighty God: toward Whose Godhead lifting up the eyes of their mind, they do lift the wings of contemplation, and do fly. In the Evangelists, the face pertaineth to the Lord's Manhood, and the wings to His Godhead: for they turn their face toward Him Whom they see in bodily shape: but when they say that He is, as touching His Godhead, Incomprehensible, and Incorporeal, the wings of their contemplation do, in a manner, carry them in flight heavenward. Because, then, they have all one faith in the Incarnation, and all equally look by contemplation toward the Godhead: it is well written of them, "Every one had four faces, and every one had four wings."

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[1] Text, *ad fidem.*

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by Pope St Gregory [the Great.] (17*th on the Gospels.*)

Dearly beloved brethren, our Lord and Saviour doth sometimes admonish us by words, and sometimes by works. Yea, His very works do themselves teach us: for that which He doth silently His example still moveth us to copy. Behold how He sendeth forth His disciples to preach by two and two: since there are two commandments to love, that is, a commandment to love God, and a commandment to love our neighbour: and where there are not two, the one, being alone, hath not whereon to do the Lord's commandment. And no man can properly be said to love himself: for love tendeth outward toward our neighbour, if it be the love whereto the Gospel doth oblige us.

Eighth Lesson.

BEHOLD, the Lord sendeth forth His disciples to preach by two and two: and thus doing, He doth silently teach us that whosoever loveth not his neighbour, such an one it behoveth not to take upon him the office of a preacher. Well also is it said that He sent them before His face into every city and place whither He Himself would come. The Lord followeth His preachers: first cometh preaching, and then the Lord Himself cometh to the house of our mind, whither the word of exhortation hath come before: and so cometh the truth into our mind.

Ninth Lesson.

THEREFORE to preachers saith Isaiah: "Prepare ye the way of the LORD, make straight an highway for our God." (xl. 3.) And again the Psalmist saith: "Spread a path before Him That rideth upon the West." (lxvii. 4.) The Lord rideth upon the West; above that from which in death He veiled His glory hath He royally exalted that glory that excelleth, even the glory of His rising again. He rideth upon the West, Who, being risen again from the dead, is throned high above the death to which He bowed. Before Him, therefore, That rideth upon the West, we spread a path, when we set forth His glory before the eyes of your mind, to the end that He Himself may come after, and Himself enlighten the same your minds by His presence and His love.

IV. For Feasts of One Martyr,

Which are kept out of Easter-tide.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 186.)

Hymn.[1]

O GOD, of Thy soldiers
the Portion and Crown,
Spare Thy people, who hymn
the Praise of the Blest;
Earth's bitter joys,
its lures and its frown,
He scanned them and scorned,
and so is at rest.

Thy Martyr, he ran
all valiantly o'er
An highway of blood
for the prize Thou hast given.
We kneel at Thy feet
and meekly implore,
That our pardon may wait
on his triumph in heaven.

Honour and praise
To the Father and Son
And the Spirit be done
Now and always. Amen.

Verse. [2]Thou hast crowned him with glory and honour, O Lord.
Answer. And madest him to have dominion over the works of Thy hands.

Antiphon at the Song of the Blessed Virgin. [3]This man is holy, * for he hath striven for the law of his God even unto death, and hath not feared for the words of the ungodly: for he had his foundation upon a strong rock.

MATTINS.

Invitatory. The Lord He is the King of the Martyrs. * O come, let us worship Him!

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. His delight * was in the law of the LORD day and night.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. The Lord hath set him * upon His holy hill, to declare His decree.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. I cried unto the LORD * with my voice, and He heard me out of His holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. Thou hast crowned him with glory and honour, O Lord.
Answer. And madest him to have dominion over the works of Thy hands.

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[1] Abridged from an hymn of the Ambrosian school; translation by Cardinal Newman.

[2] Ps. viii. 7.

[3] Ecclus. iv. 33; 1 Macc. ii. 62; Matth. vii. 25.

The following Lessons are not read if other Lessons are assigned instead, (either special, or from Scripture according to the Season,) or if the Martyr whose Feast is being kept was not a Bishop. In the latter case, failing other Lessons, are read those from Rom. viii. 12, *given on p.* 565.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xx. 17.)

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them: Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying-in-wait of the Jews: how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Gentiles, repentance toward God, and faith toward our Lord JESUS Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me at Jerusalem. But none of these things move me, neither count I my life dear unto myself: so that I might finish my course with joy, and the ministry which I have received of the Lord JESUS, to testify the Gospel of the grace of God.

First Responsory.

This man is holy, for he hath striven for the law of his God even unto death, and hath not feared for the words of the ungodly; for he had his foundation upon a strong rock.

Verse. [1] This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. For he had his foundation upon a strong rock.

Second Lesson.

AND now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Bishops to shepherd the Church of God, which He hath purchased with His Own Blood. I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one of you night and day with tears.

Second Responsory.

[2] The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever.

Verse. [3] Those that be planted

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[1] Cf. John xii. 25.

[2] Hos. xiv. 6; Isa. xvii. 11, &c.

[3] Ps. xci. 14.

in the house of the LORD, shall flourish in the courts of the house of our God.

Answer. Yea, he shall flourish in the presence of the Lord for ever.

Third Lesson.

AND now I commend you to God, and to the word of His grace, Which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord JESUS, how He said: It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Third Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints.

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. And he is numbered among the Saints.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And he is numbered among the Saints.

SECOND NOCTURN.

First Antiphon. O ye sons of men, * know that the LORD hath set apart him that is holy for Himself.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing?[1]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[1]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

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[1] SLH.

For Thou, Lord, only * makest me to dwell in safety.

Second Antiphon. O Lord, Thou hast compassed him * with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

Give ear unto my words, O Lord, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O Lord, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The Lord abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O Lord, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O Lord, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. Thou hast crowned him * with glory and honour in all the earth.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

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[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matt. xxi. 16.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Verse. O Lord, Thou hast set a crown of precious stones—
Answer. Upon his head.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (44*th on the Saints.*)

THE illustrious day whereon the blessed Martyr N. (*here insert his name*) conquered, doth this day come round to us again: and as the Church doth rejoice with him in his glory, so doth she set before us his footsteps to be followed. For if we suffer, we shall also reign with him. In his glorious battle we have two things chiefly to consider: the hardened cruelty of the tormentor, and the unconquered patience of the Martyr: the cruelty of the tormentor, that we may abhor it; the patience of the Martyr, that we may imitate it. Hear what the Psalmist saith, complaining against sin: "Fret not thyself because of the evil-doers, for they shall soon dry up like the grass." (xxxvi. 1.) But touching the patience which is to be shown against the evil-doers, hear the word wherewith the Apostle moveth us: "Ye have need of patience, that ye may receive the promise." (Heb. x. 36.)

Fourth Responsory.

[1] The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory.

Verse. He went down with him into the pit, and left him not in bonds.

Answer. And gave him perpetual glory.

Fifth Lesson.

SO the patience of the blessed Martyr was crowned, and the unchastened spite of the tormentor is given over to everlasting torture. Christ's glorious champion looked for this during his battle, and shrank not from prison. Like his Head, he bore reproach, underwent mocking, and feared not for scourges: and as many sufferings as for Christ's sake he bore before he died, so many offerings did he make unto Him of himself. He had drunk in the Apostles' word and kept it deep in him: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," (Rom. viii. 18,) "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) Being lifted up above earthly things by the love of this promise, and tasting beforehand the sweetness of the heavenly peace, he was unspeakably moved, and said with the Psalmist: "What have I in heaven, and what is there upon earth that I desire beside Thee? My flesh and my heart faileth: Thou art the God of my heart, and God is my portion for ever." (lxxii. 26.)

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[1] Wisd. x. 11-14, substituting "Lord" for "Wisdom."

Fifth Responsory.

[1] O Lord, Thou hast given him his heart's desire, and hast not withholden the request of his lips.

Verse. For Thou hast prevented him with the blessings of sweetness: Thou hast set a crown of precious stones upon his head.

Answer. And hast not withholden the request of his lips.

Sixth Lesson.

FOR he considered, as far as man's weakness is able, through this darkness, to fix the eyes of his mind upon the eternal things, what is the gladness of the city above: and being not able to tell it, he cried out wondering: "What have I in heaven?" As though he would have said: "It passeth my strength, it passeth the power of my utterance, it goeth beyond the reach of my understanding, what is that beauty, what is that glory, what is that exaltation, wherein, when He hath hidden us from the troubling of men, in the secret of His presence, our Lord Jesus Christ shall change our vile body, that it may be fashioned like unto His glorious Body!" (Ps. xxx. 21, Phil. iii. 21.) In sight of this perfect liberty he shrank from no danger, and quailed before no suffering: and if he could have died a thousand times, he would not have thought himself to have bought it at a price high enough.

Sixth Responsory.

[2] The Lord hath put on him a robe of honour, and put about his head a crown of joy.

Verse. With the bread of life and understanding hath the Lord fed him, and given him the water of health and wisdom to drink.

Answer. And put about his head a crown of joy.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And put about his head a crown of joy.

THIRD NOCTURN.

First Antiphon. The righteous Lord * loveth righteousness: His countenance doth behold uprightness.

Psalm X.

[Intituled "Of David." There is also a superscription perhaps musical, but now of uncertain meaning.]

IN the Lord put I my trust; how say ye to my soul, * Flee as a bird to the mountain?

For lo, the wicked bend their bow, they make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

For they have destroyed that which Thou hast established: * and what hath the righteous done?

The Lord is in His holy temple: * the Lord's throne is in heaven.

His eyes behold the poor: * His eyelids try the children of men.

The Lord trieth the righteous and the wicked: * but he that loveth iniquity hateth his own soul.

Upon the wicked He shall rain snares: * fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.

For the righteous Lord loveth

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[1] Ps. xx. 2, 3.

[2] Altered from Ecclus. vi. 32; xv. 3.

righteousness: * His countenance doth behold uprightness.

Second Antiphon. He shall dwell * in Thy tabernacle, He shall rest upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Third Antiphon. O Lord, Thou hast set a crown * of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[1]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Verse. [2] His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

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[1] SLH.

[2] Ps. xx. 4.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by Pope St Gregory [the Great,] (37*th on the Gospels.*)

Dearly beloved brethren, if we consider what and how great things are promised unto us in heaven, all things which are upon earth grow poor to our mind. For when this world's goods are reckoned against the gladness above, they are found to be a clog rather than an help. This present life being compared to life eternal, ought rather to be called death than life. For what is the daily failing of our corruption but, as it were, a creeping death? But what tongue is there that can tell, or what understanding that can comprehend how great is the rejoicing in the city above, where they have part with the choirs of Angels, where they stand with the most blessed spirits before the glory of the Creator, where they see the face of God present, where they behold the Incomprehensible Light, where they have no fear of death, and where they rejoice eternally incorruptible?

Seventh Responsory.

[1] A crown of gold upon his head, wherein is engraved Holiness, an ornament of honour, a costly work.

Verse. For Thou hast prevented him with the blessings of sweetness, Thou hast set a crown of precious stones upon his head.

Answer. Wherein is engraved Holiness, an ornament of honour, a costly work.

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

WHEN we hear these things our hearts burn within us; and we long to be already there, where we hope to rejoice for ever. But we cannot attain unto great rewards, save through great labour. Therefore saith the excellent preacher Paul: "He is not crowned, except he strive lawfully." (2 Tim. ii. 5.) The greatness of the reward doth delight our mind; let not the throes of the struggle dishearten us. Therefore the Truth saith unto every one that cometh unto Him: "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

Eighth Responsory.

This is a Martyr indeed, who shed his blood for Christ's Name's sake; who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. [2] The Lord guided the

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[1] Altered from Ecclus. xlv. 14.

[2] Wisd. x. 10, again substituting "the Lord" for "Wisdom."

righteous in right paths, and showed him the kingdom of God.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Upon a few occasions, instead of the above, the following is the Eighth Responsory.

[1] O Lord, Thou hast prevented him with the blessings of sweetness; Thou hast set a crown of precious stones upon his head.

Verse. He asked life of Thee, and Thou gavest him length of days for ever and ever.

Answer. Thou hast set a crown of precious stones upon his head.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast set a crown of precious stones upon his head.

Ninth Lesson.

BUT it may be asked how we are commanded in one place to hate our parents, and them that are near us in the flesh, and in another place to love even our enemies. And, verily, the Truth hath said, as touching a wife: "What God hath joined together, let not man put asunder." (Matth. xix. 6.) And Paul saith: "Husbands, love your wives, even as Christ also loved the Church." (Eph. v. 25.) Behold, the disciple commandeth a man to love his wife, and the Master saith: "If any man hate not his wife, he cannot be My disciple." Doth the judge, then, order one proclamation, and the crier make another? or can the man both love and hate? If we consider well the force of the commandment, we shall be able in wisdom to do both. Let us love wife, and kindred, and neighbour, as touching their nearness in the flesh; but as touching the way of God, if they withstand us therein, let us not know them, but hate them and flee from them.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [2] Whosoever shall confess Me * before men, him will I confess also before My Father.

Second Antiphon. [3] He that followeth Me * walketh not in darkness, but shall have the light of life, saith the Lord.

Third Antiphon. [4] If any man serve Me, * let him follow Me; and where I am, there shall also My servant be.

Fourth Antiphon. [4] If any man serve Me, * him will My Father, Who is in heaven, honour.

Fifth Antiphon. [4] Father, I will * that where I am, there shall also My servant be.

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[1] Ps. xx. 4.

[3] John viii. 12.

[2] Matth. x. 32.

[4] John xii. 25, 26; xvii. 24.

Chapter. (James i. 12.)

BLESSED is the man that endureth temptation: for, when he is tried, he shall receive the crown of life, which God hath promised to them that love Him.

Hymn.[1]

MARTYR of unconquer'd might,
  Follower of th' Incarnate Son!
Who, victorious in the fight,
  Hast celestial glory won;

By the virtue of thy prayer,
  Let no evil hover nigh;
Sin's contagion drive afar;
  Waken drowsy lethargy.

Loosen'd from the fleshly chain
  Which detain'd thee here of old,
Loose us from the bonds of sin,
  From the fetters of the world.

Glory to the Father be:
  Glory to th' Incarnate Son;
Glory, Holy Ghost, to Thee,
  While eternal ages run. Amen.

Verse. [2] The righteous shall flourish like the palm-tree.

Answer. He shall grow like a cedar in Lebanon.

Antiphon at the Song of Zacharias. [3] He that hateth his life * in this world, shall keep it unto life eternal.

If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saint.

1. *Prayer for one Martyr, who was a Bishop.*

MERCIFULLY consider our weakness, O Almighty God, and whereas by the burden of our sins we are sore let and hindered, may it please Thee, that the prayers of Thy blessed and glorious Martyr and Bishop (*here insert his name*) may shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. *Another Prayer for the same.*

O GOD, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop, (*here insert his name*,) mercifully grant that we who keep his birthday, may ever feel the joyful effects of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

3. *Prayer for a Martyr not a Bishop.*

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr, (*here insert his name*,) may be so holpen by his prayers, that we may ever grow more and more in love toward Thy holy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *Another for the same.*

GRACIOUSLY hear us, we beseech Thee, O Almighty God, and, at the petition of Thy blessed

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[1] Author unknown (tenth to thirteenth century); hymn slightly altered; translation by the Rev. E. Caswall.

[2] Ps. xci. 13.

[3] John xii. 25, 26; xvii. 24.

Martyr, (*here insert his name,*) be mercifully pleased to deliver us from all things which may hurt our bodies, and from all evil thoughts which may defile our souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Whosoever, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xxxix. 6.)

THE righteous hath given his heart to resort early to the Lord That made him, and will pray before the Most High.

TERCE.

Antiphon. He that followeth Me, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Thou hast crowned him with glory and honour, O Lord.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. And madest him to have dominion over the works of Thy hands.

Answer. With glory and honour, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

SEXT.

Antiphon. If any man serve Me, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xv. 3.)

WITH the bread of life and understanding hath the Lord our God fed him, and given him the water of health and wisdom to drink.

Short Responsory.

O Lord, Thou hast set a crown of precious stones—

Answer. O Lord, Thou hast set a crown of precious stones—

Verse. Upon his head.

Answer. A crown of precious stones.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Lord, Thou hast set a crown of precious stones—

Verse. His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

NONE.

Antiphon. Father, I will, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

His glory is great in Thy salvation.

Answer. His glory is great in Thy salvation.

Verse. Honour and great majesty shalt Thou lay upon him.

Answer. In Thy salvation.

Verse. The righteous shall flourish like the palm-tree.
Answer. He shall grow like a cedar in Lebanon.

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

Hymn as at First Vespers.

Antiphon at the Song of the Blessed Virgin. [1] If any man will come after Me, * let him deny himself, and take up his cross, and follow Me.

Other Lessons for Feasts of One Martyr.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the hundred-and-eighteenth Psalm by St Ambrose, Bishop [of Milan.] (*21st Sermon.*)

"PRINCES have persecuted me without a cause; but my heart standeth in awe of Thy word." These are rightly the words of a martyr, who beareth unjustly the torments of the persecutors, who hath robbed no man, who hath violently oppressed no man, who hath shed the blood of no man, who hath imagined to defile the bed of no man, who is debtor to the laws in nothing, and who is punished more grievously than if he were a robber: who speaketh righteousness, and there is none that will hear: who speaketh salvation, and all men fight against him: who is able to say: "When I spoke unto them, they fought against me without a cause." (Ps. cxix. 7.) They fight against him without a cause, who can lay no sin to his charge; they fight against him as an evildoer, who is by their own acknowledgment righteous: they fight against him as a warlock, who glorieth in the name of the Lord, and who doeth all things well because he doeth all things for God's sake.

Fifth Lesson.

THEY fight against him in vain who is accused of ungodliness among the ungodly and the unfaithful, because he teacheth Faith. Verily, him that is fought against without a cause it behoveth to be strong and patient. Wherefore then saith he: "My heart standeth in awe of Thy word?" Awe is the mark of the weak, the timid, and the fearful. But there is also a weakness unto salvation, there is a fear which is an holy fear. "O fear the LORD, all ye His Saints." (Ps. xxxiii. 10.) And again: "Blessed is the man that feareth the LORD." (Ps. cxi. 1.) And wherefore is he blessed? because he "delighteth greatly in His commandments."

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[1] Matth. xvi. 24.

Sixth Lesson.

THINK, then, how the martyr standeth between two dangers. On the one hand the wild beasts, roaring for his blood, do indeed strike terror; he heareth the hissing of the plates of white-hot metal, and seeth surging up the flames of the fiery furnace; behind him is the clanking of fetters, and beside him the executioner, stained with fresh blood; think of him there, face to face with the apparatus of death—but think again—of what thinketh he? Of the Law of God, of the everlasting fire, of the eternal flames, wherein the unbelieving shall burn for ever, of that torture whereof the agony is for ever new. And then indeed his heart faileth for fear, lest by giving way under torment here, he should give himself up to everlasting torment hereafter: then indeed he trembleth, when Faith maketh to glitter before his eyes the awful sword of the judgment to come. And in this, the faithful trembling of the true-hearted, are there not both unshaken hope of the eternal things, and awe of the things of God?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 24.)

AT that time: JESUS said unto His disciples: If any man will come after Me, let him deny himself, and take up his cross, and follow Me. And so on.

Homily by Pope St Gregory [the Great.] (32*nd on the Gospels.*)

Our Lord and Redeemer came into the world a new Man, and gave the world new commandments. For against the ways of our old life, brought and bred up in sin, He set the contrast of His new life. It was the old way, according to the knowledge of the carnal man, for every man to keep his own goods, and, if he were able to do it, to take his neighbour's goods also, and, if he were not able to take them, at least to lust after them. But the Heavenly Physician hath medicines wherewith to meet all the diseases of sin. For, even, as by the art of the physician, things hot are healed by things cold, and things cold by things hot, so doth our Lord set against sin holiness, ordaining for the lecherous purity, for the miserly munificence, for the hot-tempered meekness, and for the proud lowliness.

Eighth Lesson.

SO the Lord, when He would give a new commandment unto them that came to Him, said:

"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple," (Luke xiv. 33,) — as though He had said openly: "All ye that according to the old man lust after your neighbour's goods, must, according to the zeal of the new man, give away even that which is your own." But let us hear again what He saith in this place: "If any man will come after Me, let him deny himself." First He saith that we must deny to ourselves that which is our own, and now that we must even deny ourselves to ourselves. Perchance it is not hard for a man to give up that which is his own, but it is exceeding hard to give up himself. To deny himself his possessions is little: but to deny himself himself is a denial exceeding great.

Ninth Lesson.

YET when we come unto Him the Lord will have us deny to ourselves even ourselves, since as many of us as are entered into the battle of faith, are entered into a contention against evil spirits. But the evil spirits have nothing of their own in this world, and therefore must we wrestle with them, naked with naked. For if he that is clothed, wrestle with him that is naked, he faileth swiftly, because he hath whereon he that is naked taketh hold. And what are all things earthly but things wherewith the soul is clothed upon? whosoever therefore will wrestle with Satan, let him cast away his clothes, lest he be thereby endangered.

Again other Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 26.)

AT that time: JESUS said unto His disciples: There is nothing covered, that shall not be revealed, and hid, that shall not be known. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on Matth. Chap.* 10.)

The Lord pointeth to the day of judgment, that day wherein the hidden counsels of the hearts shall be made manifest, and those things which are dark now shall be the subject of all men's knowledge. Therefore He warneth us not to fear threats, nor persuasions, nor the power of such as fight against us; since in the day of judgment it will be manifest that all these things are null and void. "And what I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." We read not that the Lord's use was to speak by night, or to tell His doctrine in darkness, but that to the carnal all His words were darkness, and to the unbelieving all His discourse night.

Eighth Lesson.

THEREFORE willeth He that that which He hath spoken, should be freely proclaimed in faith and in confession. Therefore commandeth He that that which He hath told in darkness shall be spoken in light, and that that which He hath made to be heard in the ear should be preached upon the house-tops, that is, with loud and high words. For it behoveth us ever to make God known, and to speak in the light of Apostolic preaching the dark things of the Gospel message, having no fear of them which have power over bodies, but none over our souls, but rather fearing God, Which is able to destroy both body and soul in hell.

Ninth Lesson.

"FEAR not them which kill the body." Therefore we need fear nothing which may chance to our bodies, nor sorrow because of the destruction of the flesh, when, according to the laws of our nature and that from whence we are taken, we are unclothed upon, and become a pure spirit. And, since it behoveth us who are rooted in such a doctrine, freely and constantly to confess God, even were it only because of the alternative whereby we are bound, He saith further: "Whosoever shall confess Me before men, him will I confess also before My Father, Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father, Which is in heaven." Such witnesses as He hath seen us to have been here to His name before men, such a Witness shall we find Him to be hereafter to our names before His Father Which is in heaven.

For Simple Feasts of One Martyr.

Kept out of Easter-tide.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as given, (p. 548.) The Common Commemorations are said or not according to the season.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

This man is holy, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

The Lord made him honourable, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

A crown of gold, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Second Lesson is the first of the Legend of the Saint, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Mondays and Thursdays.

The righteous shall grow, &c., (*Second Responsory in the preceding Office;*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Yea, he shall flourish in the presence of the Lord for ever.

On Tuesdays and Fridays.

O Lord, Thou hast given him, &c., (*Fifth Responsory in the preceding Office;*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And hast not withholden the request of his lips.

On Wednesdays.

This is a martyr indeed, &c. *Or,* O Lord, Thou hast prevented, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.

Third Lesson is the whole or the second part of the Legend of the Saint, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

V. For Feasts of Many Martyrs,

Kept out of Easter-tide.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 186.)

Hymn.[1]

THE triumphs of the martyred saints
The joyous lay demand,
The heart delights in song to dwell
On that victorious band:
Those whom the senseless world abhorred,
Who cast the world aside,
Deemed fruitless, worthless, for the sake
Of Christ, their Lord and Guide.

For Thee they braved the tyrant's rage,
The scourge's cruel smart:
The wild beast's claw their bodies tore,
But vanquished not the heart:
Like lambs before the sword they fell,
Nor cry nor plaint expressed:
For patience kept the conscious mind,
And armed the fearless breast.

What tongue can tell Thy crown prepared
To wreathe the martyr's head?
What voice Thy robe of white to clothe
His limbs with torture red?
Vouchsafe us, Lord, if such Thy will,
Clear skies and seasons calm:
If not, the martyr's cross to bear,
And win the martyr's palm. Amen.

Verse. [2] Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Antiphon at the Song of the Blessed Virgin. [3] For theirs is the kingdom of heaven, who loved not their lives in this world, and have attained unto the reward of the kingdom, and have washed their robes in the blood of the Lamb.

MATTINS.

Invitatory. The Lord, He is the King of the Martyrs. * O come, let us worship Him!

Hymn.[4]

NOW, comrades, sing we the strife and the victory,
Sing we the triumph, the joy, and the majesty,
Fain be our lips when the theme for their utterance
Tells of martyrdom glorified.

Wisdom was theirs which was reckoned as foolishness,
Lost on a world which esteemed their end honourless
While in the might of Thy Spirit they followed Thee,
Jesus, heaven's eternal King.

Courage was theirs which no mocking nor threatening
Daunted, nor all the inventions of cruelty
Broke, when the conquerors, strong under agony,
Crushed the power of the torturer.

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[1] Author unknown (sixth to ninth century); hymn altered at some places; translation by the late Dr Mant.

[2] Ps. xxxi. 11.

[3] Cf. Matth. v. 10; John xii. 25; Apoc. vii. 14.

[4] The original is a hymn of the Ambrosian school, perhaps by St Ambrose himself.

Mute as the lamb that is led to the slaughtering
Died they, no cry and no violence uttering:
Peace in their hearts from the peace of eternity
Only witnessing all was well.

Glory is theirs and unspeakable happiness,
Bright with the light of unaltering blessedness,
Stored up in heaven for such as have died for Thee
By our minds inconceivable.

Praise be to Thee, their faith's Author and Finisher,
Only-begotten with Him Who begetteth Thee,
And to the Spirit, Who, with Thee, coequally
Reigns eternally magnified. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. By the rivers of water * hath the Lord planted the vineyard[1] of the righteous, and in His Law do they meditate day and night.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. [2]As gold in the furnace * hath the Lord tried His chosen ones, and received them for ever as a burnt-offering.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. [2]Though the elect be punished * in the sight of men, yet is their hope full of immortality for ever.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

First Lesson.

The Lesson is taken from the Epistle of Blessed Paul the Apostle to the Romans (viii. 12.)

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry: Abba! (Father.) For the Spirit Itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

First Responsory.

God shall wipe away all tears from the eyes of His Saints, and there shall be no more [3]sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

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[1] Cf. Isa. v. 7.

[2] Wisd. iii. 6, 4.

[3] In Apoc. xxi. 4, from which this beautiful Responsory is taken, the words are, "And there shall be no more death, neither sorrow, &c." The mention of "death" seems to be omitted because the Church will not apply that word to the glorious transit of her Martyrs, which she habitually styles their "natalitia," or Birthday Festival.

Verse. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

Answer. For the former things are passed away.

Second Lesson. (28.)

AND we know that all things work together for good to them that love God, to them who are called to be Saints, according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What then shall we say to these things? If God be for us, who can be against us? He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God That justifieth. Who is He that condemneth? It is Christ JESUS, That died, yea, rather, That is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

Second Responsory.

These men are holy, who have gloriously shed their blood for the Lord's sake, yea, who loved Christ in their lives, and were made like unto Him in their flesh, and therefore they have earned crowns of victory.

Verse. One spirit, and one faith was in them.

Answer. And therefore they have earned crowns of victory.

Third Lesson.

WHO then shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or persecution, or sword? As it is written: For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter.[1] Nay, in all these things we are more than conquerors, through Him That loved us. For I am persuaded that neither death, nor life, nor angels, nor Principalities, nor Powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ JESUS our Lord.

Third Responsory.

They gave their bodies for God's sake to death; and gained the everlasting crown.

Verse. [2] These are they which came out of great tribulation, and have washed their robes in the Blood of the Lamb.

Answer. And gained the everlasting crown.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And gained the everlasting crown.

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[1] Ps. xliii. 22.

[2] Apoc. vii. 14.

SECOND NOCTURN.

First Antiphon. [1] I will give unto My Saints a place * in the kingdom of My Father, every one by his own name, saith the Lord.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. To the Saints that are in the earth * Thou hast made all my counsels admirable.

Psalm XV.

[Intituled a work "of David," but the specifically descriptive word is not now of certain meaning.]

PRESERVE me, O Lord, for in Thee do I put my trust: * I have said unto the LORD: Thou art my God, for Thou hast no need of my goods.

To the Saints that are in His land, * He hath made all my will admirable.

Their sorrows are multiplied, * that hasten after [a strange god.]

In their assemblies for blood-shedding will I have no part: * nor mention their names with my lips.

The LORD is the portion of mine inheritance, and of my cup: * Thou art He That shalt restore mine inheritance unto me.

The lines are fallen unto me in pleasant places: * yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel: * my reins also instruct me in the night seasons.

I have set the LORD always before my face: * because He is at my right hand, I shall never be moved.

Therefore mine heart is glad, and my tongue rejoiceth: * my flesh also shall rest in hope,

For Thou wilt not leave my soul in hell: * neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast shown me the path of life, Thou shalt fill me with joy in Thy presence: * at Thy right hand there are pleasures for evermore.

Third Antiphon. [2] The Saints that wait upon the LORD * shall renew their strength; they shall mount up with wings as eagles, they shall fly and not faint.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

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[1] Cf. John xiv. 2.

[2] Isa. xl. 31.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Verse. [2] Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (47*th on the Saints.*)

DEARLY beloved brethren, as often as we keep the Feasts of the holy Martyrs, we look to obtain of the Lord, by their intercession, such good things in this life that thereby we, following them, may gain better in that which is to come. For they only do truly keep Holiday on the Feasts of the Martyrs, who follow after the Martyrs' example. These Feasts of the Martyrs are the Martyrs' preaching, whereby to stir us up to imitate what we are not loath to honour.

Fourth Responsory.

[3] Thy Saints, O Lord, have passed a wonderful way, serving Thy commandments, that they might be found without hurt in the midst of the mighty waters. Dry land appeared, and, out of the Red Sea, a way without impediment.

Verse. [4] He smote the rock, and the waters gushed out, and the streams overflowed.

Answer. Dry land appeared, and, out of the Red Sea, a way without impediment.

Fifth Lesson.

BUT we, who would fain rejoice with the Saints, would fain not share with them the persecution of the world. Whosoever will not take ensample of the holy Martyrs, as far as lieth in him, such an one cannot attain unto their blessedness. Thus preacheth the Apostle Paul, when he saith: "As ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. i. 7.) Yea, the Lord Himself saith in the Gospel: "If the world hate you, ye know that it hated Me before it hated you." (John xv. 18.) He will not be of the body, who will not be hated with the Head.

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[1] SLH.
[2] Ps. lxvii. 4.
[3] Wisd. xix. 5-7; Neh. ix. 11.
[4] Ps. lxxvii. 20.

Fifth Responsory.

The Saints of God shrank not from the stripes of the executioners, but died for Christ's Name's sake; that they might be made joint-heirs in the house of the Lord.

Verse. They gave their bodies for God's sake to death.

Answer. That they might be made joint-heirs in the house of the Lord.

Sixth Lesson.

BUT some man will say: "And who is he that can tread in the footsteps of the blessed Martyrs?" To such an one I answer that, by the Lord's help, we are able, if we so will, to tread in the footsteps, not of the blessed Martyrs only, but even of the same Lord Himself. Hearken, not to me, but to the same Lord, Who crieth unto all men: "Learn of Me, for I am meek and lowly in heart." (Matth. xi. 29.) Hear also with what words the Apostle Peter warneth us: "Christ suffered for us, leaving us an example, that we should follow His steps." (1 Pet. ii. 21.)

Sixth Responsory.

[1] As gold in the furnace hath the Lord tried His chosen ones, and received them as a burnt-offering, and yet a while, and they shall be regarded; for the grace of God, and His peace, are with His chosen.

Verse. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him.

Answer. For the grace of God, and His peace, are with His chosen.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For the grace of God, and His peace, are with His chosen.

THIRD NOCTURN.

First Antiphon. [2] The righteous live * for evermore; their reward also is with the Lord.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

REJOICE in the LORD, O ye righteous: * praise is comely for the upright.

Praise the LORD with harp: * sing unto Him with the psaltery of ten strings.

Sing unto Him a new song: * play skilfully unto Him with a loud noise.

For the word of the LORD is right: * and all His works are done in truth.

He loveth mercy and judgment: * the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made, * and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap: * He layeth up the depths in storehouses.

Let all the earth fear the LORD: * let all the inhabitants of the world stand in awe of Him.

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[1] Wisd. iii. 6-9.

[2] Wisd. v. 16.

For He spake, and it was done: * He commanded, and it was made.

The LORD bringeth the counsel of the heathen to nought: * He maketh the devices of the people of none effect, and setteth aside the counsel of princes.

But the counsel of the LORD standeth for ever, * the thoughts of His heart to all generations.

Blessed is the nation whose God is the LORD, * the people He hath chosen for His own inheritance.

The LORD looketh from heaven: * He beholdeth all the sons of men.

From the set place of His habitation * He looketh upon all the inhabitants of the earth.

He fashioneth the heart of every one of them: * He considereth all their works.

There is no king saved by the multitude of an host: * a mighty man is not delivered by much strength.

An horse is a vain thing for safety: * by his great strength he shall not escape.

Behold, the eyes of the LORD are upon them that fear Him, * and upon them that hope in His mercy.

To deliver their soul from death, * and to feed them in time of famine.

Our soul waiteth for the LORD: * for He is our help and our shield.

For our heart shall rejoice in Him: * because we have trusted in His holy Name.

Let Thy mercy, O LORD, be upon us, * according as we hope in Thee.

Second Antiphon. They gave up their bodies unto death * rather than serve idols: and therefore have they crowns on their heads and palms in their hands.[1]

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10: "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the LORD at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: * the humble shall hear thereof, and be glad.

O magnify the LORD with me: * and let us exalt His Name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O taste and see that the LORD is

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[1] Apoc. vii. 9.

good: * blessed is the man that trusteth in Him.

O fear the Lord, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the Lord.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the Lord are upon the righteous: * and His ears are open unto their cry.

But the face of the Lord is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the Lord heareth, * and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the Lord will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The Lord redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Third Antiphon. Behold, how great with God is the reward * of His Saints:[1] yea, they who died for Christ's sake shall live for ever and ever.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxi. 9.)

At that time: Jesus said unto His disciples: When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. And so on.

Homily by Pope St Gregory [the Great.] (35*th on the Gospels.*)

Our Lord and Redeemer willeth us to know what shall be the signs that the end of the world is at hand, to the end that ye may be the less terrified, when that cometh whereof ye have already had warning. Darts strike less which are seen coming: and the plagues of the earth will be to us more bearable, if we are harnessed against them with the shield of foreknowledge. Behold, how He saith: "When ye shall hear of wars and commotions be not terrified: for these things must first come to pass; but the end is not by and by." It behoveth us to ponder these words of our Redeemer, wherein He warneth us of suffering, from without, and from within. Wars are the work of a foreign enemy, commotions of the citizens. Therefore, that He may let us know that we shall be troubled from within and from without, He showeth that our wrestling shall be in part against strangers, and in part against our brethren.

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[1] Matth. v. 12.

Seventh Responsory.

Because of the covenant of the Lord, and the laws of their fathers, the Saints of God abode in brotherly love, for one spirit and one faith was ever in them.

Verse. [1] Behold how good and how pleasant it is for brethren to dwell together in unity.

Answer. For one spirit and one faith was ever in them.

Eighth Blessing.

They whose feast-day we are keeping
Be our Advocates with God.

Eighth Lesson.

BUT, when these woes come, the end is not by and by. And He saith further: "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and pestilences, and famines, and fearful sights and great signs shall there be from heaven." Before the last tribulation cometh, shall come many other tribulations: and, by the many woes which shall come first, shall be foreshadowed the everlasting woe which shall come in the end. And therefore, after wars and commotions, the end is not yet by and by: many woes must come first, to give warning of the woe that hath no end.

Eighth Responsory.

O ye My Saints, who, being in the flesh, didst have striving — I will render unto you a reward of your labours.[2]

Verse. [3] Come, ye blessed of My Father, inherit the kingdom!

Answer. I will render unto you a reward of your labours.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will render unto you a reward of your labours.

On the Feasts of Martyrs who were brothers the following is the Second or Eighth Responsory.

Theirs is a brotherhood indeed, whose tie no storms availed to sever: together they followed the Lord in the shedding of their blood. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

Verse. Behold how good and how pleasant it is for brethren to dwell together in unity.

Answer. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

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[1] Ps. cxxxii. 1.

[2] Wisd. x. 17.

[3] Matth. xxv. 34.

Ninth Lesson.

BUT, forasmuch as the signs and troubles whereof the Lord speaketh are so manifold, we must needs shortly consider each: for, of necessity, we must suffer some things from heaven, some from the earth, some from the powers of nature, and some from men. For where He saith: "Nation shall rise against nation"—He speaketh concerning the troubling of men: where: "great earthquakes shall be in divers places"—concerning wrath from above: where: "and pestilences"—concerning the frailty of the body: where: "and famines"—concerning the barrenness of the earth: where: "fearful signs from heaven," and tempests—concerning commotions of the air. As, then, all things shall have an end, so, before the end, shall all things be troubled: and we who have sinned and come short in all things, shall in all things be afflicted, that it may be fulfilled that is written: "and the world shall fight with Him against the unwise." (Wisd. v. 21.)

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. O how many torments have all the Saints suffered, * that they might attain safely unto the palm of martyrdom!

Second Antiphon. The Saints have attained unto the kingdom, * with palms in their hands; they have earned crowns of Majesty from the Lord's hand.

Third Antiphon. [1] The bodies of the Saints are buried in peace, * and their name liveth for evermore.

Fourth Antiphon. O all ye Martyrs of the Lord, bless ye the Lord * for ever.

Fifth Antiphon. O ye Martyrs, * praise ye the LORD from the heavens, praise Him with the dance —[Alleluia.]

Note that between Septuagesima and Easter this last word "Alleluia" *is omitted.*

The Chapter. (Wisd. iii. 1.)

THE souls of the righteous are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace.

Hymn for many Martyrs.[2]

O THOU, the Martyrs' glorious King,
Of Confessors the crown and prize;
Who dost to joys celestial bring
Those who the joys of earth despise!

By all the praise Thy Saints have won;
By all their pains in days gone by;
By all the deeds which they have done;
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy Martyrs fight;
Thy Confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred presence live.

To God the Father glory be,
And to His sole-begotten Son;
And glory, Holy Ghost, to Thee!
While everlasting ages run. Amen.

Verse. [3] Let the Saints be joyful in glory.

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[1] Ecclus. xliv. 14.

[2] The original hymn, written between the tenth and thirteenth centuries, is slightly altered in the Breviary.

[3] Ps. cxlix. 5.

Answer. Let them sing aloud upon their beds.

Antiphon at the Song of Zacharias. [1] Even the very hairs of your head are all numbered: * fear not therefore; ye are of more value than many sparrows.

If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saints.

Prayer for many Martyrs, who were Bishops.

O LORD, we beseech Thee, that the feast of Thy blessed Martyrs and Bishops (*here insert their names*) may keep us, and their worshipful prayers commend us. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for many Martyrs, not Bishops.

O GOD, by Whose mercy we here keep the birthday of Thy holy Martyrs, (*here insert their names,*) grant us hereafter to rejoice in their blessed company for all eternity. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another for the same.

O God, Who, year by year, dost gladden us by the solemn feast-day of Thy holy Martyrs, (*here insert their names,*) mercifully grant, that we who rejoice because of their worthy deeds, may be also stirred up to follow after their example. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. O how many torments, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Wisd. iii. 7.)

THE righteous shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

TERCE.

Antiphon. The Saints have attained, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

[2] Be glad in the Lord, and rejoice, ye righteous.

Answer. Be glad in the Lord, and rejoice, ye righteous.

Verse. And shout for joy, all ye that are upright in heart.

Answer. And rejoice, ye righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be glad in the Lord, and rejoice, ye righteous.

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

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[1] Luke xii. 7.

[2] Ps. xxxi. 11.

SEXT.

Antiphon. The bodies of the Saints, &c., (*Third Antiphon at Lauds.*)

Chapter. (Wisd. x. 17.)

THE Lord hath rendered to the Saints a reward of their labours, and guided them in a marvellous way: and was unto them for a cover by day, and a light of stars in the night season.

Short Responsory.

Let the righteous rejoice before God.
Answer. Let the righteous rejoice before God.
Verse. Yea, let them exceedingly rejoice.
Answer. Before God.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Let the righteous rejoice before God.
Verse. The righteous live for evermore.
Answer. Their reward also is with the Lord.

NONE.

Antiphon. O ye Martyrs, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous live for evermore.
Answer. The righteous live for evermore.
Verse. Their reward also is with the Lord.
Answer. For evermore.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The righteous live for evermore.
Verse. Let the Saints be joyful in glory.
Answer. Let them sing aloud upon their beds.

SECOND VESPERS.

First Antiphon. These men are holy, * for they have given up their bodies unto death for the sake of the covenant of their God, and have washed their robes in the Blood of the Lamb.

Second Antiphon. [1] The Saints through faith subdued kingdoms, * wrought righteousness, obtained promises.

Third Antiphon. [2] The youth of the Saints shall be renewed * like the eagle's: they shall grow as the lily in the city of the Lord.

Fourth Antiphon. God shall wipe away all tears from the eyes of His Saints: * and there shall be no more sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

Fifth Antiphon. In the heavenly kingdoms, * there is the dwelling of the Saints: there shall be their rest for ever and ever.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

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[1] Heb. xi. 33.

[2] Ps. cii. 5; lxxi. 16; Isa. xxxv. 1.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Chapter, and Verse and Answer from Lauds.

Hymn from First Vespers.

Antiphon at the Song of the Blessed Virgin. In heaven do rejoice the souls of the Saints * who have followed the steps of Christ; and because they shed their blood for the love of Christ, therefore shall they be made glad for ever with Christ.

Other Lessons for the Feasts of Many Martyrs.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (1*st on the Martyrs. Tom.* iii.)

EVERY man knoweth how, by the good Providence of God, the divers glories of His Martyrs are held in such esteem by His people, that the same His Saints in all places receive worthy honour, and before us is set, by the favour of Christ, the noble ensample of their courage: thus are we stirred up to consider, on the occasion of these Holidays, how great glory doth abide them in heaven, whose birthdays are thus kept upon earth: thereby, also, we are roused to strive to be like them, brave, godly, and true: so that, in the strength of Christ, we, like them, may wrestle with, and conquer our enemy, and, when we have gained the same victory that they gained, may with them at last be glorified in the kingdom of heaven.

Fifth Lesson.

FOR what man is there willing to share their reward, that if he do not first lay hold on their steadfastness, follow after the ensample of their faith, and imitate their brave patience, can either seek or find their glory by likeness to their lives? But whosoever doth so follow them, let him not doubt but that, though in very deed he gain not the crown of martyrdom, he is yet able by good works to make himself meet therefor. For we have a most merciful God, Which either giveth Martyrdom unto such as be willing, or, without Martyrdom, doth make them joint heirs with the Saints in the kingdom of God.

Sixth Lesson.

FOR even as afflictions unman the ungodly, so do trials harden the righteous. Even thus did the Saints strive against sin; but the work braced their muscles, and in death they were more than conquerors. Of such as run in a race, no man saith that they are strong, unless they run, and none can be crowned, unless he conquer. No soldier prevaileth against his enemy, unless he fight; or winneth the Emperor's favour, unless he have warred. Christian! the needful arms are thine! In thy hands are the strong weapons, wherewith thou canst conquer the enemy!

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vi. 17.)

AT that time: JESUS came down from the mountain, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea coast of Tyre and Sidon. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *on Luke* vi.)

Mark well how JESUS goeth upward with His disciples, and downward to the multitude. How should the multitude behold Christ, save in a lower place? Such go not up to the things which are above; such attain not to the things which are high. And when JESUS cometh down, He findeth such as are diseased: for such like go not up to the heights. Hence also Matthew saith that there were there "all sick people," (iv. 23.) Of these every man had need of healing, that, when he had received strength, by and by, he might go up into the mountain. And therefore, being Himself come down, He healeth them in the plain, that is to say, He calleth them away from their lust, and freeth them of their blindness. He cometh down to our wounds, to the end that by a certain use of His nature, and by the abundance thereof, He might make us joint-heirs of the kingdom of heaven.

Eighth Lesson.

"BLESSED be ye poor, for your's is the kingdom of God." Saint Luke giveth us but four of the Lord's Beatitudes, and Saint Matthew eight: but in those eight are contained these four, and in these four those eight. For in these four are embraced the cardinal virtues: and in those eight they are set forth in a number full of mystery. It is written at the head of more than one of the Psalms that they are "for the octave," and thou hast received the commandment: "Give a portion to seven, and also to eight"—to seven or eight what? Perchance degrees of blessedness. For as this eighth [Beatitude] doth name the most glorious realization of our hope — ["the kingdom of Heaven"]—so doth it also name the most royal exertion of our strength—["blessed are they which are persecuted."] [1]

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[1] The latter half of this Lesson, from the words "It is written," &c., is one of the most difficult passages in the Breviary, and seems to require a short note, especially as it is so often recited in the Church Service. (1.) "For the octave" is meant as a translation of the Hebrew words "Alhashsh'mínith," found in the superscription of Pss. vi. and xi. The real meaning of these words seems to have been lost for at least two thousand years,

Ninth Lesson.

BUT let us first consider the fuller of the forms of these Beatitudes. "Blessed be ye poor, for your's is the kingdom of God." Both of the Evangelists give to this Beatitude the first place. Yea, surely, for poorness, at least in spirit, is the first in order, the mother, and procreatrix of virtues; since he that setteth no store by temporal things, winneth toward eternal things; neither is any man able to gain the kingdom of heaven, on whom the love of this present world doth so press, that he cannot rid himself thereof.

Another Homily.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 1.)

AT that time: JESUS said unto His disciples: Beware of the leaven of the Pharisees, which is hypocrisy. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk.* iv. *on Luke*, *Cap.* lii.)

Touching this leaven the Apostle warneth us: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. v. 8.) For even as a little leaven doth infect the whole lump wherein it is put, and the savour thereof doth spread all abroad therein, so doth hypocrisy, when once it hath tainted the soul, drive out from it all sincerity and truth. The meaning, therefore, of this passage is this: "Beware, lest ye be as the hypocrites, for yet a little while, and all men shall see that ye are good, and they are evil."

Eighth Lesson.

AS touching what followeth: "For there is nothing covered that shall not be revealed, neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light." These words are true, not only as concerning the world which is to come, wherein the secrets of all hearts shall be made manifest, but even as concerning this present world, since

and conjectures on the subject have exercised the various ingenuity of the learned, who are widely disagreed. It is, however, a pretty general idea that the phrase is a technical musical direction, and has something to do with the number 8. Gesenius believes it to correspond to the Italian "basso," and to imply a composition intended for men's voices. (2.) Eccles. xi. begins thus: "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." This latter verse the Rev. T. P. Dale, in his profound translation and Commentary upon Ecclesiastes, renders, "Give a share all round, and to some one else beside, for thou dost not know what sort of mischief shall be in the earth," and he says, "It is equivalent to our 'everybody and some one else.'" The whole would seem to be an exhortation to almsgiving full even to abundance: seven, as the "perfect" number, being chosen to imply a full number generally. Cf. Job v. 19; Micah v. 5; Matth. xviii. 22. (3.) benedictionibus. Sicut enim spei nostræ octava perfectio est, ita octava summa virtutum est." The translator confesses to great uncertainty as to the meaning, but, upon full and repeated consideration, at the interval of years, he is inclined to think that "octava" agrees with "benedictio" understood, and that the paraphrase in the text is the most probable sense.

now that which the Apostles spake and suffered in the darkness of persecution, and the gloom of dungeons, is, since that the Church is glorified, told of them for a memorial of them, wherever their acts are read throughout the whole world. "Be not afraid of them that kill the body," for they that persecute the righteous, when they have killed the body, "after that, have no more that they can do." Truly, it is a childish folly which maketh such men to cast the dead limbs of the martyrs to birds and beasts, while yet they have no strength to withstand the Almight of God, whereby He will surely quicken the same limbs and raise them up again.

Ninth Lesson.

OF persecutors there are two kinds: first, of such as do openly rage in cruelty against us; and, secondly, of such as do seek, by cunning wiliness and lying, to beguile us. Against both these the Saviour willeth to guard and strengthen us, in one place warning us to be not afraid of them that kill the body, and, in another place, to beware of the leaven of the Pharisees: since, when we are dead, neither the cruelty of the one class, nor the falsehood of the other, will be able any more to touch us. "Are not five sparrows sold for two farthings?" If God, saith the Lord, if God cannot forget the least of the works of His hands that hath life, the little birds that fly hither and thither in the air, if He cannot forget them, wherefore should ye, who are made in the image and likeness of your Maker, wherefore should ye be afraid of them that kill the body? He that is the careful Lord of the beasts, which think not, how much more shall He be careful of man which hath a reasonable soul?

For Simple Feasts of Many Martyrs.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter, exclusive.

The Office of the Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given, (p. 564.) The Common Commemorations are said or not according to the season.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. Be glad in the Lord, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. Let the righteous rejoice in the presence of God.

Answer. Yea, let them be exceeding glad.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. The righteous live for evermore.
Answer. Their reward also is with the Lord.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture, according to the Season, being either the first part, or, if the Saints have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

God shall wipe away, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

Thy Saints, O Lord, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

Because of the covenant, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

They whose feast-day we are keeping,
Be our Advocates with God.

Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added, at will.

Second Responsory.

On Mondays and Thursdays.

These men are holy, &c., (*Second Responsory in the preceding Office,*) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. And therefore they have earned crowns of victory.

On Tuesdays and Fridays.

The Saints of God shrank not, &c., (*Fifth Responsory in the preceding Office,*) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. That they might be made joint-heirs in the house of the Lord.

On Wednesdays.

O ye, My Saints, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King,
To that high realm His people bring.

Third Lesson is the whole or the Second part of the Legend of the Saints, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God," &c., *is said, and so end Mattins.*

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

VI. For Feasts of one Bishop and Confessor,

Whether kept in Easter-tide or not.

Everything as on Sundays, except what is otherwise given here. In Easter-tide the word Alleluia, *here given in brackets* [ ], *is occasionally added.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 186.)

Hymn.[1]

1.

SAFE now for ever, JESU'S true Confessor,
Whose happy festal here His people keep,
Doth of his labours for his mighty Blesser,
Rich harvest reap.

2.

Gentle was he, wise, pure, and lowly-hearted,
Sober and modest, ever foe to strife,
While in his frame there flowed as yet unparted
Currents of life.

3.

Ofttimes hath He Whose face he sees in heaven,
Being entreated for His servant's sake,
To us on earth the same for healer given
Sick whole to make.

4.

Wherefore our choir, in thankfulness adoring,
Lifteth its voice with melody of laud,
While he on high for us his prayer is pouring,
Unto his God.

5.

Glory and honour, virtue and salvation
Be unto Him, Who, in His might divine,
Ruleth supremely over all creation,
One and yet Trine. Amen.

Verse. [2] The Lord loved him and beautified him. [Alleluia.]

Answer. He clothed him with a robe of glory. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. O thou Priest and Bishop, * thou worker of mighty works, thou good shepherd over God's people, pray for us unto the Lord. [Alleluia.]

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

MATTINS.

Invitatory. The Lord, He is the King of the Confessors. * O come, let us worship Him. [Alleluia.]

Hymn as at First Vespers.

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[1] Hymn of the Middle Ages, after the manner of the Ambrosian school, but very much altered; translation by the Rev. Dr Littledale, except the first verse, and the third.

[2] Ecclus. xlv. 9.

FIRST NOCTURN.

Only three Psalms are said, and in Easter-tide all under one Antiphon, viz., the first, "Blessed is the man."

First Antiphon. Blessed is the man * that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper. [Alleluia.]

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. Blessed and holy is he * that putteth his trust in the Lord, that declareth the decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. The Lord loved him and beautified him. [Alleluia.]
Answer. He clothed him with a robe of glory. [Alleluia.]

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to Timothy (iii. 1.)

THIS is a true saying: If a man desire the office of a Bishop, he desireth a good work. A Bishop, then, must be blameless, the husband of one wife, sober, prudent, of good behaviour, modest, given to hospitality, apt to teach, not given to wine, no striker, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

First Responsory.

[1] Well done, thou good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord. [Alleluia.]
Verse. Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.
Answer. Enter thou into the joy of thy Lord. [Alleluia.]

Second Lesson.

The Lesson is taken from the Epistle to Titus (i. 7.)

FOR a Bishop must be blameless, as the steward of God: not proud, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of hospitality, courteous, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught: that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly, vain talkers, and deceivers, specially they of the circumcision, whose mouths must be stopped: who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

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[1] Matth. xxv. 21, 20.

Second Responsory.

[1] Behold an high priest, who in his days pleased God: therefore the Lord assured him by an oath that He would multiply his seed among His people. [Alleluia.]

Verse. He hath made him a blessing unto all nations, and hath established His covenant upon his head.

Answer. Therefore the Lord assured him by an oath that He would multiply his seed among His people. [Alleluia.]

Third Lesson. (ii. 1.)

BUT speak thou the things which become sound doctrine: that the aged men be sober, chaste, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, sober, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things show thyself a pattern of good works, in doctrine, in uncorruptness, in gravity, sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of us.

Third Responsory.

[2] The LORD hath sworn and will not repent: Thou art a Priest for ever after the order of Melchisedek. [Alleluia.]

Verse. The LORD said unto my Lord: Sit Thou at My right hand.

Answer. Thou art a Priest for ever after the order of Melchisedek. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou art a Priest for ever after the order of Melchisedek. [Alleluia.]

SECOND NOCTURN.

In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first.

First Antiphon. When His holy one called, * the Lord heard him, yea, the Lord heard him, and gave him peace. [Alleluia.]

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing?[1]

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[1] Ecclus. xliv. 16, 22, 25.

[2] Ps. cix. 5, 1.

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[1]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. O LORD, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

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[1] SLH.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O Lord, our Lord, * how excellent is Thy Name in all the earth!

Verse. [2] The Lord hath chosen him for a Priest unto Himself. [Alleluia.]

Answer. To offer up unto Him the sacrifice of praise. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (59*th Hom.*, *being the* 2*nd on St Eusebius of Vercelli.*)

IT is idle to strive to add anything to the praise of our holy and most blessed Father N., (*here insert the name of the Saint whose Feast is being kept*,) whose Feast is this day kept. The beauty of his life ought not to be the subject of panegyrics, so much as the object of imitation. The Scripture saith: "A wise son is the glory of his father,"[3]—truly then will he be honoured by such as, by doing after his ensample, show themselves to be his children —"for in Christ Jesus hath he begotten us through the Gospel." (1 Cor. iv. 15.)

Fourth Responsory.

[4] I have found David My servant, with My holy oil have I anointed him; for My hand shall help him. [Alleluia.]

Verse. The enemy shall prevail nothing against him, nor the son of wickedness afflict him.

Answer. For My hand shall help him. [Alleluia.]

Fifth Lesson.

WHATSOEVER, therefore, of virtue and grace there may be in this holy people, all the bright streams thereof do flow from him, as from a most clear fountain. By his manly chastity, by his sternly noble temperance, by the graceful courtesy which marked him, he drew all men's love to God: and by his eminent ministry in his Bishoprick he hath left behind him in his disciples, many heirs of his priesthood.

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[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

[2] Cf. Ecclus. xlv. 20.

[3] There does not appear to be any such passage in Scripture. Prov. x. 1 is something like it.

[4] Ps. lxxxviii. 21, 20.

Fifth Responsory.

[1] I have laid help upon one that is mighty, and have exalted one chosen out of My people; for My hand shall help him. [Alleluia.]

Verse. I have found David My servant, with My holy oil have I anointed him.

Answer. For My hand shall help him. [Alleluia.]

Sixth Lesson.

IT is very meet and right that upon this day, which is made a joyful day for us because it is the day whereon our blessed Father N., (*here insert his name*,) passed away to heaven, I say it is very meet and right that on this day we should sing that verse of the Psalms: "The righteous shall be in everlasting remembrance." (cxi. 7.) His memory is rightly honoured among men who is at this present making glad among Angels. The word of God saith: "Judge none blessed before his death," (Ecclus. xi. 30,) as though it were said, "Judge him blessed when life is ended, praise him when he is made perfect." For there are two main reasons why it is better to praise a dead man than a living, since, if thou call him holy and worthy after his death, thou dost it when neither canst thou be corrupted by being a flatterer, nor he by being flattered.

Sixth Responsory.

This is he which wrought great wonders before God, and the whole earth is full of his teaching. [2] May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

Verse. This is he which loved not his life in this world, and hath attained unto the kingdom of heaven.

Answer. May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

THIRD NOCTURN.

In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill. [Alleluia.]

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his

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[1] Ps. lxxxviii. 21, 20.

[2] Cf. 2 Macc. xv. 14.

heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. He asked life of Thee, * and Thou, O Lord, gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[1]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Third Antiphon. He shall receive * a blessing from the LORD, and mercy from the God of his salvation: for this is the generation of them that seek the Lord.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD'S and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

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[1] SLH.

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Verse. [2] Thou art a Priest for ever. [Alleluia.]

Answer. After the order of Melchisedek. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man, travelling into a far country, called his own servants, and delivered unto them his goods. And so on.

Homily by Pope St Gregory [the Great.] (9*th on the Gospels.*)

Dearly beloved brethren, this Lesson from the Holy Gospel moveth us to take good heed lest we, who are seen in this world to have received more than others, should thereby bring ourselves into greater condemnation from the Maker of this world. To whom much is given, of the same is much required. Therefore, let him that receiveth much, strive to be all the more lowly, and all the more ready to do God service, for his very gifts' sake, knowing that he will be obliged to give account thereof. Behold, a man, travelling into a far country, calleth his own servants, and delivereth unto them talents, to the end that they may trade therewith. After a long time, the lord of those servants cometh, and reckoneth with them, and to them that have done well He rendereth a reward of their labours, but that servant which was careless of his master's work He condemneth.

Seventh Responsory.

The Lord loved him and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise. [Alleluia.]

Verse. The Lord hath put on him the breast-plate of faith,[3] and hath adorned him.

Answer. And crowned him at the gates of Paradise. [Alleluia.]

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

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[1] SLH.

[2] Ps. cix. 5.

[3] 1 Thess. v. 8.

Eighth Lesson.

WHAT other, then, is that man travelling into a far country but our Redeemer, Who is gone up from us into heaven in that Flesh Which He had taken into Himself? For the earth is the home of the Flesh, Which travelleth into a far country—when our Redeemer giveth It a place in heaven. But that man travelling into a far country delivered unto his servants his goods; and so doth our Redeemer give spiritual gifts unto His faithful people. "And unto one he gave five talents, to another two, and to another one." There are five bodily senses; that is, sight, hearing, taste, smell, and touch. By the five talents therefore are signified the five senses, that is, outward knowledge. By the two, wit and work. And by the figure of the one talent, understanding, which is alone.

Eighth Responsory.

[1] Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Verse. [2] Watch therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Eighth Responsory for Doctors.

[3] In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Ninth Lesson.

"AND so he that had received five talents, gained other five talents"—for some there be who, while yet they are not able to go on unto things inward and mystic, do yet so desire our Fatherland which is above, that they teach well all whom they can, and of those very outward things which they have received make gain double. These are they which keep themselves clean from the unruly motions of the flesh, and from the lust of the world, and from the delight of things which are seen, and, by their preaching, keep other men also clean from all these things. And some there are who receive, as their two talents, the power to think and the power to work. These are they which inwardly understand dark things, and outwardly work wonders. And these, since they preach unto others, both through their understanding and their works, gain, as it were, double, for the talents which they have received.

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[1] Luke xii. 35, 36.

[2] Matth. xxiv. 42.

[3] Ecclus. xv. 5, 6.

The Hymn, "We praise Thee, O God, &c," *is said.*

LAUDS.

First Antiphon. [1] Behold an high priest, * who in his days pleased God, and was found righteous. [Alleluia.]

Second Antiphon. [1] None was found like unto him, * to keep the Law of the Most High. [Alleluia.]

Third Antiphon. [1] Therefore the Lord assured him * by an oath that He would multiply his seed among His people. [Alleluia.]

Fourth Antiphon. O all ye Priests of God, * bless ye the Lord: O all ye servants of the Lord, sing praises unto our God. [Alleluia.]

This last word, "Alleluia," *is omitted between Septuagesima and Easter.*

Fifth Antiphon. Good and faithful servant, * enter thou into the joy of thy Lord. [Alleluia.]

Chapter. (Ecclus. xliv. 17.)

BEHOLD an high priest, who in his days pleased God, and was found righteous, and in the time of wrath he made a propitiation.

Hymn.[2]

JESU, the world's Redeemer, hear!
Thy Bishops' fadeless crown, draw near!
Accept with gentler love to-day
The prayers and praises that we pay!

The day that crowned with deathless fame
This meek Confessor of Thy Name,
Whose yearly feast, in solemn state,
Thy faithful people celebrate.

The world, and all its boasted good,
As vain and passing, he eschewed;
And therefore, with Angelic bands,
In endless joys for ever stands.

Grant then that we, O gracious God,
May follow in the steps he trod;
And freed from ev'ry stain of sin,
As he hath won, may also win.

To Thee, O Christ, our loving King,
All glory, praise, and thanks we bring:
All glory, as is ever meet,
To Father and to Paraclete. Amen.

Verse. [3] The Lord guided the just in right paths. [Alleluia.]

Answer. And showed him the kingdom of God. [Alleluia.]

Antiphon at the Song of Zacharias. Well done, thou good and faithful servant; * thou hast been faithful over a few things, I will make thee ruler over many things, saith the Lord. [Alleluia.]

If the Prayer is not special, there is said one of the following, which is also used throughout the whole Office of the Saint.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Confessor and Bishop N., (*here insert his name,*) may avail us to the increase both of godliness toward Thee, and healthfulness to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Ecclus. xliv. 16, 17, 20, 22.

[2] Author unknown; hymn of the tenth to thirteenth centuries, with alterations; translation by J. D. Chambers, Esq.

[3] Wisd. x. 10.

Another Prayer.

HEAR, O Lord, we beseech Thee, the prayers which we offer Thee on this the solemn Feast-day of Thy blessed Confessor and Bishop N., (*here insert his name,*) and, for the sake of him who so nobly served Thee, forgive us our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

For Doctors.

O GOD, Who didst give unto Thy people Thy blessed servant N., (*here insert his name,*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. Behold, an high priest, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xlv. 19.)

TO execute the office of the Priesthood, and to be honoured for His Name's sake, and to offer to Him the incense which He had chosen, for a sweet savour.

TERCE.

Antiphon. None was found, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Lord loved him, and beautified him.

Answer. The Lord loved him, and beautified him.

Verse. He clothed him with a robe of glory.

Answer. And beautified him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him.

Verse. The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

In Easter-tide the above is said thus:

The Lord loved him, and beautified him. Alleluia, Alleluia.

Answer. The Lord loved him, and beautified him. Alleluia, Alleluia.

Verse. He clothed him with a robe of glory.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him. Alleluia, Alleluia.

Verse. The Lord hath chosen him for a Priest unto Himself. Alleluia.

Answer. To offer up unto Him the sacrifice of praise. Alleluia.

SEXT.

Antiphon. Therefore the Lord, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xliv. 20.)

NONE was found like unto him, to keep the Law of the Most High; therefore the Lord assured him by an oath, that He would multiply his seed among His people.

Short Responsory.

The Lord hath chosen him for a Priest unto Himself.

Answer. The Lord hath chosen him for a Priest unto Himself.

Verse. To offer up unto Him the sacrifice of praise.

Answer. A Priest unto Himself.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath chosen him for a Priest unto Himself.

Verse. Thou art a Priest for ever.

Answer. After the order of Melchisedek.

In Easter-tide the above is said thus:

The Lord hath chosen him for a Priest unto Himself. Alleluia, Alleluia.

Answer. The Lord hath chosen him for a Priest unto Himself. Alleluia, Alleluia.

Verse. To offer up unto Him the sacrifice of praise.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath chosen him for a Priest unto Himself. Alleluia, Alleluia.

Verse. Thou art a Priest for ever. Alleluia.

Answer. After the order of Melchisedek. Alleluia.

NONE.

Antiphon. Good and faithful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou art a Priest for ever.

Answer. Thou art a Priest for ever.

Verse. After the order of Melchisedek.

Answer. For ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou art a Priest for ever.

Verse. The Lord guided the just in right paths.

Answer. And showed him the kingdom of God.

In Easter-tide the above is said thus:

Thou art a Priest for ever. Alleluia, Alleluia.

Answer. Thou art a Priest for ever. Alleluia, Alleluia.

Verse. After the order of Melchisedek.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou art a Priest for ever. Alleluia, Alleluia.

Verse. The Lord guided the just in right paths. Alleluia.

Answer. And showed him the kingdom of God. Alleluia.

SECOND VESPERS.

Antiphons, Chapter, and Verse and Answer from Lauds.

Hymn from First Vespers.

Last Psalm.

Psalm CXXXI.

[Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

LORD, remember David, * and all his meekness:

How he sware unto the LORD: * he vowed a vow unto the God of Jacob;—

Surely I will not come into the tabernacle of mine house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

[1] Lo, we heard of it at Ephratah: * we found it in the fields of "the Wood."

We will go into His tabernacle: * we will worship in His footprints.

Arise, O LORD, into Thy rest, * Thou and the ark of Thine holiness.

Let Thy priests be clothed with righteousness, * and let Thy Saints shout for joy.

For Thy servant David's sake, * turn not away the face of Thine Anointed.

The LORD hath sworn in truth unto David, and He will not turn from it: * Of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant, * and My testimony that I shall teach them,

Then their children for ever * shall sit upon thy throne.

For the LORD hath chosen Zion: * He hath chosen it for His habitation.

This is My rest for ever: * here will I dwell, for I have chosen it.

I will abundantly bless her widows: * I will satisfy her poor with bread.

I will clothe her Priests with salvation: * and her Saints shall shout aloud for joy.

There will I make the horn of David to bud: * I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame: * but upon him shall My sanctification flourish.

Antiphon at the Song of the Blessed Virgin. The Lord loved him * and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise. [Alleluia.]

But if the Saint were a Pope, the following is said instead:

Being made the Chief Bishop, * he dreaded not earthly things, but pressed on gloriously unto the kingdom of heaven. [Alleluia.]

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

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[1] This verse relates to the fetching of the ark from Kirjath-jearim, (literally "The town-of-the-woods,") which stood at the borders of the territory of Ephraim, here called Ephratah. See 2 Kings (Sam.) vi. (Thursday, 5th week after Pentecost.)

Other Lessons for Feasts of One Bishop and Confessor.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (59*th Homily, being the 2nd on St Eusebius of Vercelli.*)

OUR Blessed Father N., (*here insert the name of the Saint whose Feast is being kept,*) is safe now, and we may safely praise his great deeds. He that kept such a manful hand upon the tiller of faith, hath now cast the anchor of hope in moorings of great calm, and brought his ship, heavy laden with heavenly riches and everlasting merchandise, safe into the haven where he would be. Thus fareth it now with him who never fainted, but for so long time held up ever the shield of the fear of God against all that did beset him. What was his whole life but one long fight against an enemy that never slept?

Fifth Lesson.

O HOW many blinded souls there were, that had wandered away from the path of the Truth, and were hanging from the edge of the precipice over the pit, when he gave them sight again, and opened their eyes that they might see Christ! How many deaf ears were there, stopped up with unbelief and condemnation, when he opened them to hear that voice of commandment that speaketh from heaven, and gave them that precious hearing that heareth God calling us to be forgiven, so that they obeyed, and answered! How many wounded spirits were there, to whom his tongue, persuading them and praying for them like the tongue of an angel, brought health again!

Sixth Lesson.

O HOW God wrought in him to cleanse and pardon, by discipline and exhortation, many a stricken soul, long distempered, and, as it seemed, incurably foul with sin, covered all over with virulent leprosy! How many souls there were, dwelling in living bodies, but dead, and crushed and buried under the sense of sin, whom he quickened again for God, by calling them to amendment as to light, souls dead to God, in which that great follower of his Lord killed sin by the same Lord's life-giving death.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth. chap.* 26.)

To the end that we may know that our ignorance of that day whereof no man knoweth is not without use, the Lord moveth us to watch for the coming of the thief, to be ever instant in prayer, and ever busy in such works as He commandeth. He showeth how that the devil is that thief who watcheth ever how he may spoil our goods, breaking into the house of our body; that, while we are dwelling therein careless and heavy with sleep, he may dig through our walls with the arms of his craft and temptations. Us, therefore, it behoveth to be ready, who have ever our ignorance concerning that day to be unto us a reason of watchfulness.

Eighth Lesson. (*Chap.* 27.)

"WHO then is a faithful and wise servant, whom his Lord hath made ruler over His household?" Although the Lord doth move us all in common to weary not in carefulness and watching, He layeth more especially upon the rulers of His people, that is, the Bishops, this duty, to look always for His coming. For such an one is that faithful and wise servant, made ruler over his Lord's household, who ever seeketh such things as be convenient and useful for the people unto him committed. Such an one, if he hear this word, and do that which he is commanded, that is, if he strengthen by seasonable and sound doctrine such things as be weak, if he bind together that which is sundered, if he make straight again what is become crooked, and give to the household the lively Word which is able to feed them unto life eternal, if such an one do thus, and meanwhile the hour which he knoweth not come upon him, he shall obtain glory of the Lord, as a faithful steward and an useful overseer: that is, he shall have glory with God, for in all things he shall have of that which is best.

Ninth Lesson.

BUT if that servant despise the longsuffering of God, Which waiteth to give salvation unto all men, and begin to wax wanton against his fellow-servants, and to give himself over to the evil and the vices of this present world, having all his care for the worship of his belly: the Lord of that servant shall come in a day when he looketh not for Him, and shall cut him off from the goods wherewith he was entrusted, and appoint him his portion with the hypocrites, in everlasting punishment, because he hath disobeyed the commandments, because he hath minded the things of this present world, because he hath lived the life of an heathen, because being unmindful of the judgment to come, he hath afflicted with hunger, and thirst, and stripes, the flock committed to his care.

If it should be that several Bishops and Confessors are to be honoured by one Feast, the Office is the same as that just given, except as follows:

1. *In the Common Prayer the words* "Thy Blessed Confessor and Bishop N." *are altered into* "Thy blessed Confessors and Bishops N. and N."

2. *In the Sermons by St Maximus of Turin everything said of the Saint in the Singular Number is altered into the Plural. For example:* "Our Blessed Fathers N. and N. are safe now, and we may safely praise their great deeds. They that kept such manful hands upon the tiller, &c. &c. &c."

3. *The following Lessons may be read in the First Nocturn.*

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xliv. 1.)

LET us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power and their understanding, showing forth among the Prophets the dignity of Prophets, and still ruling over the people that now is, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures.

Second Lesson.

MEN rich in virtue, studying comeliness, living at peace in their houses. All these were honoured in their generations, and were the glory of their times. They that were born of them have left a name behind them, that their praises might be reported. And some there be which have no memorial; who are perished as though they had never been; who also were born as though they had not been born, and their children after them.

Third Lesson.

BUT these were merciful men, whose righteousness hath not been forgotten: with their seed shall continually remain a good inheritance, their children have an holy heritage: their seed also abideth firm in the covenant, and their children for their sakes remain for ever. Their seed, and their glory, shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore. Let the people tell of their wisdom, and the congregation show forth their praise.

For a Simple Feast of a Bishop and Confessor.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter, exclusive. The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given, (*p.* 581 *et seq.*) *The Common Commemorations are said or not according to the season.*

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. The Lord loved him and beautified him. [Alleluia.]

Answer. He clothed him with a robe of glory. [Alleluia.]

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. The Lord hath chosen him for a Priest unto Himself. [Alleluia.]

Answer. To offer up unto Him the sacrifice of praise. [Alleluia.]

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. Thou art a Priest for ever. [Alleluia.]
Answer. After the order of Melchisedek. [Alleluia.]

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture, according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

Well done, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

I have found David, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

The Lord loved him, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

They whose feast-day we are keeping,
Be our Advocates with God.

Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added at will.

Second Responsory.

On Mondays and Thursdays.

Behold an high priest, &c., (*Second Responsory in the preceding Office,*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Therefore the Lord assured him by an oath that He would multiply his seed among His people. [Alleluia.]

On Tuesdays and Fridays.

I have laid help, &c., (*Fifth Responsory in the preceding Office,*) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. For My hand shall help him. [Alleluia.]

On Wednesdays.

Let your loins, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King,
To that high realm His people bring.

Third Lesson is the whole or the second part of the Legend of the Saint, if there be one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

VII. For Feasts of a Confessor not a Bishop.

Whether kept in Easter-tide or not.

Everything as on Sundays, except what is otherwise given here. In Easter-tide the word Alleluia, *here given in brackets* [ ], *is occasionally added.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 186.)

Hymn. This is the day, &c., *or,*

1.

SAFE now for ever, JESU'S true Confessor,
Whose happy festal here His people keep,
Doth of his labours for his mighty Blesser,
Rich harvest reap.

2.

Gentle was he, wise, pure, and lowly-hearted,
Sober and modest, ever foe to strife,
While in his frame there flowed as yet unparted
Currents of life.

3.

Ofttimes hath He Whose face he sees in heaven,
Being entreated for His servant's sake,
To us on earth the same for healer given
Sick whole to make.

4.

Wherefore our choir, in thankfulness adoring,
Lifteth its voice with melody of laud,
While he on high for us his prayer is pouring,
Unto his God.

5.

Glory and honour, virtue and salvation
Be unto Him, Who, in His might divine,
Ruleth supremely over all creation,
One and yet Trine. Amen.

Verse. The Lord loved him and beautified him. [Alleluia.]
Answer. He clothed him with a robe of glory. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. [1] I will liken him unto a wise man, * which built his house upon a rock. [Alleluia.]

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

MATTINS.

Invitatory. The Lord, He is the King of the Confessors. * O come, let us worship Him. [Alleluia.]

Hymn as at First Vespers.

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[1] Matth. vii. 24.

FIRST NOCTURN.

Only three Psalms are said, and in Easter-tide all under one Antiphon, viz., the first, "Blessed is the man."

First Antiphon. Blessed is the man * that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper. [Alleluia.]

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. Blessed and holy is he * that putteth his trust in the Lord, that declareth the decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. The Lord loved him and beautified him. [Alleluia.]
Answer. He clothed him with a robe of glory. [Alleluia.]

First Lesson.

The Lesson is taken from the Book of Wisdom (iv. 7.)

THOUGH the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years: but wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him, so that living among sinners, he was translated. He was taken away speedily, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest, and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hasted He to take him away from among the wicked.

First Responsory.

Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. [Alleluia.]
Verse. Lord, Thou deliveredst unto me five talents; behold, I have gained beside them five talents more.
Answer. Enter thou into the joy of thy Lord. [Alleluia.]

Second Lesson.

THIS the people saw, and understood it not, neither laid they this up in their minds, that the grace of God and His mercy are with His Saints, and that He hath respect unto His chosen. Thus the righteous that is dead doth condemn the ungodly which are living, and youth that is soon perfected, the many years of the unrighteous. For they shall see the end of the wise, and shall not understand what God in His counsel hath decreed of him, and to what end the Lord hath set him in safety. They shall see him and despise him: but the Lord shall laugh them to scorn. And they shall thereafter fall without honour, and be a reproach among the dead for evermore: for when they are puffed up, He shall rend them, and they shall be speechless, and He shall shake them from the foundation, and they shall be utterly laid waste.

Second Responsory.

[1] The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever. [Alleluia.]

Verse. [2] Those that be planted in the house of the LORD, shall flourish in the courts of the house of our God.

Answer. Yea, he shall flourish in the presence of the Lord for ever. [Alleluia.]

Third Lesson.

AND they shall be in sorrow, and their memorial shall perish. When they cast up the accounts of their sins they shall come with fear, and their own iniquities shall convince them to their face. (v.) Then shall the righteous stand in great boldness before the face of such as have afflicted them, and made no account of their labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of their salvation, and they, repenting and groaning for anguish of spirit, shall say within themselves: These were they whom we had sometimes in derision, and a proverb of reproach. We fools accounted their life madness, and their end to be without honour. Behold, how they are numbered among the children of God, and their lot is among the Saints.

Third Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints. [Alleluia.]

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. And he is numbered among the Saints. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And he is numbered among the Saints. [Alleluia.]

SECOND NOCTURN.

In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first.

First Antiphon. When His holy one called, * the Lord heard him; yea, the Lord heard him, and gave him peace. [Alleluia.]

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

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[1] Hos. xiv. 6; Isa. xvii. 11, &c.

[2] Ps. xci. 14.

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing?[1]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[1]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. O LORD, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned

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[1] SLH.

Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Verse. [2] The mouth of the righteous speaketh wisdom. [Alleluia.]

Answer. And his tongue talketh judgment. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*On St Philogonius, Tom.* iii.)

THE blessed N., (*here insert the name of the Saint whose Feast is being kept,*) whose Feast we are this day keeping, doth justly call on our tongue to tell what great deeds he wrought. To-day did that blessed servant of God pass into that higher life, which is a life of peace, a life where there is no trouble. To-day his ship reached that harbour whereafter wreck is to be dreaded no more. He hath felt trouble and anguish of spirit for the last time. And wherefore marvel we that that place is one where the mind is vexed no more, when we remember that Paul saith even to men living here in this life—"Rejoice evermore, pray without ceasing"? (1 Thess. v. 16, 17.)

Fourth Responsory.

[3] The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory. [Alleluia.]

Verse. He went down with him into the pit, and left him not in bonds.

Answer. And gave him perpetual glory. [Alleluia.]

Fifth Lesson.

HERE there are sicknesses, here there are strivings, here there are untimely deaths, here there are lies, here there are jealousies, here there are troubles, here there is anger, here there are lustings, here there are pit-falls unnumbered, here there are daily cares, here one evil followeth after another, and all bring vexation. And yet Paul hath it that even here a man may rejoice evermore, if he will but raise his head above the flood of earthly things, and order his life aright. How much better shall we fare when we have passed away from all these things, and all these things are taken away from us, when we shall have no ill-health, nor disease, nor matter wherein to sin, when that hard thing, right of property, shall exist no more, whereby all unrighteousness cometh into this life, and strifes unnumbered are begotten.

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[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

[2] Ps. xxxvi. 30.

[3] Wisd. x. 11-14, substituting "Lord" for "Wisdom."

Fifth Responsory.

The Lord loved him and beautified him: He clothed him with a robe of glory, and crowned him at the gates of Paradise. [Alleluia.]

Verse. The Lord hath put on him the breast-plate of faith,[1] and hath adorned him.

Answer. And crowned him at the gates of Paradise. [Alleluia.]

Sixth Lesson.

IN this verily do I most chiefly rejoice, for the happiness of that holy servant of God, in that, being taken away hence, and having found here no abiding city, he is become a citizen of that other city, which is the city of the living God: from the Church here he is gone, but he is come unto the Church of the first-born, which are written in heaven, (Heb. xii. 22, 23); he keepeth holiday with us no more, but he is passed to where he holdeth high festival with Angels. And what be that city, and that Church, and that festival above, Paul biddeth us know, saying: "Ye are come unto the city of the living God, the heavenly Jerusalem, and unto the Church of the first-born which are written in heaven, and to an innumerable company of Angels."

Sixth Responsory.

[2] This is he which did according unto all that God commanded him; and God said unto him: Enter thou into My rest; for thee have I seen righteous before Me among all people. [Alleluia.]

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. For thee have I seen righteous before Me among all people. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thee have I seen righteous before Me among all people. [Alleluia.]

THIRD NOCTURN.

In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill. [Alleluia.]

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[1] 1 Thess. v. 8.

[2] Cf. Gen. vii. 5, 1; Ps. xciv. 11; Heb. iv. 11.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. He asked life of Thee, * and Thou, O Lord, gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[1]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Third Antiphon. He shall receive * a blessing from the LORD, and mercy from the God of his salvation: for this is the generation of them that seek the Lord.

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[1] SLH.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Verse. [2] The law of his God is in his heart. [Alleluia.]

Answer. None of his steps shall slide. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by Pope St Gregory [the Great.] (*13th on the Gospels.*)

Dearly beloved brethren, the words of the Holy Gospel, which have just been read, lie open before you, and, lest their very plainness should make them seem to some to be hard, we will go through them with such shortness as that neither may they which understand not remain unenlightened, nor they which understand be wearied. The Lord saith: "Let your loins be girded about." Now, we gird our loins about, when by continency we master the lustful inclination of the flesh. But, forasmuch as it sufficeth not for a man to abstain from evil deeds, if he strive not to join thereto the earnest doing of good works, it is immediately added: "And your lights burning." Our lights burn when, by good works, we give bright example to our neighbour; concerning which works the Lord saith: "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven." (Matth. v. 16.)

Seventh Responsory.

This is he which wrought great wonders before God, and praised the Lord with all his heart. May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

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[1] SLH.

[2] Ps. xxxvi. 31.

Verse. Behold a man without blame, a worshipper of God in truth, keeping himself clean from every evil work, and abiding still in his innocency.

Answer. May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

HERE, then, are two commandments, to gird our loins about, and to keep our lights burning—the cleanness of purity in our body, and the light of the truth in our works. Whoso hath the one and not the other, pleaseth not thereby our Redeemer; that is, he pleaseth Him not which doth good works, but bridleth not himself from the pollutions of lust, neither he which is eminent in chastity, but exerciseth not himself in good works. Neither is chastity a great thing without good works, nor good works anything without chastity. And if any man do both, it remaineth that he must look by hope toward our Fatherland above, and not have for his reason wherethrough he turneth himself away from vice, the love of honour in this present world.

Eighth Responsory.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Verse. Watch, therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Eighth Responsory for Doctors.

In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Ninth Lesson.

"AND ye yourselves like unto men that wait for their lord, when he will return from the wedding: that, when he cometh and knocketh, they may open unto him immediately." The Lord cometh at the hour of judgment: He knocketh when, by the pains of sickness, He biddeth us know that death is nigh. To Him open we immediately, if we receive Him in love. Whoso feareth to leave this body, will not open to the Judge when He knocketh, for he dreadeth to see that Judge, Whom he knoweth that he hath despised. But whosoever knoweth that his hope and works are built upon a good foundation, when he heareth the Judge knock, openeth to Him immediately, for to such an one that coming is blessed,—yea, when the hour of death is at hand, such an one haileth with gladness a glorious reward.

LAUDS.

First Antiphon. [1] Lord, Thou deliveredst unto me five talents: * behold, I have gained beside them five talents more. [Alleluia.]

Second Antiphon. [2] Well done, thou good servant, * thou hast been faithful in a very little, enter thou into the joy of thy Lord. [Alleluia.]

Third Antiphon. [3] A faithful and wise servant * whom his Lord hath made ruler over His household. [Alleluia.]

Fourth Antiphon. [4] Blessed is that servant * whom his Lord, when He cometh and knocketh at the door, shall find watching. [Alleluia.]

Fifth Antiphon. [2] Thou good and faithful servant, * enter thou into the joy of thy Lord. [Alleluia.]

Chapter. (Ecclus. xxxi. 8.)

BLESSED is the man that is found without blemish, and hath not gone after gold, neither hath put his trust in riches, nor in treasure. Who is he, and we will call him blessed? For wonderful things hath he done in his life.

Hymn.[5]

JESUS! Eternal Truth sublime!
Through endless years the Same!
Thou Crown of those who through all time
Confess Thy Holy Name!

Thy suppliant people, through the prayer
Of Thy blest Saint, forgive;
For his dear sake Thy wrath forbear,
And bid our spirits live.

Again returns the sacred day
With heavenly glory bright,
Which saw him go upon his way
Into the realms of light.

All objects of our vain desire,
All earthly joys and gains,
To him were but as filthy mire;
And now with Thee he reigns.

Thee, JESUS, his all-gracious Lord,
Confessing to the last,
He trod beneath him Satan's fraud,
And stood for ever fast.

In holy deeds of faith and love,
In fastings and in prayers,
His days were spent; and now above
Thy heavenly Feast he shares.

Then for his sake Thy wrath lay by,
And hear us while we pray;
And pardon us, O Thou Most High!
On this his festal day.

All glory to the Father be,
And Sole Incarnate Son;
Praise, Holy Paraclete, to Thee,
While endless ages run. Amen.

Verse. The Lord guided the just in right paths. [Alleluia.]

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[1] Matth. xxv. 20.
[2] Matth. xxv. 21; Luke xix. 17.
[3] Matth. xxiv. 45.
[4] Matth. xxiv. 46; Luke xii. 36, 37; Apoc. iii. 20.
[5] Hymn of the Ambrosian school, slightly altered; translation by the Rev. E. Caswall.

Answer. And showed him the kingdom of God. [Alleluia.]

Antiphon at the Song of Zacharias. Well done, thou good and faithful servant; * thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. [Alleluia.]

Prayer.

O GOD, Who, year by year, dost gladden us by the solemn Feast-day of Thy blessed Confessor (*here insert his name,*) mercifully grant unto all who keep his birthday, grace to follow after the pattern of his godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another Prayer.

O LORD, mercifully hear the supplications which we offer unto Thee on this the solemn Feast-day of Thy blessed Confessor (*here insert his name,*) and, forasmuch as we put no trust in our own righteousness, grant that we may be holpen by his prayers who walked with Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

For Doctors.

O God, Who didst give unto Thy people Thy blessed servant N. (*here insert his name*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. Lord, Thou deliveredst, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Wisdom x. 10.)

THE Lord guided the just in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labours.

TERCE.

Antiphon. Well done, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Lord loved him, and beautified him.

Answer. The Lord loved him, and beautified him.

Verse. He clothed him with a robe of glory.

Answer. And beautified him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him.

Verse. The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

In Easter-tide the above is said thus:

The Lord loved him, and beautified him. Alleluia, Alleluia.

Answer. The Lord loved him, and beautified him. Alleluia, Alleluia.

Verse. He clothed him with a robe of glory.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him. Alleluia, Alleluia.

Verse. The mouth of the righteous speaketh wisdom. Alleluia.

Answer. And his tongue talketh judgment. Alleluia.

SEXT.

Antiphon. A faithful and wise servant, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxxix. 6.)

THE righteous giveth his heart to resort early to the Lord that made him, and will pray before the Most High.

Short Responsory.

The mouth of the righteous speaketh wisdom.

Answer. The mouth of the righteous speaketh wisdom.

Verse. And his tongue talketh judgment.

Answer. The righteous speaketh wisdom.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The mouth of the righteous speaketh wisdom.

Verse. The law of his God is in his heart.

Answer. None of his steps shall slide.

In Easter-tide the above is said thus:

The mouth of the righteous speaketh wisdom. Alleluia, Alleluia.

Answer. The mouth of the righteous speaketh wisdom. Alleluia, Alleluia.

Verse. And his tongue talketh judgment.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The mouth of the righteous speaketh wisdom. Alleluia, Alleluia.

Verse. The law of his God is in his heart. Alleluia.

Answer. None of his steps shall slide. Alleluia.

NONE.

Antiphon. Thou good and faithful servant, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The law of his God is in his heart.

Answer. The law of his God is in his heart.

Verse. None of his steps shall slide.

Answer. In his heart.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The law of his God is in his heart.
Verse. The Lord guideth the just in right paths.
Answer. And showed him the kingdom of God.

In Easter-tide the above is said thus:

The law of his God is in his heart. Alleluia, Alleluia.
Answer. The law of his God is in his heart. Alleluia, Alleluia.
Verse. None of his steps shall slide.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The law of his God is in his heart. Alleluia, Alleluia.
Verse. The Lord guideth the just in right paths. Alleluia.
Answer. And showed him the kingdom of God. Alleluia.

SECOND VESPERS.

Same as at First Vespers, except the following.
Verse and Answer from Lauds.

Antiphon at the Song of the Blessed Virgin. [1] Lo, a servant of God who esteemed but little things earthly.
And by word and work laid him up treasure in heaven. [Alleluia.]

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

Other Lessons for Feasts of a Confessor not a Bishop.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxxi. 8.)

BLESSED is the man that is found without blemish, and hath not gone after gold, neither hath put his trust in riches nor in treasure. Who is he, and we will call him blessed? For wonderful things hath he done in his life. Whoso hath been tried thereby, and found perfect, the same shall have glory for ever; who might offend, and hath not offended; or done evil, and hath not done it. His goods are established in the Lord, and all the congregation of the Saints shall declare his alms.

Second Lesson. (xxxii. 18.)

WHOSO feareth the Lord will receive His discipline: and they that seek Him early shall find His blessing. He that seeketh the law shall be filled therewith: but the hypocrites shall be offended thereat. They that fear the Lord shall find righteous judgment, and shall kindle justice as a light. (28.) He that believeth God taketh heed to the commandments: and he that trusteth in Him shall fare never the worse. (xxxiii. 1.) There shall no evil happen unto him that feareth the Lord: but in temptation God will keep him, and deliver him from evil. A wise man hateth not the commandments and judgments, neither is he tossed to and fro therein as a ship in a storm. A man of understanding trusteth in the law of God, and the law is faithful unto him.

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[1] An elegiac couplet.

Third Lesson. (xxxiv. 14.)

THE spirit of those that fear God is precious, and is blessed in His sight. For their hope is in Him that saveth them, and the eyes of God are upon them that love Him. Whoso feareth the Lord shall fear nothing, nor be afraid, for He is his hope. Blessed is the soul of him that feareth the Lord. To Whom doth he look? And Who is his strength? The eyes of the Lord are upon them that fear Him, He is their mighty protection, and strong stay; a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling. He raiseth up the soul, and lighteneth the eyes; He giveth health, and life, and blessing.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflection]s upon Job, written by Pope St Gregory [the Great.] (*Bk.* x. *Chap.* xvi. *on Job* xii.)

THE simplicity of the righteous is made a subject of derision. The wisdom of this world hideth our true feelings by artifice, and useth language to conceal our thoughts; this is the wisdom which demonstrateth the truth of falsehood, and showeth the falsehood of the truth. This kind of shrewdness the young acquire by practice, and children pay for the learning it. Those who are good at this look down upon their neighbours; those who are bad at it are humble and timid, and wonder at it in others; they regard this astuteness too, wrong though it be, with wistful admiration, under softened epithets. Unstraightforwardness is called good breeding. The principles of the world teach those who entertain them, to try and rise to distinction, and when they have attained the bubble of glory which is so soon to pass away, to feel it sweet to have at their feet them on whom they may wreak rich revenge. These principles teach a man, as long as he is strong enough, to give way to nobody else, and, if he hath no chance by force, to try and attain his object by diplomacy.

Fifth Lesson.

THE wisdom of the righteous is the contrary of all this. They seek to avoid deception, to give their thoughts a clear expression in their words, to love the truth because it is the truth, to avoid falsehood, and rather to suffer than to inflict evil. Such are they who seek not to avenge themselves for wrong, and deem it gain to be despised for the truth's sake. This their simplicity is made a subject of derision, for such as are wise in this world believe the purity of their virtue to be simple foolery. Whatsoever is done innocently, they consider without doubt stupid. Such works as the truth approveth are idiotic, when tried by carnal standards of wisdom. After all, what stupider thing is there in this world than to express our real thoughts in our words, to keep nothing quiet by skilful tact, to repay no injuries, to pray for them which curse us, to seek poverty, to give up property, to strive not with such as take from us, to turn the other cheek to the smiter?

Sixth Lesson. (*Ch.* xvii.)

"A LAMP despised in the thoughts of the rich, is ready for the time appointed." (Job xii. 5.)[1] It often happeneth that one of the elect, who is on his way to be happy for ever, is crushed down here by repeated misfortunes. He reposeth in no luxury of possessions, no distinction marketh him as honourable among men, no admiring followers court him, no rich dress maketh comely his bodily appearance. Everybody seeth in him a person to be looked down upon, and his reputation is that of one unworthy of the world's favour. And yet, that is a man who, to the eyes of the Judge Who seeth in secret, is glorious through virtue, whose life is radiant with worth. He disliketh to be honoured, and doth not refuse to meet with contempt. He bringeth abstinence to bear on his body, and his luxury is spiritual richness in love. He trieth to keep his feelings patient, and when he hath to stand up for righteousness' sake, is glad to be despised. He feeleth from his heart for the afflicted, and the prosperity of the godly giveth him as much pleasure as if it were his own. He is careful inwardly to digest the food of the Holy Word. When he is inquired of, he doth not know how to give a double answer.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 32.)

AT that time: JESUS said unto His disciples: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk.* iv. *Ch.* 54 *on Luke* xii.)

The elect are called a little flock, perchance because the reprobate are far more in number than they, but, more probably, because they love to be lowly, since it is God's will that however much His Church should grow in numbers, she should grow with lowliness even unto the end of the world, and should enter lowly into that kingdom which is hers by His promise. That kingdom He promiseth to her here, when He biddeth her to seek only the kingdom of God, and, to comfort her in her travail, He doth so sweetly and so graciously say that her Father will give it to her.

Eighth Lesson.

"SELL that ye have and give alms." Fear not, He saith, lest, while ye fight for the kingdom of God, ye should lack such things as are needful for this life, nay rather, sell even that which ye have, and give alms. This doth, whosoever for the Lord's sake leaveth all that he hath, and then worketh with his hands, that so he may have to eat, and withal to give alms. In this doth the Apostle boast himself, saying: "I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak." (Acts xx. 33, 34, 35.)

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[1] *I.e.*, the just man seems to shine now but dimly, but at the same time he shall shine in splendour.—Abp. Kenrick.

Ninth Lesson.

"PROVIDE yourselves bags which wax not old"—that is to say, by almsgiving, the reward thereof remaineth for ever. Nevertheless, we must not think here that this commandment forbiddeth the Saints to keep money for their own use, and for helping of the poor. The Lord Himself, to Whom Angels ministered, had a bag, and kept therein that which the faithful people gave unto Him (John xii. 6,) to relieve therewith the need of His disciples, and other poor folk. But we are commanded not to serve God for gain, nor to work unrighteousness for fear of poverty.

If it should be that several Confessors not Bishops are to be honoured by one Feast, the Office is the same as that just given, except the following:

1. *In the Common Prayer the words* "Thy blessed Confessor N." *are altered into* "Thy blessed Confessors N. and N.," *and the word* "his" *into* "their."
2. *In the Sermon by St John Chrysostom everything said in the Singular Number is altered into the Plural. For example:* "The blessed N. and N., whose Feast we are this day keeping, do justly call, &c., &c."

For Abbats the Office is as above, except the following:

Prayer.

O LORD, we beseech Thee, that the prayers of Thy blessed Abbat N. (*here insert his name*) may commend us unto Thee, and that what for our own worthiness we cannot obtain, Thou mayest grant us through his help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome upon the same,* (*p.* 537.)

Other Lessons.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xi. 25.)

AT that time JESUS answered and said: I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. And so on.

Homily by St Austin, Bishop [of Hippo.] (10*th Sermon on the Words of the Lord.*)

"Come unto Me, all ye that labour!" And wherefore labour we all, but because we are frail, sickly, dying creatures, burdened with earthen vessels which distress us? But if these fleshly vessels be distressful, let the open expanse of love be free and wide. "Come unto Me, all ye that labour!"—and why? That we may labour no more. His promise is an instant promise, for He calleth such as are labouring. Perchance they will ask Him what shall be their reward? "And I," saith He, "will give you rest. Take My yoke upon you, and learn of Me"—not how to make the world, not how to create all things visible and invisible, not to work wonders in the earth, nor to raise the dead — but — "for I am meek and lowly in heart."

Eighth Lesson.

WILT thou be great? Begin by being little. Dost thou think to raise up a lofty building? Then lay the foundations thereof in lowliness. The greater soever, and the more massy, be that which any man thinketh to build, so much the deeper doth he dig his foundation. And when the house is built, it towereth heavenward; but he which layeth the foundation goeth down into the earth. The building, therefore, is low before it is high, and, after it is low, it riseth high to the roof.

Ninth Lesson.

WHAT is the roof of the house on which we labour? Whither do its spires rise? I answer you at once; to the presence of God. You see how high it is, yea, what it is to see God. He that will, understandeth what I say, and he heareth. What is promised you is to see God, God, the True, God, the Supreme. Blessed is he who seeth Him by Whom he is seen. Such as worship false gods see them easily, but they see them who have eyes and see not. But unto us it is promised that we shall see that God Who liveth and seeth. (Gen. xvi. 14.)

Other Lessons.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*For St Benedict's Birthday.*)

In the judgment to come, the elect will be in two classes. One class are they who have forsaken all, and followed the Lord: and these shall judge along with Him. The other class are they who have not equally forsaken all that they had, but who have been careful daily to give alms of their goods to the poor of Christ: these shall be the subjects of judgment, and these are they who shall then hear these words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave Me drink." (Matth. xxv. 34, 35.)

Eighth Lesson.

OF the reprobate also we gather, from the words of the Lord, that there will be two classes. One class are they who, being made partakers in the mystery of Christian faith, have neglected to show their faith by their works: these are they to whom it will be said at the judgment: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an-hungered, and ye gave Me no meat." (41.) The other class are they who either have never received the faith and mysteries of Christ, or who, having received, have apostatised, and abandoned it: and touching these it is said: "But he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." (John iii. 18.)

Ninth Lesson.

AND now that we have touched for a moment, with fear and just dread, upon these things, let us rather turn our hearing to the right joyful promises of our Lord and Saviour. Let us look what His so great, beautiful, and fatherly love will give to such as follow Him; not the reward of life everlasting only, but gifts exceeding precious in this life also. "Every one," saith He, "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." For every one that shall forsake earthly affections and goods, to go and be Christ's disciple, the further he goeth on in Christ's love, the more shall he find who will rejoice to give him a place in their hearts, and to minister to him of their substance.

VIII. For Doctors of the Church.

The Office is that of a Bishop and Confessor, or of a Confessor not a Bishop, (pp. 581 *and* 598) *according as the particular Doctor was a Bishop or not, with the differences marked in those two Offices, and the following.*

Lessons.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxxix. 1.)

HE that is wise will seek out the wisdom of all the antient, and be occupied in prophecies. He will keep the sayings of the renowned men, and where subtil parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables. He will serve among great men, and appear before princes. He will travel through strange countries, for he will try the good and the evil among men.

Second Lesson.

HE will give his heart to resort early to the Lord that made him, and will pray before the most

High. He will open his mouth in prayer, and make supplication for his sins. If the great Lord will, He will fill him with the spirit of understanding, and he shall make the utterances of his wisdom to distil as the rain, and shall give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in His secrets shall he meditate.

Third Lesson.

HE shall show forth that which he hath learnt, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding, and it shall not be blotted out for ever. His memorial shall not depart away, and his name shall live from generation to generation. Nations shall show forth his wisdom, and the Church shall declare his praise.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflection]s on Job, written by Pope St Gregory [the Great.] (*Bk.* ix. *ch.* vi.)

[1] IN the Book of Job (ix. 9), it is written that it is God "which maketh Arcturus, Orion, and Hyades." Now if by the constellation Orion be mystically signified the spiritual constellation of the holy Martyrs, whom can we understand to be named after them under the title of the Hyades, but the Doctors of the Holy Church? When the glorious constellation of the Martyrs had set, and the light of the faith grew stronger, then appeared the constellation of the Doctors in the firmament of the Church, even in that spring-time when the winter of unbelief was past, and the Sun of truth rose higher to shine on the hearts of His faithful ones. The storms of persecution were gone, and the long nights of unbelief were over; then rose the Doctors to shine on the Church, when the spring-time of belief promised her a brighter year.

Fifth Lesson.

IT beseemeth well that the holy Doctors be figured by Hyades, for these stars are so styled from the Greek word "hyetos," and "hyetos" signifieth rain. The Hyades are therefore named after rain, because when they rise they undoubtedly bring rain. Well, then, do we apply the name of the Hyades to those who, when they rise to shine in the firmament of the universal Church, make the rain of holy preaching to fall upon the parched ground of man's heart. For if the word of preaching had not been as rain, then had Moses never said: "My doctrine shall drop as the rain," (Deut. xxxii. 2,) nor had the Truth said by Isaiah: "I will also command the clouds that they rain no rain upon it," (v. 6,) nor yet these words which we have just quoted: "Therefore the rain-stars have been withholden." [2]

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[1] The first and part of the second sentence is here inserted for the sake of the sense.

[2] Quamobrem prohibitæ sunt stellæ pluviarum. This would appear to have been a copyist's blunder in St Gregory's Bible for "Quamobrem prohibitæ sunt *stillæ* pluviarum —Therefore the rain-*drops* have been withholden."—Jer. iii. 3.

Sixth Lesson.

AT the same time that the Hyades come bringing rain, the sun daily riseth higher in the heavens: thus do we, seeing the learning of the Doctors, and having our minds saturated with the rain of preaching, grow warmer in faith. And when the hot heavens shine fiery over her, the wet earth tendeth to harvest: thus do we, when the fire of holy learning burneth bright in our heart, tend to bring forth the fruit of good works. When, day by day, we learn more of the knowledge of heavenly things, a spring-time of inward light is opening within us, a new Sun is irradiating our mind, and, as we know Him better by the words of His Teachers, He doth daily Himself shine the more therein. As the end of the world groweth nearer, the knowledge of things heavenly will grow greater, and continue to develop with time.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon on the Mount, ch.* vi. *tom.* 4.)

The Lord showeth how that such men are to be esteemed but fools as do so run after things temporal, either through lust for abundance thereof, or through dread of lack of the same, as to lose those things which are eternal, and which, as men cannot give them, so likewise neither can they take them away. If, therefore, the salt have lost his savour, wherewith shall it be salted? This is as much as to say: Ye are they by whom the stale mass of mankind is to be sweetened; if ye, therefore, through shrinking from the trials of persecutions, which endure but for a moment, do yourselves cast away that kingdom which is everlasting, who will there be to correct your backsliding, seeing that ye be they, and none other, whom God hath chosen to correct the backslidings of all others?

Eighth Lesson.

"IT is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." He that suffereth persecution is not thus trodden under foot of men; he that in good sooth is trodden under foot of men, is he which, through fear of persecution, hath lost his savour. No man can be trodden upon, unless he be beneath him which treadeth upon him; but he cannot be beneath his tormentor, who, suffer he how grievously soever in his body upon earth, hath still his heart in heaven.

Ninth Lesson.

"YE are the light of the world." They whom the Lord hath, just above, called the salt of the earth, the same doth He now call the light of the world. By the earth, whereof they were said to be the salt, we have not understood to be signified that earth whereupon we walk with our bodily feet, but the men which dwell upon the earth, or sinners, for the sweetening and correction of whose stinking corruption the Lord hath sent His Apostles, as it were, as so much salt. And so here also, by the world we are to understand, not the heavens and the earth, but the men which are in the world, or which love the world for the enlightening of whom the Apostles have been sent.

"A city that is set on an hill cannot be hid"—that is, set upon the heights of the same plain and great righteousness, whereof the mountain upon the which the Lord taught was itself a figure.

Another Homily for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* v.)

"Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." There is, I take it, no such thing as salt of the earth. How, then, can the Apostles be called the salt of the earth? But the true meaning of these words will be made plain, when we consider the duty of Apostles, and the nature of salt itself. Now, salt is a compound of the elements of water and fire, out of the which two things in salt there is made one.

Eighth Lesson.

THIS thing, therefore, thus made to serve in divers ways the use of men, doth keep from corruption bodies whereon it is sprinkled, and doth readily yield to all the senses the perception of its inborn savour. And thus are the Apostles, seeing that they are the preachers of the kingdom of heaven, and in a certain sense the sowers of the seed of life everlasting, since that Word of God which they scatter hath power to make this mortal put on immortality. Meetly then are they called salt, the savour of whose teaching doth keep sweet the receiver thereof even unto life everlasting.

Ninth Lesson.

BUT the nature of salt is to be ever the same, and unchanging, and, on the other hand, the nature of man hath this weakness, to be changeable. He only is blessed who hath continued even unto the end in all the works which God hath commanded. Therefore doth the Lord warn them whom He calleth the salt of the earth, that they are behoven to remain strong in that strength which He hath given unto them, lest, becoming themselves savourless, they should be impotent to season others; losing the freshness of their own saltness, be unable to stop the corruption round about them; and so the Church cast them out of her buttery, and they and those that they should have salted, be together trodden under foot of such as enter in.

A Third Homily for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (15*th on Matth.*)

Consider how that the Lord saith: "Ye are the salt of the earth," by the which figure He showeth what a necessary of life is the Gospel. By this figure, He hath us to know that they unto whom He spake have an account to render, not of their own life only, but for the whole world. Not unto two cities, saith the Lord, nor unto ten, nor unto twenty, nor unto one people, as I sent the Prophets, send I you. But I send you unto every land and sea, even unto the whole world, lying groaning, as it is, under the burden of divers sins.

Eighth Lesson.

THESE words, "Ye are the salt of the earth," show unto us the whole nature of man as savourless and stinking with the strong corruption of sin. And therefore demandeth He of His Apostles such qualities as are most needful and useful to the furthering the salvation of many. He that is gentle and lowly, tender and just, shutteth not up all these good things in his own heart, but openeth these bright fountains that they may gush forth for the use of his neighbour. He whose heart is pure, and who seeketh peace, suffering persecution for the truth's sake, doth still lead a life for the good of the commonwealth.

Ninth Lesson.

THINK not, saith the Lord, that the struggle is easy whereunto ye shall be led, neither shall your reckoning be of light matters. Ye are the salt of the earth. Have ye then salted that which is corrupted? Nay, for it is impossible that that which is once corrupted can be made sound again by the rubbing it with salt. This it is not asked of them to do. But their work is to sprinkle with salt, and to keep fresh thereafter, such things as the Lord hath given over into their charge, and which He Himself hath made new, and freed from all taint, before giving them. To make sound after the corruption of sin, is the work of Christ's power alone; to preserve from falling away again, is the duty and the toil commanded to the Apostles.

IX. For Feasts of the Blessed Virgin Mary.[1]

All as on Sundays, except the following.

The "Alleluias" *in brackets* [ ] *are only inserted during Paschal-time.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Ps. cix. The LORD said, &c., (*p.* 176.)

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 178.)

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem!

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the LORD, * the testimony of Israël, to give thanks unto the name of the LORD.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the LORD our God, * I will seek thy good.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it:

Except the LORD keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the LORD, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

Psalm CXLVII.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE the LORD, O Jerusalem! * praise thy God, O Zion!

For He hath strengthened the bars of thy gates: * He hath blessed thy children within thee:

He maketh peace in thy borders: * and filleth thee with the finest of the wheat.

He sendeth forth His commandment upon earth: * His word runneth very swiftly.

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[1] It is now usual to insert this Common Office into Breviaries, but it is placed last of all, after the Office for the Consecration of Churches.

He giveth snow like wool: * He scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels: * who can stand before His cold?

He sendeth out His word, and melteth them: * He causeth His wind to blow, and the waters flow.

He declareth His word unto Jacob, * His statutes and His judgments unto Israël.

He hath not dealt so with any nation: * neither hath He made known to them His judgments.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Hymn.[1]

HAIL, thou "Star-of-Ocean,"[2]
Portal of the sky,
Ever-Virgin Mother
Of the Lord Most High!

Oh, by Gabriel's AVE
Uttered long ago,
EVA's name reversing,[3]
'Stablish peace below!

Break the captive's fetters—
Light on blindness pour—
All our ills expelling,
Every bliss implore—

Show thyself a Mother—
Offer Him our sighs,
Who, for us Incarnate,
Did not thee despise.

Virgin of all virgins!
To thy shelter take us—
Gentlest of the gentle!
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavour,
Till with thee and JESUS,
We rejoice for ever.

Through the highest heaven
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

Verse. Holy Virgin, my praise by thee accepted be. [Alleluia.]

Answer. Give me strength against thine enemies. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; * pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that *are keeping this thine holy Feast-day* feel the might of thine assistance. [Alleluia.]

The words, "Are keeping this thine holy Feast-day," *are very often altered on the different Festivals, which alterations will be found in their own places.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Holy Virgin Mary, * Mother of God, pray for us. [Alleluia.]

Hymn.[4]

THE God Whom earth, and sea, and sky
Adore, and laud, and magnify,
Who o'er their threefold fabric reigns,
The Virgin's spotless womb contains.

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[1] Authorship and date unsettled; translation by the Rev. E. Caswall.

[2] Apparently meant for a translation of MRYM. See note in the Office of her name, between September 8 and September 9.

[3] *I.e.*, Eva, written backwards, reads Ave (Hail). This quaint conceit is clearer in the translation than in the Latin.

[4] From an hymn ascribed to Venantius Fortunatus; translation by the late Rev. Dr Neale.

The God, Whose will by moon and sun,
And all things in due course is done,
Is borne upon a maiden's breast,
By fullest heavenly grace possessed.

How blest that Mother in whose shrine
That great Artificer Divine,
Whose hand contains the earth and sky,
Vouchsafed, as in His ark, to lie!

Blest, in the message Gabriel brought;
Blest, by the work the Spirit wrought;
From whom the great Desire of earth
Took human Flesh and human birth.

All honour, laud, and glory be,
O Jesu, Virgin-born, to Thee!
All glory, as is ever meet,
To Father and to Paraclete. Amen.

FIRST NOCTURN.

Only three Psalms are said, and in Easter-tide all under one Antiphon, viz., the first, "Blessed art thou among women."

First Antiphon. [1] Blessed art thou among women, * and blessed is the fruit of thy womb. [Alleluia.]

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[2] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O Lord, our Lord, * how excellent is Thy Name in all the earth!

Second Antiphon. [3] O Holy Mother of God, * thou hast yielded a pleasant odour like the best myrrh.

Psalm XVIII.

[Intituled "A Psalm of David," with the same further obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

He hath set His tabernacle in the

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[1] Luke i. 42.

[2] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

[3] Ecclus. xxiv. 20.

sun:[1] * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever: * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them: * in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever, O LORD mine Helper, * and my Redeemer!

Third Antiphon. Sing for us again and again before this maiden's bed * the tender idylls of the play.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[2]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

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[1] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

[2] SLH.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Verse. In thy comeliness and thy beauty. [Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

First Lesson.

The Lesson is taken from the Proverbs of Solomon (viii. 12.)

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil; pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign and princes decree justice. By me princes rule, and nobles command righteousness. I love them that love me, and those that seek me early shall find me.

First Responsory.

O how holy and how spotless is thy virginity! I am too dull to praise thee; for thou hast borne in thy breast Him Whom the heavens cannot contain. [Alleluia.]

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain. [Alleluia.]

Second Lesson.

RICHES and honour are with me, yea, durable riches and righteousness. My fruit is better than gold and precious stones, and my revenue than choice silver. I walk in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance, and that I may fill their treasures. The LORD possessed me in the beginning of His ways, before His works of old. I was set up from everlasting, or ever the earth was. When there were no depths, I was already conceived; when there were no fountains abounding with water, before the mountains were settled in their strength, before the hills, was I brought forth.

Second Responsory.

Rejoice with me, all ye that love the Lord, for while I was yet a little one, I pleased the Most High. And I have brought forth from my bowels God and man. [Alleluia.]

Verse. [2] All generations shall call me blessed, since the Lord hath regarded the lowliness of His handmaiden.

Answer. And I have brought forth from my bowels God and man. [Alleluia.]

Third Lesson. (34.)

BLESSED is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors. Whoso findeth me findeth life, and shall obtain salvation from the LORD; but he that sinneth against me wrongeth his own soul. All they that hate me love death. (ix. 1.) Wisdom hath builded her house; she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine: she hath also furnished her table. She hath sent forth her maidens unto the citadel, and unto the walls of the city, to cry out: Whoso is simple, let him come unto me. And unto them that want understanding, she saith: Come, eat of my bread, and drink of the wine which I have mingled.

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[1] SLH.

[2] Luke i. 48.

Third Responsory.

Blessed art thou, O Virgin Mary, who hast carried the Lord, the Maker of the world. Thou hast borne Him Who created thee, and thou abidest a virgin for ever. [Alleluia.]

Verse. Hail, Mary, full of grace. The Lord is with thee.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever. [Alleluia.]

SECOND NOCTURN.

In Paschal-time all the Psalms are said under the first Antiphon.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign. [Alleluia.]

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp — (the people shall fall under thee)—* into the heart of the King's enemies.

[1] Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house.

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[1] So are these words translated in Heb. i. 8, 9.

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[1] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the king: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Second Antiphon. God shall give her the help of His countenance; * God is in the midst of her, she shall not be moved.

Psalm XLV.

[This Psalm has a superscription of uncertain meaning, but of which part seems to imply that it was to be sung by treble voices, from the choir of the Korahite family. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

GOD is our refuge and strength, * our help in trouble, which is come upon us exceedingly.

Therefore will we not fear, though the earth be removed, * and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled; * though the mountains shake with the swelling thereof.[2]

[There is] a river, the streams whereof make glad the city of God: * the Most High hath hallowed His Tabernacle.

God is in the midst of her, she shall not be moved: * God shall help her right early.

The heathen raged, and the kingdoms were moved: * He uttered His voice, the earth melted.

The LORD of hosts is with us: * the God of Jacob is our refuge.[2]

Come and behold the works of the LORD, what wonders He hath wrought in the earth; * He maketh wars to cease unto the end of the earth.

He breaketh the bow and cutteth the weapons in sunder: * and burneth the shields in the fire.

Be still, and know that I am God: * I will be exalted among the heathen, and I will be exalted in the earth.

The LORD of hosts is with us: * the God of Jacob is our refuge.[2]

Third Antiphon. O Holy Mother of God: * all we who dwell in thee are in gladness.

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[1] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

[2] SLH.

Psalm LXXXVI.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

HER foundation is in the holy mountains: the LORD loveth the gates of Zion more than all the dwellings of Jacob!

Glorious things are spoken of thee, * O city of God![1]

I will make mention of Rahab[2] and Babylon * that know me.

Behold the "Strangers,"[3] and Tyre, and the people of Ethiopia, * these were there—

And of Zion shall it not be said: This and that man was born in her, * and the Highest Himself hath established her?[4]

The LORD shall make count, when He writeth up the people [and the princes,][5] * of all that are in her.[6]

All they that dwell in thee * are in gladness.

Verse. God shall give her the help of His countenance. [Alleluia.]

Answer. God is in the midst of her, she shall not be moved. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Found in Metaphrastes.*)

THE Son of God chose for His Mother not a woman of wealth, not a woman of substance, but that blessed maiden whose soul was bright with grace. It was because Blessed Mary had preserved a superhuman chastity, that she conceived the Lord JESUS Christ in her womb. Let us then fly to the most holy maiden, who is Mother of God, that we may gain the help of her patronage. Yea, all ye that be virgins, whosoever ye be, run to the Mother of the Lord. She will keep for you by her protection your most beautiful, your most precious, and your most enduring possession.

Fourth Responsory.

[7] I was exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. Like the best myrrh I yielded a pleasant odour. [Alleluia.]

Verse. Like cinnamon and sweet balsam.

Answer. I yielded a pleasant odour. [Alleluia.]

Fifth Lesson.

VERILY, dearly beloved brethren, the Blessed Virgin Mary was a great wonder. What thing greater or more famous than she, hath ever at any time been found, or can be found? She alone is greater than heaven and earth. What thing holier than she hath been, or can be found? Neither

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[1] SLH.

[2] That is "the Insolent One," namely, Egypt.

[3] *I.e.*, the Philistines.

[4] Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.

[5] Displaced from the beginning of the next verse.

[6] SLH.

[7] *I.e.*, Wisdom. Ecclus. xxiv. 17, 20.

Prophets, nor Apostles, nor Martyrs, nor Patriarchs, nor Angels, nor Thrones, nor Lordships, nor Seraphim, nor Cherubim, nor any other creature, visible or invisible, can be found that is greater or more excellent than she. She is at once the hand-maid and the parent of God, at once virgin and mother.

Fifth Responsory.

[1] Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her. [Alleluia.]

Verse. [2] And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her and called her blessed; the queens also, and they praised her. [Alleluia.]

Sixth Lesson.

SHE is the Mother of Him Who was begotten of the Father before all ages, and Who is acknowledged by Angels and men to be Lord of all. Wouldst thou know how much nobler is this virgin than any of the heavenly powers? They stand before Him with fear and trembling, veiling their faces with their wings, but she offereth humanity to Him to Whom she gave birth. Through her we obtain the remission of sins. Hail, then, O Mother! heaven! damsel! maiden! throne! adornment, and glory, and foundation, of our Church! cease not to pray for us to thy Son and our Lord Jesus Christ! that through thee we may find mercy in the day of judgment, and may be able to obtain those good things which God hath prepared for them that love Him, by the grace and goodness of our Lord Jesus Christ; to Whom, with the Father, and the Holy Ghost, be ascribed all glory, and honour, and power, now, and for ever and ever. Amen.

Sixth Responsory.

When the Lord beheld the daughter of Jerusalem adorned with her jewels, He greatly desired her beauty; and when the daughters of Zion saw her, they cried out that she was most blessed, saying: Thy name is as ointment poured forth. [Alleluia.]

Verse. Upon thy right hand did stand the Queen in a vesture of gold wrought about with divers colours.

Answer. And when the daughters of Zion saw her, they cried out that she was most blessed. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Saying, Thy name is as ointment poured forth. [Alleluia.]

THIRD NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. Joy to thee, * O Virgin Mary, thou hast trampled down all the heresies in the whole world. [Alleluia.]

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[1] Cant. viii. 5; vi. 10, 4, 8.

[2] Ecclus. l. 8.

Psalm XCV.

[In I Par. (Chron.) xvi. it is stated that David gave this Psalm to Asaph and his brethren upon the day that the ark was brought to Jerusalem. The text is there given somewhat differently, and the whole forms the second part of one Psalm, of which the first part consists of the first fifteen verses of Ps. civ. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

O SING unto the LORD a new song: sing unto the LORD, all the earth.

Sing unto the LORD, and bless His Name: * show forth His salvation from day to day.

Declare His glory among the heathen, * His wonders among all people.

For the LORD is great, and greatly to be praised: * He is to be feared above all gods.

For all the gods of the heathen are devils: * but the LORD made the heavens.

Praise and beauty are before Him: * holiness and majesty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and honour: * give unto the LORD the glory due unto His name.

Bring sacrifices, and come into His courts: * O worship the LORD in His holy temple!

Let all the earth fear before Him. * Say among the heathen, The LORD reigneth!

He hath established the world also, that it shall not be moved: * He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields be joyful and all that is therein.

Then shall all the trees of the wood rejoice before the LORD, for He cometh, * for He cometh to judge the earth.

He shall judge the world with righteousness: * and the people with His truth.[1]

Second Antiphon. Holy Virgin, my praise by thee accepted be; * give me strength against thine enemies.

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established" — perhaps meaning after the usurpation of Absolom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

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[1] In I Par. (Chron.) xvi. the Psalm continues:—"O give thanks unto the LORD, for He is good: for His mercy endureth for ever. And say ye: Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy Name, and glory in Thy praise. Blessed be the LORD God of Israël for ever and ever. And all the people said: 'Amen' and praised the LORD"—possibly in Ps. cxxxv.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of thy judgments, O LORD!

For thou, LORD, art high above all the earth: Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Third Antiphon during most of the year. After thy delivery thou still remainest a virgin * undefiled; Mother of God, pray for us.

Third Antiphon, on the Feast of the Annunciation. The angel of the Lord announced unto Mary, * and she conceived of the Holy Ghost.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

O SING unto the LORD a new song: * for He hath done marvellous things.

His right hand, and His holy arm, * hath gotten Him the victory.

The LORD hath made known His salvation: * His righteousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy, * and His truth towards the house of Israël.

All the ends of the earth have seen * the salvation of our God.

Make a joyful noise unto the LORD, all the earth, * make a loud noise and rejoice, and sing praise.

Sing unto the LORD with the harp, with the harp and the voice of a psalm. * With trumpets and sound of cornet,

Make a joyful noise before the LORD, the King. * Let the sea roar, and the fulness thereof, the world and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together before the LORD. * For He cometh to judge the earth:

With righteousness shall He judge the world, * and the people with equity.

Verse. God hath chosen her and fore-chosen her. [Alleluia.]

Answer. He hath made her to dwell in His tabernacle. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: as JESUS spake unto the multitudes, a certain woman of the company lifted up her voice and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by the Venerable Bede,

Priest [at Jarrow and Doctor of the Church.] (*Bk.* iv. *ch.* 49 *on Luke* xi.)

It is plain that this was a woman of great earnestness and faith. The Scribes and Pharisees were at once tempting and blaspheming the Lord, but this woman so clearly grasped His Incarnation, and so bravely confessed the same, that she confounded both the lies of the great men who were present, and the faithlessness of the heretics who were yet to come. Even as the Jews then, blaspheming the works of the Holy Ghost, denied the very Son of God Who is of one substance with the Father, so afterwards did the heretics, by denying that Mary always a Virgin did, under the operation of the Holy Ghost, supply flesh to the Only-begotten One of God, when He was about being born in an human Body, even so, I say, did the heretics deny that the Son of Man should be called a true Son, Who is of one substance[1] with His Mother.

Seventh Responsory.

O Holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God. [Alleluia.]

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that are keeping this thine holy Feast-day feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness, even Christ our God. [Alleluia.]

Eighth Blessing.

She whose feast-day we are keeping—
Mary, blessed Maid of maidens,
Be our advocate with God.

Eighth Lesson.

BUT if we shall say that the Flesh, Wherewith the Son of God was born in the flesh, was something outside[2] of the flesh of the Virgin His Mother, without reason should we bless the womb that bare Him, and the paps which He hath sucked. But the Apostle saith: "God sent forth His Son, made of a woman, made under the law," (Gal. iv. 4,) and they are not to be listened to who read this passage: "Born of a woman, made under the law." He was made of a woman, for He was conceived in a virgin's womb, and took His Flesh, not from nothing, not from elsewhere, but from the flesh of His Mother. Otherwise, and if He had not been sprung of a woman, He could not with truth be called the Son of man. Let us therefore, denying the doctrine of Eutyches, lift up our voice, along with the Universal Church, whereof that woman was a figure, let us lift up our heart as well as our voice from the company, and say unto the Saviour: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked!" Blessed Mother! of whom one[3] hath said:

Thou art His Mother Who reigns o'er
earth and o'er heaven for ever.

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[1] Verum consubstantialemque matri filium.

[2] Extranea.

[3] The poet Sedulius—an Irishman, of the fifth century.

Eighth Responsory.

All generations shall call me blessed. For He That is Mighty, even the Lord, hath done to me great things; and Holy is His Name. [Alleluia.]

Verse. And His mercy is on them that fear Him, from generation to generation.

Answer. He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name. [Alleluia.]

Ninth Lesson.

"YEA, rather, blessed are they that hear the Word of God and keep it." How nobly doth the Saviour say "Yea" to the woman's blessing, declaring also that not only is she blessed who was meet to give bodily birth to the Word of God, but that all they who spiritually conceive the same Word by the hearing of faith, and, by keeping it through good works, bring it forth and, as it were, carefully nurse it, in their own hearts, and in the hearts of their neighbours, are also blessed. Yea, and that the very Mother of God herself was blessed in being for a while the handmaid of the Word of God made Flesh, but that she was much more blessed in this, that through her love she keepeth Him for ever.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. While the King sitteth at his table, * my spikenard sendeth forth the smell thereof. [Alleluia.]

Second Antiphon. [1] His left hand is under my head, * and his right hand doth embrace me. [Alleluia.]

Third Antiphon. [2] I am black but comely, * O ye daughters of Jerusalem. Therefore the King hath loved me, and brought me into his chamber. [Alleluia.]

Fourth Antiphon. [3] Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away. [Alleluia.]

Fifth Antiphon. O Holy Mother of God! thou art become beautiful * and gentle in thy gladness. [Alleluia.]

Chapter. (Ecclus. xxiv. 14.)

[4] I WAS created from the beginning, before the world; and I shall never fail. In the holy tabernacle I served before him.

Hymn.[5]

O GLORIOUS Virgin, ever blest,
All daughters of mankind above,
Who gavest nurture from thy breast
To God, with pure maternal love.

What we had lost through sinful Eve
The Blossom sprung from thee restores,
And, granting bliss to souls that grieve,
Unbars the everlasting doors.

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[1] Cant. ii. 6.
[2] Cant. i. 5, 4.
[3] Cant. ii. 11, 10.
[4] The speaker in these Little Chapters is Wisdom.
[5] From the hymn beginning "The God Whom earth," &c., ascribed to Venantius Fortunatus; translation by the Rev. Dr. Littledale.

O Gate, through which hath passed the King!
O Hall, whence light shone through the gloom!
The ransomed nations praise and sing
The Offspring of thy virgin womb.

Praise from mankind and heaven's host,
To JESUS of a Virgin sprung,
To Father and to Holy Ghost,
Be equal glory ever sung. Amen.

Verse. Grace is poured into thy lips. [Alleluia.]
Answer. Therefore God hath blessed thee for ever. [Alleluia.]

Antiphon at the Song of Zacharias. [1] O Mary! Blessed art thou that hast believed, * for there shall be a performance of those things which were told thee from the Lord. Alleluia.

Between Septuagesima and Easter omit Alleluia.

Prayer throughout the Office, if there be none special.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may remain continually in the enjoyment of soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. While the King, &c., (*First Antiphon at Lauds.*)

In the Short Responsory instead of the Verse, "Thou that sittest, &c.," *is said:*

Verse. Thou that wast born of the Virgin Mary.

Chapter at the end. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

TERCE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. His left hand, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.
Answer. In thy comeliness and in thy beauty.
Verse. Go forward, fare prosperously, and reign.
Answer. In thy beauty.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. In thy comeliness and in thy beauty.
Verse. God shall help her with His countenance.
Answer. God is in the midst of her, she shall not be moved.

In Paschal-time the above is said thus:

In thy comeliness and in thy beauty. Alleluia, Alleluia.

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[1] Luke i. 45.

Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.

Verse. Go forward, fare prosperously, and reign.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.

Verse. God shall help her with His countenance. Alleluia.

Answer. God is in the midst of her, she shall not be moved. Alleluia.

Prayer from Lauds.

SEXT.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. I am black, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion, and likewise in the holy city was I given to rest, and in Jerusalem was my power. And I took root among the honourable people,[1] even in the portion of my God as His own inheritance, and mine abiding was in the full assembly of the Saints.

Short Responsory.

God shall help her with His countenance.

Answer. God shall help her with His countenance.

Verse. God is in the midst of her, she shall not be moved.

Answer. With His countenance.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

In Paschal-time the above is said thus:

God shall help her with His countenance. Alleluia, Alleluia.

Answer. God shall help her with His countenance. Alleluia, Alleluia.

Verse. God is in the midst of her, she shall not be moved.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance. Alleluia, Alleluia.

Verse. God hath chosen her, and fore-chosen her. Alleluia.

Answer. He hath made her to dwell in His tabernacle. Alleluia.

Prayer from Lauds.

NONE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. O Holy Mother, &c., (*Fifth Antiphon at Lauds.*)

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[1] *I.e.*, the Jews.

Chapter from the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

In Paschal-time the above is said thus:

God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Verse. He hath made her to dwell in His tabernacle.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Verse. Grace is poured into thy lips. Alleluia.

Answer. Therefore God hath blessed thee for ever. Alleluia.

Prayer from Lauds.

SECOND VESPERS.

The same as the First, except the following:

Verse. Holy Virgin, my praise by thee accepted be. [Alleluia.]

Answer. Give me strength against thine enemies. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for God hath regarded the lowliness of His hand-maiden. [Alleluia.]

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

Note. The above-mentioned alterations of the last verses of the Hymns at Compline, Prime, Terce, Sext, None, and Compline, and in the Verse in the Short Responsory at Prime, are made every day within the Octaves of the Feasts of the Blessed Virgin, and that even when the Office of the day is not of her.

Here follows in the original the Office of the Blessed Virgin as a Simple for Saturdays, but it is here omitted, as upon all Saturdays upon which it could occur the Votive Office of the Immaculate Conception is obligatory in England upon all persons bound to the recitation of the Divine Office.

X. For Virgins,

Whether One or Many, Martyr or not Martyr.

All as on Sundays, except the following.

The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (*p.* 98).

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

For One Virgin.

Verse. [1] In thy comeliness and thy beauty. [Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. Come, Bride of Christ, and take the everlasting crown * which the Lord hath prepared for thee. [Alleluia.]

For Many Virgins.

Verse. [2] After her shall virgins be brought unto the King. [Alleluia.]

Answer. Her fellows shall be brought unto thee. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. [3] Trim your lamps, O ye wise virgins! * Behold the Bridegroom cometh! Go ye out to meet Him! [Alleluia.]

MATTINS.

Invitatory. The Lord He is the King of the Virgins. * O come, let us worship Him! [Alleluia.]

Hymn.[4]

1.

CHILD of the Virgin, Maker of Thy Mother,
Virgin-engendered, of the Virgin Son,
Virgin is she of whom we sing another
Victory won.

If the Saint be not a Martyr the 2nd and 3rd verses are omitted.

2.

Double the palm of triumph which she beareth,
Strove she to vanquish woman's fear of death:
Quelled now the hand of death and hell appeareth
Her feet beneath.

3.

Death won no conquest, nor the thousand terrors,
Kindred of death—fierce torments bravely borne:
Gave she her blood: that blood the radiance mirrors
Of life's new morn.

4.

When she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt O grant us Thy remission
And peace within.

5.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high,
Equal in power, in unity of merit,
Eternally. Amen.

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[1] Ps. xliv. 5, 6.
[2] Ps. xliv. 15.
[3] Matth. xxv. 6, 7.
[4] Author unknown, hymn somewhat altered; translation by the Rev. G. Moultrie.

FIRST NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. [1] O how lovely and glorious * is the generation of the chaste! [Alleluia.]

Second Antiphon. Sing for us again and again before this maiden's bed * the tender idylls of the play.[2]

Third Antiphon. [3] Return, return, O Shulammith! * Return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty—[Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (vii. 25.)

CONCERNING virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord, to be faithful. I suppose, therefore, that this is good for the present need, that it is good for a man so to be. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh. But I spare you. But this I say, brethren: The time is short—it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away.

First Responsory for a Virgin and Martyr.

Come, Bride of Christ, and take the everlasting crown, which the Lord hath prepared for thee, even for thee who for the love of Him hast shed thy blood, and art entered with Angels into His garden.[4] [Alleluia.]

Verse. Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.[5]

Answer. And thou art entered with Angels into His garden.[4] [Alleluia.]

First Responsory for a Virgin not a Martyr.

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty. [Alleluia.]

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[1] Wisd. iv. 1.

[2] Drama. The Song of Solomon (the form of which is dramatic,) seems to be the play referred to.

[3] Cant. vi. 13. The translation follows the Hebrew and Latin as to the proper name. The Breviary text has "Sunamitis," which seems to be either a misprint or a conjectural emendation, founded on the belief that the name is a local designation from the town of Shunem (Cf. 3 (1) Kings i. 3, &c.) But this town, teste Eusebio, was also called "Sulem," and is now known as "Sôlam." However, the most common view has been that the name is a feminine form of Solomon, (cf. in English, John and Jane, Francis and Frances, &c.) Vide Gesenius sub vocibus. It is found in the New Testament, under the form of "Salome." Mark xv. 40, xvi. 1.

[4] Latin: paradisus.

[5] Ps. xliv. 12, 5, 3.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.[1]

Answer. For the King hath greatly desired thy beauty. [Alleluia.]

Second Lesson.

BUT I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please God. But he that is married careth for the things that are of the world, how he may please his wife, and he is divided. The unmarried woman, and the virgin careth for the things of the Lord, that she may be holy both in body and in spirit. But she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit: not that I would cast a snare upon you, but for that which is seemly, and which giveth occasion to attend upon the Lord without distraction.

Second Responsory.

[1] Grace is poured into thy lips; therefore God hath blessed thee for ever. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever. [Alleluia.]

Third Lesson.

IF any man think that he behaveth himself unseemly toward his virgin, if she pass the flower of her age, and need so require, let him do what he will—he sinneth not, and if she marry. Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well. So then, he that giveth his virgin in marriage doeth well; and he that giveth her not, doeth better. The wife is bound by law as long as her husband liveth. But if her husband have fallen asleep, she is free; she may marry whom she will—only, in the Lord. But she will be happier if she so abide, after my judgment — and I also think that I have the Spirit of God.

Third Responsory.

In thy comeliness and thy beauty, go forward, fare prosperously, and reign. [Alleluia.]

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

SECOND NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign. [Alleluia.]

Second Antiphon. God shall help her with His countenance; * God is in the midst of her; she shall not be moved.

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[1] Ps. xliv. 12, 5, 3.

Third Antiphon. [1] Many waters cannot * quench love.

Verse. God shall help her with His countenance. [Alleluia.]

Answer. God is in the midst of her; she shall not be moved. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan.] (*Bk.* i. *on Virgins.*)

THIS day is a maiden's Birthday. The love of virginity provoketh us to say somewhat touching maidenhood, lest, if we pass thereby, we should seem to cast a slur on that which was her chief strength. Virginity is not to be praised because it is a grace which is poured forth in Martyrs, but because it is a grace which maketh Martyrs. But what understanding of man can rightly grasp this excellency which riseth above the laws of nature herself? What natural voice can pourtray a thing which is supernaturally noble? It is a reflection on earth of a glory whose home is in heaven. And it is but that which we may justly look for, when we see her who hath her Husband in heaven, live a life whose model is the life of heaven.

Fourth Responsory.

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully. [Alleluia.]

Verse. In thy comeliness, and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully. [Alleluia.]

Fifth Lesson.

IT was maidenhood that pierced beyond the clouds, the atmosphere, the Angels, and the stars, and came upon the Word of God in the very bosom of the Father, and sucked Him into her heart. For who, that hath once found such blessedness, would leave it again? "For thy name is as ointment poured forth, therefore do the virgins love thee," and draw thee after them. (Cant. i. 3.) Lastly, it is not I, but the Lord by Whom it is said that they which neither marry nor are given in marriage are as the angels of God in heaven. (Matth. xxii. 30.) Let no man therefore marvel that they which be married unto the Lord of angels should be likened themselves to angels.

Fifth Responsory.

[2] Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

Sixth Lesson.

WHO would deny that this is a life which hath come down from heaven, seeing it is a life whereof it is not easy to find an ensample before God came down to dwell in a Body of clay? Then was it a virgin which conceived Him in her womb, and the Word was made Flesh, that Flesh might be made God. Some will say: Concerning Elias also, we find not that he shared in the lusting after a bodily coming-together. Yea; and therefore it is that he was carried up in a fiery chariot into heaven; therefore is it that he is seen with the Lord amid all the glory of the Transfiguration; therefore it is that he is to come as a Forerunner of the Lord's coming again.

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[1] Cant. viii. 7.

[2] Ps. xliv. 9.

Sixth Responsory.

After her shall virgins be brought unto the King, her fellows shall be brought unto thee with gladness and rejoicing. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. They shall be brought unto thee with gladness and rejoicing. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They shall be brought unto thee with gladness and rejoicing. [Alleluia.]

THIRD NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. [1] I am black but comely, * O ye daughters of Jerusalem; therefore hath the King loved me, and brought me into his chamber. [Alleluia.]

Second Antiphon. [1] Draw me after thee; * we will run after the savour of thy good ointments; thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown which the Lord hath prepared for thee.

Verse. God hath chosen her, and fore-chosen her. [Alleluia.]

Answer. He hath made her to dwell in His tabernacle. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 1.)

AT that time: Jesus said to His disciples: The Kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom and the Bride. And so on.

Homily by Pope St Gregory [the Great.] (*12th on the Gospels.*)

Dearly beloved brethren; oftentimes do I warn you to fly corrupt conversation, and to keep yourselves unspotted from the world. But the portion which is this day read from the Holy Gospel doth oblige me to say that even to these good things which ye do, ye must needs take all careful heed. Look ye well to it, that, when ye work righteousness, ye do it not as seeking the praise and admiration of men, for if the lust of praise do once creep in, that which seemeth so fair without, loseth its reward within. Behold how the Redeemer speaketh of these ten virgins. He calleth them all virgins, yet entered not all of them into the door of blessedness, for there were some of them who sought outwardly the honour of virginity, but would take no oil within their vessels with their lamps.

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[1] Cant. i. 5, 4.

Seventh Responsory.

This is one of those wise virgins, whom the Lord found watching, for when she took her lamp, she took oil with her. And when the Lord came, she went in with him to the marriage. [Alleluia.]

Verse. At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

Answer. And when the Lord came, she went in with Him to the marriage. [Alleluia.]

Eighth Blessing.

She (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

BUT, first of all, it is for us to ask: What is the kingdom of Heaven? And wherefore shall the same be likened unto ten virgins, whereof, albeit five were wise, yet five were foolish? For if the kingdom of heaven be such that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, (Apoc. xxi. 27,) how can it be like unto five virgins which were foolish? But we must know that, in the word of God, the kingdom of heaven doth oftentimes signify the Church as she now is, touching the which the Lord saith in another place: "The Son of Man shall send forth His Angels, and they shall gather out of His kingdom all things that offend." (Matth. xiii. 41.) In that kingdom of Blessedness, wherein peace shall have her perfect reign, there shall be nothing found that offendeth for the angels to gather out.

Eighth Responsory.

At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

Verse. Trim your lamps, O ye wise virgins.

Answer. Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

Ninth Lesson.

THE body of every man doth consist of five senses, and five being doubled, is ten. Forasmuch, therefore, as the whole body of the faithful doth consist of two sexes, the Holy Church is likened unto ten virgins. And forasmuch as in the Church the good are for the present mingled with the bad, and the reprobate with the elect, it is rightly said that, of the ten virgins, five are wise and five are foolish. There are many who have self-control, which do keep themselves from lusting after things outward, whose hope beareth them to things inward, who chastise the flesh, who long with intense home-sickness for their Fatherland which is in heaven, who seek an eternal reward, and who will not to receive for their labours the praise of men. These are they who reckon their glory, not in the mouths of men, but in the testimony of their own conscience. And many there be likewise who afflict the body by self-control, and yet who seek for their self-control applause from men.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. This is one of the wise virgins, * one chosen out of the number of the careful. [Alleluia.]

Second Antiphon. This is one of the wise virgins, * whom the Lord found watching. [Alleluia.]

Third Antiphon. [1] This is one which hath not known the sinful bed, * she shall have fruit in the visitation of holy souls. [Alleluia.]

Fourth Antiphon. Come, O my chosen one, * and I will establish My throne in thee. [Alleluia.]

Fifth Antiphon. She is beautiful * among the daughters of Jerusalem. [Alleluia.]

Chapter. (2 Cor. x. 17.)

BRETHREN, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Hymn.[2]

JESU, the Virgin's Crown, do Thou
Accept us, as in prayer we bow ;
Born of that Virgin, whom alone
The Mother and the Maid we own.

Amongst the lilies Thou dost feed,
With Virgin choirs accompanied ;
With glory decked, the spotless brides
Whose bridal gifts Thy love provides.

They, wheresoe'er Thy footsteps bend,
With hymns and praises still attend ;
In blessed troops they follow Thee,
With dance, and song, and melody.

We pray Thee therefore to bestow
Upon our senses here below,
Thy grace, that so we may endure
From taint of all corruption pure.

All laud to God the Father be :
All laud, Eternal Son, to Thee :
All laud, as is for ever meet,
To God the Holy Paraclete. Amen.

For One Virgin.

Verse. Grace is poured into thy lips. [Alleluia.]

Answer. Therefore God hath blessed thee for ever.

For many Virgins.

Verse. After her shall virgins be brought unto the King. [Alleluia.]

Answer. Her fellows shall be brought unto thee. [Alleluia.]

Antiphon at the Song of Zacharias. For one Virgin. [3] The kingdom of heaven is like unto a merchantman * seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it. [Alleluia.]

For many Virgins. Trim your lamps, O ye wise virgins! * Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

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[1] Wisd. iii. 13.

[2] Hymn of the Ambrosian school, somewhat altered ; translation by the Rev. Dr Neale.

[3] Matth. xiii. 45, 46.

Prayer for a Virgin and Martyr.

O GOD, Who, amidst the wondrous work of Thy Divine power, dost make even weak women to be more than conquerors in the uplifting of their testimony, mercifully grant unto all us which do keep the Birthday of Thy blessed handmaiden and witness N. (*here mention her name*) grace to follow her steps to Thee-ward. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another Prayer for a Virgin and Martyr.

O LORD, we pray Thee that Thy blessed handmaiden and witness N., (*here mention her name*,) in whom Thou hast ever been well pleased, because of her worthy maidenhood and her mighty showing-forth of Thy power, may entreat Thy pardon on our behalf. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for a Virgin not a Martyr.

GRACIOUSLY hear us, O God of our salvation, and grant that as the Birthday of Thy blessed handmaiden N. (*here mention her name*) doth make us happier, so the fruit of her godly earnestness may make us better. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for many Virgins, Martyrs.

GRANT unto us, we beseech Thee, O Lord, our God, that we may ever call to mind, with all worship and thanksgiving, the victory of Thy holy Virgin Martyrs NN., (*here mention their names*,) and although we know that our mind cannot comprehend Thee Who art this day their exceeding great reward, give us always the grace humbly to worship Thee. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. This is one, &c., (*First Antiphon at Lauds.*)

Chapter at the end.

For a Virgin and Martyr. (Ecclus. li. 13.)

O LORD my God, Thou hast lifted up my dwelling on earth; and I prayed for deliverance from death—I called upon the Lord, the Father of my Lord, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

For a Virgin not a Martyr. (Wisd. iv. 1.)

O HOW lovely and glorious is the generation of the chaste! For the memorial thereof is immortal, because it is known with God and with men.

TERCE.

Antiphon. This is one, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.

Answer. In thy comeliness and in thy beauty.

Verse. Go forward, fare prosperously, and reign.

Answer. In thy beauty.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In thy comeliness and in thy beauty.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her, she shall not be moved.

In Paschal-time the above is said thus:

In thy comeliness and in thy beauty. Alleluia, Alleluia.

Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.

Verse. Go forward, fare prosperously, and reign.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.

Verse. God shall help her with His countenance. Alleluia.

Answer. God is in the midst of her, she shall not be moved. Alleluia.

Prayer from Lauds.

SEXT.

Antiphon. This is one, &c., (*Third Antiphon at Lauds.*)

Chapter. (2 Cor. xi. 2.)

FOR I am jealous over you with godly jealousy. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Short Responsory.

God shall help her with His countenance.

Answer. God shall help her with His countenance.

Verse. God is in the midst of her, she shall not be moved.

Answer. With His countenance.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

In Paschal-time the above is said thus:

God shall help her with His countenance. Alleluia, Alleluia.

Answer. God shall help her with His countenance. Alleluia, Alleluia.

Verse. God is in the midst of her, she shall not be moved.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance. Alleluia, Alleluia.

Verse. God hath chosen her and fore-chosen her. Alleluia.
Answer. He hath made her to dwell in His tabernacle. Alleluia.

Prayer from Lauds.

NONE.

Antiphon. She is beautiful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.
Answer. God hath chosen her, and fore-chosen her.
Verse. He hath made her to dwell in His tabernacle.
Answer. And fore-chosen her.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God hath chosen her, and fore-chosen her.
Verse. Grace is poured into thy lips.
Answer. Therefore God hath blessed thee for ever.

In Paschal-time the above is said thus:

God hath chosen her, and fore-chosen her. Alleluia, Alleluia.
Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.
Verse. He hath made her to dwell in His tabernacle.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.
Verse. Grace is poured into thy lips. Alleluia.
Answer. Therefore God hath blessed thee for ever. Alleluia.

Prayer from Lauds.

SECOND VESPERS.

All as First, except the following.

For one Virgin.

Verse. Grace is poured into thy lips. [Alleluia.]
Answer. Therefore God hath blessed thee for ever. [Alleluia.]

Other Lessons for Virgins.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (li. 1.)

I WILL thank Thee, O Lord and King, and Praise Thee, O God my Saviour. I will give praise unto Thy Name; for Thou hast been mine Helper and Defender, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine Helper against mine adversaries. And hast delivered me, according to the multitude of the mercies of Thy Name, from them that roared against me, and that were ready to devour me: out of the hands of such as sought after my life, and from the gates of trouble that were open all around me; from the choking of the fire that compassed me, so that when I stood in the midst of the flame I was not scorched: from the depth of the belly of hell, from an unclean tongue, and from lying words, and from an unjust king, and from an unrighteous tongue.

Second Lesson.

MY soul shall praise the Lord even unto death, for my life was near to the hell beneath. They compassed me on every side, and there was no man to help me. I looked for the succour of men, but there was none. Then thought I upon Thy mercy, O Lord, and upon Thine acts of old; how Thou deliverest such as wait for Thee, O Lord, and savest them out of the hands of the people.

Third Lesson.

THOU hast lifted up my dwelling on earth, and I prayed for deliverance from death. I called upon the Lord, the Father of my Lord, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise Thy Name continually, and will sing praise with thanksgiving; for that my prayer was heard. For Thou savedst me from destruction, and deliveredst me from the evil time. Therefore will I give thanks, and praise Thee, and bless the Name of the Lord.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of the holy Martyr Cyprian, Bishop [of Carthage,] concerning the rules and clothing of Virgins. (2.)

I AM now to address myself to virgins, and as their condition is one of such glorious exaltation, I am the more behoven to be careful. This mass of consecrated virginity is the flower upon the plant of the Church. It is the charm and loveliness of spiritual grace. It is a generation of gladness. It is a work of praise and honour, untouched and uncorrupted. It is the image of God reflecting the holiness of the Lord. It is the brightest portion of the flock of Christ. It is the joy of our holy Mother the Church, and the rich blossom of her glorious fruitfulness, and every addition to the number of her virgins is an increase of her gladness. To these I speak, them I exhort, more in tenderness than in authority. Not that I, who am so worthless, and little, and feel so keenly the lowliness of mine own estate, would speak as finding any fault to reprove, but because when I feel the tenderest care, I feel the most nervous dread of any troubling by the wicked one.

Fifth Lesson.

THIS is not an unreasonable care, nor a groundless dread, which looketh to the way of salvation and keepeth the life-giving commandments of the Lord, to the end that they, who have consecrated themselves to Christ, who have turned their back for ever upon the pleasure of the flesh, who have vowed themselves God's own in body as well as in mind, may finish the work for which so vast a reward awaiteth them; that they may desire no more to seem fair and pleasing in any eyes but those of the Lord, from Whose hand they look to receive the wage of their continence, as He Himself hath said: "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matth. xix. 11, 12.)

Sixth Lesson.

AND yet again, the voice of an Angel hath proclaimed what is the reward of continence. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth." (Apoc. xiv. 4.) Neither is it to man only that the Lord hath promised this glorious reward for virginity. He passeth not by women, but, since the woman is made out of the man, and taken and formed from him, God in His Holy Scriptures useth mostly to address Himself to the race in the form wherein He originally created it, for they are twain in one flesh, and when mankind is spoken of, womankind also is signified. But if continence be a following of Christ, and virginity have her aim in the kingdom of heaven, what concern have such with earthly finery, or with self-adorning, whereby, while they seek to please men, they offend God?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 3.)

AT that time: the Pharisees came unto JESUS, tempting Him and saying unto Him: Is it lawful for a man to put away his wife for any cause? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (63*rd on Matthew.*)

Seeing that directly to exhort them unto virginity was well-nigh more than they could bear, our Lord seeketh to draw them to the desire thereof, taking occasion by the needfulness of a law against divorce. Then He showeth that virginity is possible, saying: "There are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." In these words He persuadeth them indirectly to choose virginity, while He teacheth them that such a gift is not so good as to be impossible.

Eighth Lesson.

THIS His doctrine He establisheth somewhat thus. Supposing that thou hadst been born a eunuch by nature, or hadst been made a eunuch by the cruelty of men, so that thou hadst no sexual enjoyment, and hadst no credit for having none, what wouldest thou do? Give God thanks therefore, that thou dost, for a reward and a crown, what such others suffer with no reward and no crown—yea, and that, rather a lighter burden than the same, and that not only because thou hast the joy of hope, and of knowing that thou doest well, but also because thou art not so battered by storms of desire as they are.

Ninth Lesson.

WHEN, therefore, He had spoken of such as are eunuchs by nature, or by mutilation, and are eunuchs vainly and uselessly, unless they also bridle their thoughts, and of such as deny themselves for the kingdom of heaven's sake, He added: "He that is able to receive it, let him receive it," that He might make them the readier by showing the very sternness of the work, and, in His unspeakable goodness, He would not include any such precept within the requirements of the law, and, by saying this, showeth it to be the more possible, that He might increase the desire of freely choosing it.

Simple Office for Virgins.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint or Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, are all as just given.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphon.

On Mondays and Thursdays.

Verse. In thy comeliness and thy beauty. [Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

On Tuesdays and Fridays.

Verse. God shall give her the help of His countenance. [Alleluia.]

Answer. God is in the midst of her, she shall not be moved. [Alleluia.]

For Wednesdays.

Verse. God hath chosen her, and fore-chosen her. [Alleluia.]

Answer. He hath made her to dwell in His tabernacle. [Alleluia.]

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint or Saints have two Lessons, the whole read as one, at will.

First Responsory.

On Monday and Thursday.

Come, Bride of Christ, &c. *Or,* Come, O My chosen one, &c., (*p.* 637.)

On Tuesday and Friday.

Because of truth and meekness, &c., (*p.* 639.)

On Wednesday.

This is one of those wise virgins, &c., (*p.* 641.)

Second Blessing.

She (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Second Lesson is the first of the Legend of the Saint or Saints, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Monday and Thursday.

Grace is poured into thy lips, &c., (*p.* 638,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God hath blessed thee for ever. [Alleluia.]

On Tuesday and Friday.

Thou hast loved righteousness, &c., (*p.* 639,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

On Wednesday.

At midnight, &c., (*p.* 641.)

Third Blessing.

May He That is the angels' King
To that high realm His people bring.

Third Lesson, the whole or second part of the Lesson of the Feast.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the Week-day.

XI. For Holy Women.

Whether One or Many, Martyr or not Martyr, but not Virgin.

All as on Sundays, except the following.
The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (*p.* 98.)

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

Verse. In thy comeliness and thy beauty. [Alleluia.]
Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. [1] The kingdom of heaven is like unto a merchantman, seeking goodly pearls; * who, when he had found one pearl of great price, gave up all that he had and bought it. [Alleluia.]

MATTINS.

Invitatory. For the confession of Blessed N. * (*here insert her name*), let us praise our God.

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[1] Matth. xiii. 45, 46.

Hymn.

WHEN she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt, O grant us Thy remission
And peace within.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high!
Equal in power, in unity of merit
Eternally! Amen.

FIRST NOCTURN.

In Paschal-time all three Psalms are said under the First Antiphon.

First Antiphon. O how lovely and glorious is the generation * of the chaste. [Alleluia.]

Second Antiphon. His left hand is under my head, * and his right hand doth embrace me.

Third Antiphon. Return, return, O Shulammith, * return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty. [Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Lessons for a Martyr from Ecclus. li. 1, (*p.* 645.)

For a Woman not a Martyr.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (xxxi. 10.)

WHO can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh wisely with her hands. She is like the merchant's ship, she bringeth her food from afar; she riseth also, while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms.

First Responsory.

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. For the King hath greatly desired thy beauty. [Alleluia.]

Second Lesson.

SHE tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night. She layeth her hands to hard work, and her fingers hold the distaff. She spreadeth out her hands to the poor, yea, she reacheth forth her hands to the needy. She is not afraid of the cold of snow for her household, for all her servants are clothed with double garments. She maketh for herself coverings of tapestry: her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen and selleth it, and delivereth girdles unto the Canaanite.[1]

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[1] Used by the Jews for an itinerant trader, much as we call a tramp an Egyptian (vulg. Gipsy.)

Second Responsory.

Grace is poured into thy lips; therefore God hath blessed thee for ever. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever. [Alleluia.]

Third Lesson.

STRENGTH and honour are her clothing; and she will laugh in the latter day. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband, and he praiseth her. Many daughters have gotten riches, but thou excellest them all. Favour is deceitful, and beauty is vain: a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.

Third Responsory.

In thy comeliness and thy beauty, go forward, fare prosperously, and reign. [Alleluia.]

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

SECOND NOCTURN.

In Paschal-time all three Psalms are said under the First Antiphon.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign. [Alleluia.]

Second Antiphon. God shall help her with His countenance: * God is in the midst of her; she shall not be moved.

Third Antiphon. Many waters cannot * quench love.

Verse. God shall help her with His countenance. [Alleluia.]

Answer. God is in the midst of her: she shall not be moved. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Book upon Widows by St Ambrose, Bishop [of Milan.] (*Near the end.*)

I BEHOLD the field of the Church, that the same is a fruitful field, somewhile smiling with the brightness of virginity, somewhile golden with the ripe harvest of widowhood, somewhile rich with the crop of marriage. These things be diverse, but they be the fruits of the same field. There are not so many choice lilies as stalks of bearded grain, ears for the harvest, and there are more places in the soil fitted once to receive seed than there are places which, when they have yielded a crop, are fitted again to be ploughed. Good, then, is widowhood, which the judgment of an Apostle hath so often commended, widowhood, which is the teacher of faith and of purity.

Fourth Responsory.

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully. [Alleluia.]

Fifth Lesson.

THEREFORE, they who worship adultery and uncleanness in their gods made celibacy and widowhood punishable. They who lusted after abominations, taxed self-control. The pretence was the desire of fruitfulness, but the aim was to abolish virginity, the resolution of chastity. When a soldier hath served his time he layeth down his arms, leaveth his trade, and retireth him to his own lands, that as well himself may rest after the toils of life, as that the hope of rest to come may make others the more ready to undergo work. So also the aged labourer leaveth it for others to guide the handle of the plough, and withdraweth from the weariness of his younger days' labour to essay the task of an old man's thoughtful supervision. It is easier to prune vines, than to stamp them out, to check the first wild outburst of their vigour, and to curtail the wantonness of their young growth, so teaching, even by the ensample of the vineyard, that chastity, which keepeth itself within the bearing of but a few children.

Fifth Responsory.

Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

Sixth Lesson.

LIKE to these is a widow, a veteran retiring to rest upon the earned rewards of her chastity, and who, albeit she layeth down the arms of wifehood, still ruleth the order of all her household; albeit she be at rest from bearing burdens, she is careful in the marriage of her youngers, and with the wisdom of age chooseth what study is the most useful, what fruit is the richest, what wedlock is the meetest. And so, if the government of the field be given more to the elder than to the younger, wherefore shouldest thou hold that a wife is more useful than a widow? But if they which persecuted the faith persecuted also widowhood, then, surely, in the eyes of them which hold the faith, must widowhood be looked upon as a reward, rather than shrunk from as a punishment.

Sixth Responsory.

Favour is deceitful, and beauty is vain: a woman that feareth God she shall be praised. [Alleluia.]

Verse. Give her of the fruit of her hands, and let her own works praise her in the gates.

Answer. A woman that feareth God, she shall be praised. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. A woman that feareth God, she shall be praised. [Alleluia.]

THIRD NOCTURN.

In Paschal-time are said under the First Antiphon.

First Antiphon. I am black but comely, * O ye daughters of Jerusalem; therefore hath the King loved me, and brought me into His chamber. [Alleluia.]

Second Antiphon. Draw me after thee: * we will run after the savour of thy good ointments, thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown, which the Lord hath prepared for thee.

Verse. God hath chosen her, and fore-chosen her. [Alleluia.]

Answer. He hath made her to dwell in His Tabernacle. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 44.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is like unto treasure hid in a field. And so on.

Homily by Pope St Gregory [the Great.] (11*th on the Gospels.*)

Dearly beloved brethren, the kingdom of heaven is likened unto the things of earth, to the end that by the mean of things which we know, our mind may rise to the contemplation of the things which we know not; by the ensample of things which are seen, may fix her gaze on things which are not seen; by the touch of things which she useth, may be warmed towards the things which she useth not; by things which she knoweth and loveth, to love also the things which she knoweth not. For, behold, "the kingdom of heaven is likened unto treasure hid in a field, the which when a man hath found, he hideth, and, for joy thereof, goeth and selleth all that he hath and buyeth that field."

Seventh Responsory.

She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. [Alleluia.]

Verse. She tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night.

Answer. And she eateth not the bread of idleness. [Alleluia.]

Eighth Lesson.

AND herein we must remark that the treasure, when once it hath been found, is hidden to keep it safe. He who keepeth not hidden from the praises of men his eager striving heavenwards, doth not enough to keep the same safe from the attacks of evil spirits. In this life we are, as it were, on the way home, and the road is beset by evil spirits, as it were, by highwaymen. He, therefore, inviteth robbery who carrieth his treasure glaringly. This I say, not that our neighbour should not see our good works—since it is written: "Let your light so shine before men that they may see your good works, and glorify your Father

Which is in heaven" (Matth. v. 16)—but that we should not seek, by what we do, to gain the praise of men. Let the outward work agree with the inward thought, that by our good works we may give an ensample to our neighbour, and still, by our intention, directed only to the pleasing God, we may also have liefer that our works were secret.

Eighth Responsory.

[1] The kingdom of this world and all the beauty of life I have esteemed as nothing, for the excellency of the love of Jesus Christ my Lord, Whom, having seen, I loved; Whom, having believed, I longed after. [Alleluia.]

Verse. My heart is overflowing with a good matter; I speak of my works unto the King.

Answer. Whom, having seen, I loved; Whom, having believed, I longed after. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whom, having seen, I loved; Whom, having believed, I longed after. [Alleluia.]

Ninth Lesson.

THE treasure is the desire for heaven; the field wherein it is hidden is the earnest observance wherewith this desire is surrounded. Whosoever turneth his back upon the enjoyments of the flesh, and by earnest striving heavenward, putteth all earthly lusts under the feet of discipline, so that he smileth back no more when the flesh smileth at him, and shuddereth no more at anything that can only kill the body—whosoever doth thus, hath sold all that he had, and bought that field.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [2] While the king * sitteth at his table, my spikenard sendeth forth the smell thereof. [Alleluia.]

Second Antiphon. [3] We will run after thee, * in the savour of thy good ointments. The virgins love them exceedingly. [Alleluia.]

Third Antiphon. [3] Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away. [Alleluia.]

Fourth Antiphon. Come, O My chosen one, * and I will establish My throne in thee. Alleluia.

Omit this Alleluia *between Septuagesima and Easter.*

Fifth Antiphon. She is beautiful * among the daughters of Jerusalem. [Alleluia.]

Chapter for a Martyr. (Ecclus. li. 1.)

I WILL thank Thee, O Lord and King, and praise Thee, O God my Saviour. I will give praise unto Thy Name, for Thou hast been my Helper and Defender, and hast preserved my body from destruction.

Chapter for a Woman neither Virgin nor Martyr. (Prov. xxxi. 10.)

WHO can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

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[1] Cf. Phil. iii. 8.

[2] Cant. i. 11.

[3] Cant. i. 3, 2; ii. 11, 10.

Hymn.[1]

LAUD we the Saint most sweet
Shining in glory blest,
Who bore a hero's noble heart
Within a woman's breast.

Pierced with the love of Christ
The world's false love she fled:
And Heavenward with might and main
Upon her journey sped.

With fasts she pined the flesh,
But on sweet food of prayer
Feasted her spirit pure; and now
Doth joys eternal share.

O Christ our King and God!
Thou strength of all the strong!
To Whom alone all holy deeds,
And all great works belong;

For her deep plaints on high,
To us propitious be;
And in the glorious Trinity
Glory eterne to Thee. Amen.

Verse. Grace is poured into thy lips. [Alleluia.]

Answer. Therefore God hath blessed thee for ever. [Alleluia.]

Antiphon at the Song of Zacharias. Give her of the fruit of her hands, * and let her own works praise her in the gates. [Alleluia.]

Prayer as for Virgins.

GRACIOUSLY hear us, O God of our salvation, and grant that as the Birthday of Thy blessed handmaid N. (*here mention her name*) doth make us happier, so the fruit of her godly earnestness may make us better. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. While the king, &c., (*First Antiphon at Lauds.*)

Chapter at the end.

For a Martyr. (Ecclus. li. 8.)

MY soul shall praise the Lord even unto death, for Thou, O Lord our God, deliverest such as wait for Thee, and savest them out of trouble.

For a Woman neither Virgin nor Martyr. (Prov. xxxi. 29.)

MANY daughters have gotten riches, but thou excellest them all. Favour is deceitful and beauty is vain; a woman that feareth the LORD, she shall be praised.

TERCE.

Antiphon. We will run, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.

Answer. In thy comeliness and in thy beauty.

Verse. Go forward, fare prosperously, and reign.

Answer. In thy beauty.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In thy comeliness and in thy beauty.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her, she shall not be moved.

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[1] Hymn by Cardinal Silvius Antonianus; translation by the Rev. E. Caswall.

In Paschal-time the above is said thus:

In thy comeliness and in thy beauty. Alleluia, Alleluia.
Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.
Verse. Go forward, fare prosperously, and reign.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.
Verse. God shall help her with His countenance. Alleluia.
Answer. God is in the midst of her, she shall not be moved. Alleluia.

Prayer from Lauds.

SEXT.

Antiphon. Lo! the winter is past, &c., (*Third Antiphon at Lauds.*)

Chapter for a Martyr. (Ecclus. li. 4.)

THOU hast delivered me, according to the multitude of the mercies of Thy Name, from them that roared against me, and that were ready to devour me, out of the hands of such as sought after my life, and from the gates of trouble that were open all around me.

Chapter for a Woman neither Virgin nor Martyr. (Prov. xxxi. 10.)

SHE spreadeth out her hand to the poor, yea, she reacheth forth her hands to the needy. She is not afraid of the cold of snow for her household.

Short Responsory.

God shall help her with His countenance.
Answer. God shall help her with His countenance.
Verse. God is in the midst of her, she shall not be moved.
Answer. With His countenance.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God shall help her with His countenance.
Verse. God hath chosen her, and fore-chosen her.
Answer. He hath made her to dwell in His tabernacle.

In Paschal-time the above is said thus:

God shall help her with His countenance. Alleluia, Alleluia.
Answer. God shall help her with His countenance. Alleluia, Alleluia.
Verse. God is in the midst of her, she shall not be moved.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God shall help her with His countenance. Alleluia, Alleluia.
Verse. God hath chosen her, and fore-chosen her. Alleluia.
Answer. He hath made her to dwell in His tabernacle. Alleluia.

Prayer from Lauds.

NONE.

She is beautiful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

In Paschal-time the above is said thus:

God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Verse. He hath made her to dwell in His tabernacle.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Verse. Grace is poured into thy lips. Alleluia.

Answer. Therefore God hath blessed thee for ever. Alleluia.

Prayer from Lauds.

SECOND VESPERS.

Antiphons, Chapter, Hymn, and Verse and Answer from Lauds.

Psalms as at First Vespers.

Antiphon at the Song of the Blessed Virgin. She spreadeth out her hand to the poor, * yea, she reacheth forth her hands to the needy, and eateth not the bread of idleness. [Alleluia.]

Other Lessons for the Second Nocturn for a Martyred Woman not a Virgin.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (67*th on divers places in the New Testament.*)

THE commemorations which I love and welcome the most are the commemorations of the Martyrs, and, while I love and welcome them all, more especially do I do so when the wrestling set before us is the wrestling of a woman. The weaker the vessel, the stronger the grace, the greater the spoils, the clearer the victory; and that, not because the sex of the wrestler is frail, but because the enemy is now conquered by her through whom he once conquered.

Fifth Lesson.

BY a woman he overcame, by a woman he is overcome. A woman was once his weapon; a woman is now become the instrument of his defeat; he findeth that the weak vessel cannot be broken. The first woman sinned and died; this one died rather than sin. The first, under the delusion of a lying promise, (Gen. iii. 4,) broke the law of God; this one chose rather to keep covenant with her Benefactor, than to keep this present life. What excuse for softness and sloth can men any longer hope to make? or what forgiveness, when women bear themselves so bravely and manfully, and gird themselves up so nobly for the wrestling of godliness?

Sixth Lesson.

SHE had a weak body, and a sex which is exposed to hurt; but grace came, and made nothing of these frailties. Nothing is stronger than one in whose mind the fear of God is firmly and wilfully rooted. The enemy may threaten fire, or iron, or beasts, or anything else, but such an one taketh them all for matters not worth consideration. And thus did this blessed woman do.

XII. For the Dedication of a Church.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., *p.* 203).

Hymn.[1]

BLESSED City, heavenly Salem,
Vision dear of peace and love,
Who, of living stones upbuilded,
Art the joy of Heaven above,
And, with angel cohorts circled,
As a Bride to earth dost move!

From celestial realms descending,
Bridal glory round her shed,
To His Presence, decked with jewels,
By her Lord shall she be led:
All her streets, and all her bulwarks,
Of pure gold are fashioned.

Bright with pearls her portal glitters;
It is open evermore;
And, by virtue of His merits,
Thither faithful souls may soar,
Who for Christ's dear Name, in this world
Pain and tribulation bore.

Many a blow and biting sculpture
Polished well those stones elect,
In their places now compacted
By the Heavenly Architect,
Who therewith hath willed for ever
That His Palace should be decked.

Laud and honour to the Father,
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. This is the house of God, stoutly builded. [Alleluia.]

Answer. Well founded upon a sure rock. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. [2] The Most High hath hallowed His Tabernacle. * For this is the House of God, whereon His Name shall be called, whereof it is written: My Name shall be there, saith the Lord. [Alleluia.]

MATTINS.

Invitatory. [3] Holiness becometh the house of God. * In her let us worship her Bridegroom, even Christ. [Alleluia.]

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[1] Mediæval hymn, author unknown. Dr Neale's translation from the original text, with one line altered.

[2] Ps. xlv. 5; Jer. vii. 10; 3 Kings viii. 29, &c.

[3] Ps. xcii. 5.

Hymn from Vespers.

FIRST NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. Lift up your gates, O ye princes, * and be ye lift up, ye everlasting doors. [Alleluia.]

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Second Antiphon. [1] The LORD shall be my God, * and this stone shall be called God's house.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

Third Antiphon. [2] Moses built an altar * unto the Lord God.

Ps. xlvii. Great is the LORD, &c., (*p.* 98.)

Verse. Holiness becometh Thine house, O LORD,—[Alleluia.]
Answer. For ever. [Alleluia.]

First Lesson.

The Lesson is taken from the Second Book of Paralipomena (vii. 1.)

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offerings and the sacrifices; and the glory of the LORD filled the house. And the Priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house. And when all the children of Israël saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the LORD, [saying:] For He is good; for His mercy endureth for ever! Then the King and all the people offered sacrifices before the LORD. And King Solomon offered a sacrifice of twenty-and-two thousand oxen, and an hundred and twenty thousand sheep. So the King and all the people dedicated the house of God.

First Responsory.

When the Temple was dedicated the people sang praise, and sweet in their mouths was the sound. [Alleluia.]
Verse. [3] The LORD'S house is established in the top of the mountains; and all nations shall flow unto it.
Answer. And sweet in their mouths was the sound. [Alleluia.]

Second Lesson.

AND the Priests waited on their offices; the Levites also with instruments of music of the LORD, which David the King had made to praise the LORD—"Because His mercy endureth for ever"—singing David's hymns by their ministry. And the Priests sounded trumpets before them, and all Israël stood. Moreover, Solomon hallowed the middle of the Court that was before the house of the LORD; for there he offered burnt-offerings and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings and the meat-offerings and the fat. Also at the same time Solomon kept the Feast seven days and all Israël with him, a very great congregation, from the entering in of Hamath unto the River of Egypt. And in the eighth day he made a solemn assembly; for they kept the dedication of the altar seven days, and the Feast seven days.

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[1] Gen. xxviii. 21, 22.

[2] Ex. xvii. 15.

[3] Isa. ii. 2.

Second Responsory.

The LORD's house is established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it, and shall say: Glory be to Thee, O LORD! [Alleluia.]

Verse. [1] They shall doubtless come again with rejoicing, bringing their sheaves with them.

Answer. And all nations shall flow unto it, and shall say: Glory be to Thee, O Lord! [Alleluia.]

Third Lesson.

THUS Solomon finished the house of the LORD, and the King's house, and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. And the LORD appeared to him by night, and said unto him: I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people, upon whom My Name is called, shall pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this place, that My Name may be there for ever, and Mine eyes and Mine heart shall be there perpetually.

Third Responsory.

[2] O Lord, bless this house which I have built unto Thy Name. Whosoever shall come unto this place and pray, then hear Thou from the excellent throne of Thy glory. [Alleluia.]

Verse. O Lord, if Thy people turn and pray toward Thy sanctuary.

Answer. Hear Thou from the excellent throne of Thy glory. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Hear Thou from the excellent throne of Thy glory. [Alleluia.]

SECOND NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. This is none other but the house of God, and this is the gate of heaven. [Alleluia.]

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 142.)

Second Antiphon. [3] Jacob beheld a ladder set up on the earth, and the top of it reached to heaven, and the angels of God descending on it. And he said: Surely this place is holy.

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[1] Ps. cxxv. 6.

[2] Founded on Solomon's Prayer at the Dedication of the Temple.

[3] Gen. xxviii. 17, 12, 18.

Ps. lxxxvi. Her foundation, &c., (*p.* 144.)

Third Antiphon. [1] Jacob set up the stone for a pillar, and poured oil upon the top of it.

Ps. lxxxvii. O LORD God of my salvation, (*p.* 145.)

Verse. [2] My house—[Alleluia,]

Answer. Shall be called the house of prayer. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (252*nd for the Season.*)

DEARLY beloved brethren, as often as we keep the Dedication-Feast of some Altar or Church, if we think faithfully and carefully, and live holily and righteously, that which is done in temples made with hands, is done in our soul by a spiritual building. He lied not who said: "The temple of God is holy; which temple ye are" (1 Cor. iii. 17,) and again: "Know ye not that your body is the temple of the Holy Ghost, Which is in you," (vi. 19.) And therefore, dearly beloved brethren, since by the grace of God, without any foregoing deserts of our own, we have been made meet to become the Temple of God, let us work as hard as we can, with His help, that our Lord may not find in His Temple, that is, in us, anything to offend the eyes of His Majesty.

Fourth Responsory.

[3] If they pray toward this place, forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

Verse. [4] Give ear, O Shepherd of Israël, Thou that leadest Joseph like a flock, Thou that sittest upon the Cherubim.

Answer. Forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

Fifth Lesson.

LET the Tabernacle of our heart be swept clean of vices and filled with virtues. Let it be locked to the devil, and thrown open to Christ. Yea, let us so work, that we may be able to open the door of the kingdom of heaven with the key of good works. For even as evil works are so many bolts and bars to close against us the entrance into life, so beyond doubt are good works the key thereto. And therefore, dearly beloved brethren, let each one look into his own conscience, and when he findeth the wounds of guilt there, let him first strive by prayers, fasting, or almsdeeds to purge his conscience, and so let him dare to take the Eucharist.

Fifth Responsory.

How dreadful is this place! Surely this is none other but the house of God, and this is the gate of heaven. [Alleluia.]

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[1] Gen. xxviii. 17, 12, 18.

[2] Mark xi. 17.

[3] Founded on Solomon's prayer at the Dedication of the Temple.

[4] Ps. lxxix. 1.

Verse. This is the house of God, stoutly builded, well founded upon a sure rock.
Answer. Surely this is none other but the house of God, and this is the gate of heaven. [Alleluia.]

Sixth Lesson.

FOR if he acknowledge his iniquity, and withdraw himself from the Altar of God, he will soon attain unto the mercy of the pardon of God, for, as he that exalted himself shall be abased, so shall he that humbleth himself be exalted. (Luke xiv. 11.) He who, as I have said, acknowledging his iniquity, withdraweth himself through lowliness from the Altar of the Church, till he have mended his life, need have but little fear that he will be excommunicated from the eternal marriage-supper in heaven.

Sixth Responsory.

Jacob rose up early in the morning, and set up the stone for a pillar, and poured oil upon the top of it, and vowed a vow unto the Lord. Surely this place is holy, and I knew it not. [Alleluia.]
Verse. And Jacob awaked out of his sleep, and he said:
Answer. Surely this place is holy, and I knew it not. [Alleluia.]
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Surely this place is holy, and I knew it not. [Alleluia.]

THIRD NOCTURN.

In Paschal-time the Psalms are all said under the first Antiphon.

First Antiphon. He that dwelleth in the help of the Most High * shall abide under the shadow of the God of heaven. [Alleluia.]

When "Alleluia" *is not said, if the Office be Semi-double the Psalm begins with the words* "Shall abide under the shadow;" *if Double, with,* "He will say to the LORD."

Ps. xc. He that dwelleth, &c., (*p.* 207.)

Second Antiphon. The Temple of the Lord is holy. * The same is God's workmanship and God's building.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Third Antiphon. [1]Blessed be the glory of the LORD * from His [holy] place. Alleluia.

Omit "Alleluia" *between Septuagesima and Easter.*

Ps. xcviii. The LORD reigneth, &c., (*p.* 158.)

Verse. This is the house of God, stoutly builded. [Alleluia.]
Answer. Well founded upon a sure rock. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

Zacchæus was little of stature, that is, he was not raised aloft among men by nobility of birth, and, like most of the world, he possessed few merits. When he heard that the Lord and Saviour, Who had come unto His Own, and Whom His Own had not received, (John i. 11,) was coming, he desired to see Him. But the sight of JESUS is not easy; to any on the earth it is impossible. And since Zacchæus had neither the Prophets, nor yet the Law, as a gracious help to his nature, he climbed up into a sycamore tree, raising his feet above the vanity of the Jews, and straightening the crooked branches of his former life, and therefore he received JESUS to lodge within his house.

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[1] Ezek. iii. 12.

Seventh Responsory.

My house shall be called the house of prayer, saith the Lord. [1] Therein, he that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened. [Alleluia.]

Verse. [2] Ask, and ye shall receive; seek, and ye shall find.

Answer. And to him that knocketh, it shall be opened. [Alleluia.]

Eighth Lesson.

HE did well to climb up into a tree, that a good tree might bring forth good fruits, (Matth. vii. 17,) and that the slip of the wild olive, grafted, contrary to nature, into the good olive, might bring forth the fruits of the law. (Rom. xi. 17, 24.) For the root is holy, however unprofitable the branches. Their barren beauty hath now been overshadowed by the belief of the Gentiles in the Resurrection, as by a material upgrowth. Zacchæus, then, was in the sycamore tree, and the blind man by the way-side. (xviii. 35.) For the one, JESUS stood waiting to show mercy, and asked him before He healed him, what he would that He should do for him; being unbidden of the other, He bade Himself to be his Guest, knowing how rich was the reward of receiving Him. Nevertheless, albeit He had heard no words of invitation, yet had He seen how his heart went.

Eighth Responsory.

[3] All thy walls are of stones most precious. The towers of Jerusalem shall be built up with jewels. [Alleluia.]

Verse. The gates of Jerusalem shall be built up with the sapphire stone, and the emerald, and all her walls round about with stones most precious.

Answer. The towers of Jerusalem shall be built up with jewels. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The towers of Jerusalem shalt be built up with jewels. [Alleluia.]

Ninth Lesson.

BUT lest we should seem haughtily to pass by the poor blind man, and to hurry on to the rich one, let us stand waiting for him, as the Lord stood and waited; let us ask of him, as Christ asked of him. Let us ask, because we are ignorant; Christ asked, because He knew. Let us ask, that we may know whence he received his cure; Christ asked, that all of us may know from one ensample wherethrough we are to earn a sight of the Lord. Christ asked, that we might believe that none, save they that confess Him, can be saved.

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[1] Luke xi. 9, 10.

[2] John xvi. 24; Matth. vii. 7.

[3] Cf. Tobias xiii. 21, and Apoc. xxi. 18-20.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Holiness becometh Thine house, * O Lord, for ever. [Alleluia.]

Second Antiphon. My house * shall be called the house of prayer. [Alleluia.]

Third Antiphon. This is the Lord's house * stoutly builded, well founded upon a sure rock. [Alleluia.]

Fourth Antiphon. The Lord's house is well founded * upon a sure rock. [Alleluia.]

Fifth Antiphon. All thy walls are of stones most precious, * and the towers of Jerusalem shall be built up with jewels. [Alleluia.]

Chapter. (Apoc. xxii. 2.)

I SAW the holy city, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her husband.

Hymn.[1]

CHRIST is made the sure Foundation,
And the precious Corner-Stone,
Who, the two walls underlying,
Bound in each, binds both in one:
Holy Zion's Help for ever,
And her Confidence Alone.

All that dedicated City,
Dearly loved by God on high,
In exultant jubilation
Pours perpetual melody;
God the One, and God the Trinal,
Singing everlastingly.

To this Temple, where we call Thee,
Come, O Lord of hosts, to-day!
With Thy wonted loving-kindness
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its walls for aye.

Here vouchsafed to all Thy servants
That they supplicate to gain:
Here to have and hold for ever
Those good things their prayers obtain;
And hereafter in Thy glory,
With Thy blessed ones to reign.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three and Ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. This is the Lord's house, stoutly builded—[Alleluia.]

Answer. Well founded upon a sure rock. [Alleluia.]

Antiphon at the Song of Zacharias. Zacchæus, make haste and come down, for to-day I must abide at thy house. * And he made haste and came down, and received Him joyfully into his house. This day is salvation come from God to this house. Alleluia.

Between Septuagesima and Easter omit "Alleluia."

Prayer.

O GOD, Who dost every year bring round unto us again the day whereon this Thine holy temple was hallowed, and bringest us again in soundness of body and mind to be present at Thine holy worship, graciously hear the supplications of Thy people, and grant that whosoever shall come into this Thine house to ask good at Thine hand, may be rejoiced in the obtaining of all his request. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Dr Neale, with two lines altered—an alteration applauded by himself. (Mediæval Hymns, p. 22.)

On the actual day on which the Church is dedicated, and also when the Dedication Feasts of two Churches come together, for the other Prayer, is used the following.

O GOD, Who invisibly containest all things, and yet art pleased for the salvation of men to show forth visible signs of Thy power, fill this house with the glory of Thine indwelling power; and grant that all who gather themselves together to pray in this place, may receive the good comfort of Thine help in every tribulation wherein they cry unto Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Holiness becometh, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Apoc. xxi. 4.)

AND God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He That sat upon the throne said: Behold, I make all things new.

TERCE.

Antiphon. My house, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Holiness becometh Thine house, O LORD.

Answer. Holiness becometh Thine house, O LORD—

Verse. For ever.

Answer. O LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Holiness becometh Thine house, O LORD.

Verse. This place is holy, wherein the Priest prayeth.

Answer. For the pardon of the transgressions and offences of the people.

In Paschal-time the above is said thus:

Holiness becometh Thine house, O LORD. Alleluia, Alleluia.

Answer. Holiness becometh Thine house, O LORD. Alleluia, Alleluia.

Verse. For ever.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Holiness becometh Thine house, O LORD. Alleluia, Alleluia.

Verse. This place is holy, wherein the Priest prayeth—Alleluia.

Answer. For the pardon of the transgressions and offences of the people. Alleluia.

SEXT.

Antiphon. This is the Lord's house, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. xxi. 3.)

AND I heard a great voice out of the throne, saying: Behold, the tabernacle of God is with men, and He will dwell with them. And they shall be His people; and God Himself shall be with them, and be their God.

Short Responsory.

This place is holy, wherein the Priest prayeth.

Answer. This place is holy, wherein the Priest prayeth—

Verse. For the pardon of the transgressions and offences of the people.

Answer. The Priest prayeth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This place is holy, wherein the Priest prayeth.

Verse. This is the Lord's house, stoutly builded—

Answer. Well founded upon a sure rock.

In Paschal-time the above is said thus:

This place is holy, wherein the Priest prayeth. Alleluia, Alleluia.

Answer. This place is holy, wherein the Priest prayeth. Alleluia, Alleluia.

Verse. For the pardon of the transgressions and offences of the people.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This place is holy, wherein the Priest prayeth. Alleluia, Alleluia.

Verse. This is the Lord's house, stoutly builded. Alleluia.

Answer. Well founded upon a sure rock. Alleluia.

NONE.

Antiphon. All thy walls, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

This is the Lord's house, stoutly builded.

Answer. This is the Lord's house, stoutly builded—

Verse. Well founded upon a sure rock.

Answer. Stoutly builded.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Lord's house, stoutly builded.

Verse. The Lord's house is well founded—

Answer. Upon a sure rock.

In Paschal-time the above is said thus:

This is the Lord's house, stoutly builded. Alleluia, Alleluia.

Answer. This is the Lord's house, stoutly builded. Alleluia, Alleluia.

Verse. Well founded upon a sure rock.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Lord's house, stoutly builded. Alleluia, Alleluia.

Verse. The Lord's house is well founded. Alleluia.

Answer. Upon a sure rock. Alleluia.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., *p.* 203.)

Hymn. Blessed city, heavenly Salem, &c., (*First Vespers.*)

Verse. Holiness becometh Thine house, O LORD—[Alleluia.]

Answer. For ever. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. How dreadful is this place. * Surely this is none other but the house of God, and this is the gate of heaven. [Alleluia.]

Second Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise upon the Psalms, written by St Austin, Bishop [of Hippo.] (*On Ps.* cxxi.)

"JERUSALEM is builded as a city." Brethren, when David said that, Jerusalem was no longer in building, but already builded. He speaketh then of some city which is even now being built, and which I know not, whereunto do run in faith, the living stones, concerning whom Peter saith (I. ii. 5): "Ye also, as lively stones, are built up a spiritual house," that is, an holy temple unto God. But what meaneth he by the words, "Ye also, as lively stones, are built up"? If thou believest, thou livest; but if thou believest, then art thou become a temple of God; as indeed the Apostle Paul hath it: "The temple of God is holy, which temple ye are." (1 Cor. iii. 17.)

Fifth Lesson.

THE city then is still in building.[1] Stones are being hewn out of the mountains by the hands of them that preach the truth, and are being cut square, that they may be fitted into the everlasting walls. Many stones are still in the hands of the workman, and they must not fall out of his hands if they would be meet stones, and make part of the masonry of the temple. This is that Jerusalem which is builded as a city, and her foundation is Christ. So saith the Apostle Paul: "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.)

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[1] The next two sentences seem to be quoted, or at least taken from the Shepherd of Hermas.

Sixth Lesson.

THERE the foundation is first laid in the earth, then the walls are builded up thereon, and the weight of the walls presseth downward, for the foundation is beneath them. But if our foundation be in heaven, then must we be so builded as to press, not downward, but upward. This great Church which ye behold with your bodily eyes was builded up by bodies, and because bodies builded it up, they laid the foundations thereof beneath. But we who are builded up a spiritual house, have our foundation above us. Thitherward let us run, that we may be built in, for it is of Jerusalem that it is said: "Our feet have been wont to stand within thy gates, O Jerusalem!"

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

(xviii. 43.) "And immediately [the blind man] received his sight, and followed Him, glorifying God." He could not have received his sight but by following Christ, by glorifying God, and by turning away from the world. But now let us turn to speak words of kindness to the rich. We are fain, if we can, to heal all men, and we would give no offence to the rich; and they would have ground of righteous offence if we applied to them roughly and untruly that which is said about a camel passing through the eye of a needle, or if we passed them by too quickly, as represented in Zacchæus.

Eighth Lesson.

THE rich should learn that there is nothing wrong in possessing wealth; the wrong is in those who possess wealth without knowing how to use it. Riches are indeed a stumbling-block to the wicked, but to the good they are a means of grace. Zacchæus was rich, and he was one of Christ's chosen ones; but when he gave the half of his goods to the poor, and restored four-fold anything which he had taken from any man by false accusation (for simple restoration is not enough, neither doth one who keepeth possession of ill-gotten gains, really give gifts, in that which he giveth, since it is not his plunder, but gifts out of that which is his own, that are asked for,) [when Zacchæus, I say, did these things,] he received manifold recompense.

Ninth Lesson.

IT is well mentioned that he was the chief among the publicans. Who need give up hope, when he seeth one that had acquired wealth by false accusation attain unto salvation?

"And he was rich." Know that all rich men are not misers.

"He was little of stature." The Scripture saith nothing of any man's stature, save of that of Zacchæus.[1] And wherefore? Perchance his littleness of stature was spiritual, being a mental dwarfing through sin, or a childishness in faith. He had not yet promised to make restitution; he had not yet seen Christ; and he is well called little. Whereas John was called great, (Luke i. 15,) John, who saw Christ, and the Spirit like a dove descending and abiding on Him, as he himself "bare record, saying: I saw the Spirit descending from heaven like a dove, and It abode on Him." (John i. 32.)

Third Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th for the Season.)*

THE reason of the present gathering is the dedication of an house of prayer. That house is the house of our prayers, but the house of God is ourselves. If we are the house of God, we are being built in this world, that we may be consecrated at the end of this world. The time of building is the time of work; the time of consecration is the time of holiday-keeping. Thus it was with this building; while it was yet being put together, there was toil; now that the believers in Christ are gathered together in it, there is rejoicing. Believing is, as it were, the hewing of timbers from the forests, and stones from the mountains. Catechising and baptizing are the shaping and squaring and polishing of the stones by the hands of the workmen. And still they make not an house for the Lord, until they be mortared together with charity.

Fifth Lesson.

NONE of these beams and stones could have entered into this building, unless they had been meetly joined together, unless they had been coupled in agreement one with another, and united, as it were, in the embrace of love. When thou seest in any house that the beams and stones are well joined together, thou enterest therein boldly, fearing not that it will fall upon thee. So also, when the Lord Christ was fain to enter [into His spiritual temple, the Church,] and to dwell in us, He said, as it were to build us: "A new commandment I give unto you, that ye love one another." (John xiii. 34.) "A new commandment I give unto you"—ye have hitherto been old; ye made Me no house; ye lay in your ruins. That ye may rise, therefore, from your ruins, love one another.

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[1] However, Deut. iii. 11; 1 Kings (Sam.) x. 23, &c.

Sixth Lesson.

THINK then, my kind friends,[1] that according to what hath been foretold and promised, this house is being builded throughout the whole world. When the Jews returned from the captivity, and the house of God was builded up again, it was said in a song extracted from an older psalm: "Sing unto the LORD a new song; sing unto the LORD, all the earth."[2] That which the Psalm calleth a new song, the Lord calleth a new commandment. For wherefore should we sing a new song unless it were to tell of a new love? Since singing is lovers' wont—

"Love upon the singer's tongue
Prompts the measure that is sung."[3]

Let us love, and love unselfishly; for we love the Lord, and better than He there is nothing; let us love Him for His own sake, and ourselves in Him, as for Him.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered, and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

["He sought to see JESUS . . . and could not, for the press."] What is this press but the brute herd, which cannot perceive the crown of wisdom? Therefore, as long as Zacchæus remained in the herd, he could not see Christ. When he riseth above the herd, then he seeth Him; that is to say, when he had got over the stupidity of the common people, he gained a view of Him Whom he desired. "For the Lord was to pass that way." This is beautifully added—signifying that He was about to pass, either where the sycamore-tree stood, or where Zacchæus was to believe in Him—thereby at once affording a mystic type and conferring a grace. For thus had He come, to pass by way of the Jews unto the Gentiles.

Eighth Lesson.

"AND when JESUS came to the place, He looked up and saw him." For now was Zacchæus climbed up on high amid the blossom of good works, as in the boughs of a fruitful tree. And here, since we have begun to take mystic interpretations, we may remark how delightful a fruit to a believer's taste is the cheerful rest of the Lord's Day. See also, how that Zacchæus in the sycamore was like a young fig of the new season, in whom, as in other things, was fulfilled that which is written: "The fig-tree putteth forth her green figs." (Cant. ii. 13.)

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[1] Charitas vestra.

[2] Ps. xcv. In the LXX. this Psalm is intituled "An Ode of David, when the house was built up after the captivity." It is really by David, as appears from 1 Par. (Chron.) xvi., and was composed by him as part of a Psalm for the occasion of the Ark's arrival at Jerusalem, whence it seems (according to the LXX.) to have been extracted, and used as suitable to the occasion to which they refer it.

[3] Vox hujus cantoris
Fervor est sancti amoris.

Ninth Lesson.

CHRIST came for this, that trees might bring forth, not fruit, but men. We have read elsewhere: "When thou wast under the fig-tree, I saw thee." (John i. 48.) Nathaniel was under the tree, that is, above the root; for the root is holy, and he was a righteous man. Nevertheless, Nathaniel was still underneath the tree, for he was under the law; but, Zacchæus had gone up the tree, for he was above the law; Nathaniel was Christ's privy defender, but Zacchæus was His open preacher. Nathaniel was still seeking Christ out of the law, but Zacchæus had gone above the law, by giving up his goods in order to follow the Lord.

Fourth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th on the Season.*)

CONSIDER that passage in the "Song of rejoicing at the opening of the house of David,"[1] which we have just sung amid the wrecks of the masons' sheds: "Thou hast put off my sackcloth." That referreth to the wrecks; but what to the new building? "And girded me with gladness." Here is the utterance for the opening of the house: "To the end that my glory may sing praise to Thee." And who is the speaker? Tell it from his own words. Were I to explain it, I should only make it darker, therefore I will but repeat his own words, and at the sound of his speech ye shall know him forthwith, that ye may love him for his address. Who is he that can say: "O LORD, Thou hast brought up My soul from the grave"?

Fifth Lesson.

WHO is He Whose soul hath already been brought up from the grave, but He in Whose mouth are put elsewhere the words, "Thou wilt not leave My soul in hell"? This Psalm is intituled "a Song of rejoicing at the opening of the house of David," and the first thing spoken of therein is deliverance, as it is said: "I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me." Consider that by these foes are meant the Jews, who thought that they had slain Christ, overcome in Him their enemy, and destroyed Him as they might a man mortal like other men.

Sixth Lesson.

BUT He rose again the third day, and His utterance is: "I will extol Thee, O LORD, for Thou hast lifted Me up"—in connection with which, consider the saying of the Apostle: "God hath highly exalted Him." (Phil. ii. 9.) "And hast not made My foes to rejoice over Me." They rejoiced indeed over the death of Christ, but at His Resurrection, Ascension, and preaching, some of them were cut to the heart. When He was preached, the faithful testimony of His Apostles cut some of them to the heart, and some were converted, and some were hardened, and some were confounded, but none rejoiced.

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[1] Ps. xxix. from which all the texts quoted are taken, except those marked otherwise.

THIRD NOCTURN.

Seventh Lesson.

AT that time: JESUS entered and passed through Jericho. And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by Pope St Gregory [the Great,] (*Bk.* xxviii. *of Moral* [*Reflections on Job*], *ch.* 27.)

If we would be truly wise, and behold wisdom herself, we must humbly acknowledge ourselves to be fools. Let us cast away harmful wisdom, and learn praiseworthy folly. For this reason indeed is it written: "God hath chosen the foolish things of the world, to confound the wise." (1 Cor. i. 27.) And again it is said: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (iii. 18.) And unto this doth the very Gospel bear witness, wherein it is said that Zacchæus "sought to see JESUS, Who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him; for He was to pass that way." For this name Sycamore, being interpreted, signifieth the "Foolish Fig."[1]

Eighth Lesson.

LITTLE Zacchæus therefore accepted the humiliation of having recourse to the sycamore—and saw the Lord. They who humbly choose to be fools in the estimation of the world, have a deep insight into the wisdom of God. The press standeth in our way, on account of our little stature, when we are fain to see the Lord; for the toilsome din of worldly business tormenteth our weak minds, so as to hinder our perceiving the light of the truth. But we climb up wisely into the sycamore tree, if we willingly give up our minds to that folly which God giveth unto us. What can be more utter folly (in this world) than not to seek for that we have lost, to leave that whereof we have been robbed in the hands of our despoilers, to take no revenge for wrongs which have been done us, yea, even to offer to him that taketh away our cloak, our coat also, and be patient?

Ninth Lesson.

THE Lord biddeth us, as it were, to climb up into the sycamore, where He saith: "Of him that taketh away thy goods, ask them not again." (Luke vi. 30.) And again: "Whosoever shall smite thee on thy right cheek, turn to him the other also." (Matth. v. 39.) From the boughs of this sycamore tree, the Lord is seen passing by. He may indeed, as yet, not be seen face to Face, but by this wise folly the inward eye may see the Wisdom of God, as it were, passing by, even that Wisdom Which they that are wise in their own conceit cannot see. They are mixed up in the overbearing press of their own imaginations, and have not yet found the sycamore tree whereinto to climb up, if they would see the Lord.

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[1] Sukamoros—which St Gregory seems to have derived from sukos, a fig, and môros, (pr. *mwros*,) a fool, but the derivation now generally accepted is sukos, a fig, and moros, a mulberry, as a plant combining certain characteristic features of both trees.

Fifth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th for the Season.*)

"THOU hast not made my foes to rejoice over me." (Ps. xxix. 2.) Now-a-days, when Churches are filled with believers, do we imagine that this maketh the Jews to rejoice? Churches are built, consecrated, and filled; wherefore should they rejoice? Not only do they not rejoice, but they are put to confusion; and the words are fulfilled which are written: "I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me"—Thou hast not made them to rejoice over Me, for even if they turn and believe in Me, Thou wilt make them to rejoice, not over Me, but in Me. Lest we should make overlong our exposition of our song, let us take another point. How saith Christ: "Thou hast put off My sackcloth, and girded Me with gladness"? His sackcloth was the likeness of sinful flesh.

Fifth Lesson.

THINK not lightly thereof, because He calleth it His sackcloth; the price of thy redemption was wrapped up in it. "Thou hast put off My sackcloth." Let us turn aside to look more closely at this sackcloth—"Thou hast put off My sackcloth." The sackcloth was put off when He suffered. How saith He, therefore, unto God the Father, "Thou hast put off My sackcloth"? Wilt thou hear how it is that He saith unto the Father, "Thou hast put off My sackcloth"? It is because God "spared not His Own Son, but delivered Him up for us all." (Rom. viii. 32.) By means of the Jews, who knew not what they did, He did that whereby they that knew should be redeemed, and they that gainsaid should be put to confusion. They know not what good their evil deed hath done for us. The sackcloth was hung up, amid the rejoicings of the ungodly — the persecutor rent it with his spear, and the Redeemer caused our price to spring forth.

Sixth Lesson.

LET Christ the Redeemer sing, let Judas that sold Him groan, and the Jews that bought Him blush. Judas sold Him, and the Jews bought Him, and both buyer and seller in the wicked bargain are condemned, both alike have cast themselves away. Let our Head therefore speak concerning His slain Body, His hallowed Body—let Him speak, and let us listen. "'Thou,'" saith He, "'hast put off My sackcloth, and girded Me with gladness' —Thou hast put off My mortality, and hast girded Me with immortality and incorruption—'to the end that My glory may sing praise unto Thee, and not be silent.'" What meaneth this, "and not be silent"? "No more shall the lance pierce Me, and I hang silent under the blow." For "Christ being raised from the dead, dieth no more; death hath no more dominion over Him." (Rom. vi. 9.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Bk.* v. *ch.* 77 *on Luke* xix.)

"The things which are impossible with men, are possible with God." (xviii. 27.) For behold the camel, when he hath laid aside his load, passeth through the eye of a needle, that is to say, the rich man and the publican, when he putteth off from him the burden of his riches, and despiseth to be wealthy by unjust means, entereth into the strait gate and narrow way which leadeth unto life. He that with earnest faith desired to see the Saviour, helped the defect of his natural stature by climbing up into a tree, and thereby he earned what he longed for, but dared not to ask, even the blessedness of having the Lord to abide as a guest at his house.

Eighth Lesson.

ZACCHÆUS, whose name, being interpreted, signifieth "Justified," is a type of such from among the Gentiles as believe. The more they be harassed by the cares of this world, the more they be weighed down by the sense of sin, the humbler is their prayer. "But," [saith the Apostle Paul unto such,] "ye are washed,— but, ye are sanctified,— but, ye are justified, in the Name of the Lord JESUS, and by the Spirit of our God." (1 Cor. vi. 11.) Such desired to see the Saviour as He entered into Jericho, but could not for the press, for, albeit wishful for that grace of faith which the Saviour brought into the world, the long-used habit of sin stood in the way of the desire.

Ninth Lesson.

THE press of evil habits which rebuked the blind man, that he should hold his peace, and not cry for light, the same press hindered the publican from seeing JESUS. But even as the blind man overcame them by crying so much the more, so must he that is little of stature needs get above the obstruction of the harmful crowd, by seeking an higher place, ascending from the earth, and betaking him up into the tree, that is, the Cross. And the Cross is a Sycamore, (a tree with leaves somewhat like to those of a mulberry, but higher, whence also it is called by the Latins "Celsa," that is, the High tree,) for the name "Sycamore" signifieth, being interpreted, the "Foolish Fig," and thus is the Cross, which feedeth us with figs them that believe, but is mocked at as foolishness by them that believe not.

Sixth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th for the Season.*)

THEREFORE, while I joyfully gaze upon the new walls of this holy Church, which we this day hallow unto the name of God, I find that I owe high praise to our God, and to you, my holy brethren, a suitable discourse upon the building of the house of God. But my discourse will only be suitable if it contain for your spiritual up-building,[1] that which, God inwardly building, may avail toward your souls' health. That building which we behold with our bodily eyes, wrought in these walls, must be reflected spiritually in our minds, and that finish which we see in stone and wood, it must be the work of God's grace to finish within our own bodies.

Fifth Lesson.

IN the first place, therefore, let us give thanks unto our Lord God, from Whom cometh down every good gift and every perfect gift. (James i. 17.) Let us with all the cheerfulness of our hearts praise Him for having put it into the thoughts of His faithful ones to raise unto Him this house of prayer, stirred up their love and given them help, breathed the will into them when they as yet had it not, and then enabled them to carry out their will. "For it is God Which worketh in you both to will and to do of His good pleasure." (Phil. ii. 13.) And thus it is He Himself Who hath begun, and hath finished.

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[1] This sentence contains an untranslateable play upon the word "edification."

Sixth Lesson.

AND forasmuch as He never suffereth good works to lie unrewarded in His sight, He will give a reward meet for so great a work to those His faithful ones, unto whose labours He hath already given His helpful blessing. And yet have we more thanks to give unto our Lord God. For this Church, which He hath caused to be builded unto His Name, He hath made more honourable with the reliques of His holy Martyrs.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Bk.* v. *ch.* 77, *on Luke* xix.)

"And when JESUS came to the place, He looked up, and saw him." The Saviour, passing through Jericho, came to the place whither Zacchæus had already run before, and climbed up into a sycamore-tree. Thus did He send throughout the world the preachers of His Word, in whom Himself did indeed speak and go, and so came unto those who were already high uplifted by believing in His sufferings, and fain to be blessed with the full revelation of His Godhead. "He looked up, and saw him"—for the eyes of His choice were toward one whom the grace of faith had raised above earthly desires, and who stood aloft above the unbelieving multitudes. "To look on" signifieth with God to choose or to love; whence it is said: "The eyes of the LORD are upon the righteous." (Ps. xxxiii. 16.) Even we also hasten to look at things which we love, while we turn our eyes away from what is loathesome to us.

Eighth Lesson.

JESUS therefore looked on one that was fain to look on Him, chose one that chose Him, and loved one that loved Him. This progress, namely, to go on, by believing in the Lord's Incarnation, to an acknowledgment of His Godhead, is, as it were, to climb up into a sycamore-tree to catch a sight of JESUS' Face; this progress, I say, the excellent Teacher [Paul] pointeth at, when he saith: "I determined not to know anything among you, save JESUS Christ, and Him Crucified." (1 Cor. ii. 2.) And again in rebuking certain he saith: "Ye are become such as have need of milk, and not of strong meat," (Heb. v. 12)—herein signifying by milk the weakness of the dispensation in time, and by strong meat, the sublimity of the everlasting glory.

Ninth Lesson.

"AND [JESUS] said unto him: Zacchæus, make haste and come down, for to-day I must abide at thine house. And he made haste, and came down, and received Him joyfully." The Lord abode awhile in the house of the chief of the Pharisees—that is to say, He taught in the synagogue of the Jews; but since they spake against Him with envenomed tongues, because He washed not His hands before He sat down to eat, because He healed on the Sabbath Day, because He received publicans and sinners, because He rebuked their greed, and did other things worthy of God, He was wearied by their wickedness, and turned away and left them, saying: "Behold, your house is left unto you desolate." (Matth. xxiii. 38.) But to-day He must abide in the house of little Zacchæus—that is to say, He must rest, while the beams of the new light are bright, in the lowly hearts of the believing nations.

Seventh Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Hom.* 33 *on Matth.* ix.)

THE Church is the common house of all. Hereinto ye first do enter, and then we, keeping the form of the disciples; and therefore, so soon as we be come in, that we may follow the rule given to them, (Luke x. 5,) we greet you all with the salutation of "Peace." Let no one then be drowsy, let no one keep his mind occupied with worldly business, when the Priests are come in for the sermon. The punishment for doing so is no light one. I had a thousand times rather be left alone in one of your own houses, when I come to visit you, than that ye should not listen unto me when I am preaching here. This would vex me more than that, for this is more your house than that.

Fifth Lesson.

FOR this is the house wherein our greatest treasures and our hopes are laid up. What is there here that is not great and wonderful? The Table here is the most precious and glorious of tables. The lamp here is the most precious and glorious of lamps, as they know who have in faith been anointed with oil therefrom, and been healed of sickness.[1] The Ambry[2] here is far the best and the most needful, for therein is laid up, not raiment, but mercy—albeit they be few that take It. The bed here is the noblest of beds, for what can be better than that pillow whereon resteth the written Word of God?[1]

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[1] The oil used for Extreme Unction is, in the Greek rite, taken from the lamp that burns before the picture of our Lord.

[2] Arca, no doubt the Tabernacle.

Sixth Lesson.

AND in good sooth, if we were all at one, we should have none other house than this. And that I utter not herein an hard saying, witness those three thousand and five thousand who had but one house and one table and one mind. "The multitude of them that believed," saith [the author of the Acts of the Apostles] "were of one heart and of one soul" (iv. 32.) But since we are far from such perfection as their's, and are parted in divers houses, let us strive to be like them, at least when we come together here. For albeit in other things we are poor and needy, do ye at the least welcome us kindly when we come in hither among you; and when I say, "Peace be unto you," do ye answer, not with your voices only but with your hearts, "And with thy spirit."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Continuation of the last.*)

"And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner." It is clear that the Jews have always hated that the Gentiles should be saved. It is written: "And the next Sabbath-Day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul." (Acts xiii. 44.) And elsewhere it is told how that even the faithful brethren contended with the Prince of the Apostles, "saying, Thou wentest in to men uncircumcised, and didst eat with them." (xi. 3.)

Eighth Lesson.

"AND Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him four-fold." While others were blaming the sinner, Zacchæus himself stood, that is, continued in that truth of faith wherein he had begun, and showed himself to be not only a sinner converted, but even to have taken a place among the perfect. "If," saith the Lord, "thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." (Matth. xix. 21.) If a man before his conversion have lived blamelessly, after his conversion he can give to the poor all that he hath—

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[1] In Greek Churches a copy of the Gospels is kept lying on the altar.

Ninth Lesson.

BUT if he have had any unjust dealings, he is bound first of all, according to law, to make restitution, and not till afterwards must he give to the poor that which remaineth unto him. And thus will it become true of him also, when he keepeth nothing for himself, but hath dispersed and hath given to the poor, that "his righteousness endureth for ever." (Ps. cxi. 9.) And this is that wise folly, which the publican gathered from his sycamore-tree, like life-giving fruit, namely, to make restitution of that which he had robbed, to give away that which was his own, to hold cheap the things which are seen, to be fain even to die for the things which are not seen, to deny himself, and to will to follow in the steps of that Lord upon Whom thitherto he had not looked.

Octave-Day of the Dedication.

Double.

All as on the Feast, except the following.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the First Epistle of Pope St Felix IV.[1] (*On Consecration, dist.* i. *ch.* 2.)

WE read that Moses, by the command of the Lord, made and hallowed a tabernacle, with the table and altar, and other vessels and furniture thereof, for the worship of God; and we know that he hallowed the same, not only by prayers to God, but by anointing them, at the command of the Lord, with holy oil. How these things were done, and how none others but Priests anointed with holy ointment, and arrayed before the Lord in holy garments, and Levites, handled, carried, set up, and put in order these holy things, all this is to be found written in the Law of the Lord, among the ordinances which Moses wrote down at the command of the Lord.

Fifth Lesson.

IN the Books of Kings we read how David, the most godly of princes, made more splendid the worship of God, and was fain to build a temple unto the Lord, but was withheld, because of the quantity of blood which he had shed, and only gathered together treasures for that end; and how Solomon his son, at the command and with the help of God, did that which his father had desired to do, and hallowed the temple and the altar and the other things pertaining to the worship of God. "And at that time Solomon held a Feast, and all Israël with him, a great congregation, from the entering in of Hamath unto the River of Egypt, before the LORD our God seven days and seven days, even fourteen days, and on the eighth day he sent the people away." (3 Kings viii. 65, 66.)

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[1] A.D. 526-30.

Sixth Lesson. (*Ch.* 17.)

THE Feast of the Dedication of Churches and Priests is to be kept year by year, as the Lord Himself hath given us an ensample, that we should follow His steps, by coming with the rest of the people to keep the Feast of the Dedication of the Temple; as it is written: "It was at Jerusalem the Feast of the Dedication, and it was winter. And JESUS walked in the temple in Solomon's Porch." (John x. 22, 23.) That these Dedication-Feasts are to be kept for eight days, ye will find in the Third Book of Kings, after the account of the Dedication of the Temple.

In the Third Nocturn are read the Lessons from the first day omitted within the Octave.

The Proper Office of the Saints.

FEBRUARY 4.

St Andrew Corsini, Bishop [of Fiesole,] Confessor.

Double.

All from the Common Office for One Bishop and Confessor, (p. 581,) except what is otherwise given here.

FIRST VESPERS.

Prayer throughout.

O GOD, Who dost continually raise up in Thy Church new ensamples of godly living, grant unto Thy people so to follow in the steps of Thy blessed Bishop and Confessor Andrew, that at the last they may together with him attain unto Thine eternal reward. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Andrew begin with the Chapter. A Commemoration is made of St Lawrence from the Common Office, (p. 591,) with the Prayer, "Hear, O Lord, &c." *If it be Lent a Commemoration must be made of the Week-day, which rule is to be invariably observed throughout that Season.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If it be in Lent, then they are from the Common Office, ("This is a true saying, &c.," *p.* 582,) *which rule is to be invariably observed when neither the Week-day nor the Feast has proper Lessons from Scripture.*

SECOND NOCTURN.

Fourth Lesson.

THIS Andrew was born at Florence, of the noble family of Corsini, [upon the 30th day of November, in the year 1302.] His birth was a special answer to prayer, and his parents vowed him to the Blessed Virgin.[1] God fore-showed even before his birth what he was to be. While his mother was great with child she dreamt that she brought forth a wolf, which ran to the Carmelite Church and was changed into a lamb as soon as it reached the porch. The lad was brought up in godliness and learning becoming his rank, but turned to bad courses; wherefore his mother often rebuked him. Nevertheless, when he knew how his parents had vowed him to the Maiden Mother of God, the love of God touched his heart, and the vision of his mother moving him, he betook himself to the Institute of the Carmelites. In that place the devil exercised him with many and divers temptations, but could not break him off from his determination to profess as a friar. He was soon after sent to Paris, where he finished his studies at the University, and took his degree; after which he returned to his own country, and was set over the houses of his Order in Tuscany.

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[1] Perhaps to wear white for his first seven years, in honour of her purity. Such is not an uncommon vow in some Catholic countries.

Fifth Lesson.

THE Bishop of Fiesole being dead, the Church in that place chose Andrew Corsini for his successor. He held himself altogether unworthy of that office, and for a long time lay hidden and unknown, till he was betrayed by the voice of a child marvellously speaking, and found outside the city. Then, lest he should seem to resist the Will of God, he took the Bishoprick, [in the year 1360.] Being dignified with this office, he set himself to a more perfect exercise of the virtue of lowliness, whereof he was already a diligent practiser. He was eminent in watchfulness over the flock committed to his charge, joining thereto great tenderness and liberality towards the poor. He continued instant in prayer and watching. Thus was he so adorned with these and many other virtues, and even with the gift of prophecy, that the fame of his holy life was in the mouths of all men.

Sixth Lesson.

URBAN V., moved by the fame of his godly conversation, sent him as his Legate to quiet disturbances at Bologna. He endured much in the discharge of this duty, calming with great wisdom the angry passions of the citizens, who had broken out into civil war, and when peace was restored, he returned home. Shortly after, he received from the Blessed Virgin a warning of his approaching death, and being worn out with his unceasing toil, and the rigour of his voluntary mortifications, he passed to the kingdom of heaven, [upon the 6th day of January,] in the year of our Lord 1373, and the 71st of his own age. His name became illustrious for many and great miracles, and Urban VIII. enrolled him in the number of the Saints. His body resteth at Florence in the Church of his Order, and is looked on with great reverence by the citizens, to whom, even in these days, he hath more than once shown himself a protector.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, "A man travelling, &c.," *with the Homily of St Gregory*, (*p.* 588.)

If it is in Lent the Ninth Lesson ("And so he that had received five talents, &c.,") *is either omitted or read as one with the Eighth, and the Ninth Lesson is of the Gospel of the Week-day, with the Commentary upon the same, being either the first of the three Lessons of the Week-day, or the whole three read as one. This rule is invariably to be observed when the Week-day has a proper Gospel.*

Prayer throughout the day as at First Vespers, and at Lauds a Commemoration is made of the Week-day if it be in Lent, which rule is invariably to be observed.

MARTYROLOGY.

Upon the 5th day of February, were born into the better life—

At Catania, in Sicily, [in the year 251,] the holy Virgin and martyr Agatha. In the time of the Emperor Decius, under the Judge Quinctian, she endured buffeting and imprisonment, racking and torments. Her breasts were cut off, and she was rolled upon potsherds and coals, and at last died in prison, in prayer to God.

In Pontus, are commemorated very many holy martyrs in the persecution under the Emperor Maximian, [fourth century.] Some had molten lead poured upon them, some were tortured by having sharp reeds thrust under their nails, and were tormented with many most grievous sufferings, which were renewed again and again, and so by their illustrious passion earned palms and crowns from the Lord.

At Alexandria, the holy martyr Isidore, who in the persecution under the Emperor Decius was beheaded by Numerian, chief of the army, for Christ's faith's sake.

In the empire of Japan, [in the year 1597,] twenty-six holy martyrs, [some Franciscans, some their pupils, and three Jesuits—killed at Naugazaki,] who were crucified, and then died gloriously, transfixed with spears, while they were praising God and proclaiming His Gospel, whose names were enrolled among those of the saints by the supreme Pontiff Pius IX.

At Vienne, [in Dauphiny,] the blessed Confessor Avitus, [in the year 525,] Bishop of that see, by whose faith, labour, and wonderful teaching Gaul was shielded against the Arian heresy.

At Brixen, holy Genuinus, [or Ingenuinus, in the year 640,] Bishop [of Siben, in the Tyrol,] and Albinus, [in the year 1015,] Bishop [of Brixen,] whose lives were rendered glorious by miracles.

Vespers are from the Chapter (inclusive) of the following.

FEBRUARY 5.

St Agatha, Virgin and Martyr.

Double.

All from the Common Office for a Virgin and Martyr, (p. 636,) *except what is otherwise given here.*

FIRST VESPERS.

These Vespers are of St Andrew Corsini, up to the Chapter exclusive, but if they should be all of St Agatha, (as for instance, in her own Church,) the Antiphons are taken from Lauds, and the Psalms are as on Sundays, except the last, which is Ps. cxvi., "O praise the LORD, &c.," (*p.* 186.)

Chapter and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The blessed Agatha stood in the midst of the prison, and stretched forth her hands, and prayed unto the Lord, saying: O Lord JESUS Christ, my Good Master, I thank Thee because Thou hast made me to overcome the cruelty of the executioners: and now, O Lord, may it please Thee that I should happily attain unto Thy glory, which fadeth not away.

A Commemoration is made of St Andrew Corsini. Prayer as at his First Vespers.

MATTINS.

Psalms as in the Common Office for One Martyr (p. 548.)

FIRST NOCTURN.

First Antiphon. I am well born,

and of a respectable family, as all my relations testify.

Second Antiphon. The best of my birth is, that I was born the slave of Christ.

Third Antiphon. I look like a slave, because I am one—the slave of Christ.

Lessons from Ecclus. li. 1, (*p.* 645.)

First Responsory.

While the blessed Agatha was being grievously tortured in the breasts, she said to the judge: Thou foul, cruel, and bloody tyrant, art thou not ashamed to do this to me, having thyself sucked at a mother's breast?

Verse. I have breasts within, which have been the Lord's from my childhood, and them thou canst not mangle.

Answer. Thou foul, cruel, and bloody tyrant, art thou not ashamed to do this to me, having thyself sucked at a mother's breast?

Second Responsory.

Agatha went to prison with great joy and exultation, like a guest to a banquet, and recommended her struggle to the Lord in prayer.

Verse. She, the daughter of a most noble race, rejoiced when a vile person haled her to prison.

Answer. She went like a guest to a banquet, and recommended her struggle to the Lord in prayer.

Third Responsory.

Who art thou, who comest to heal my wounds? I am an Apostle of Christ: have no fear of me, my daughter: He hath sent me to thee Whom thy soul and thy pure heart love.

Verse. For I am His Apostle, and I bid thee know that thou art healed in the Name of Him.

Answer. Whom thy soul and thy pure heart love.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whom thy soul and thy pure heart love.

SECOND NOCTURN.

First Antiphon. The holy Agatha said: Dost thou promise me beasts? When they hear Christ's name they grow tame.

Second Antiphon. If thou put the fire to me, Angels will bring me a saving dew from heaven.

Third Antiphon. Agatha went to prison with great joy and exultation, like a guest to a banquet, and recommended her struggle to the Lord in prayer.

Fourth Lesson.

THE Maiden Agatha was a Sicilian of noble birth. The citizens of Palermo and Catania dispute as to which city had the honour of being her birthplace. It was at Catania that, during the persecution under the Emperor Decius, she won the crown of a glorious martyrdom. She was equally celebrated for her beauty and her chastity, and Quintianus, Prætor of Sicily, conceived a passion for her. He tried every sort of device to overcome her modesty, and when he found it impossible to make her consent to his wishes, he caused her to be arrested on a charge of Christian superstition, and handed over to a woman named Aphrodisia to be corrupted. The company, however, of this woman had no effect in shaking her constancy in the Christian worship, nor her settled determination to preserve her purity. Aphrodisia therefore reported to Quintianus that she was only throwing away her pains on Agatha. He ordered her to be brought before him. "Thou," said he, "art the daughter of a noble family—dost thou feel no shame in living the degraded and slavish life of a Christian?" Agatha answered him, "The lowliness and bondage of a Christian are far nobler than the estate and pride of a king."

Fourth Responsory.

But by the Lord's help I will continue to acknowledge Him Who hath saved me, and strengthened me.

Verse. I thank Thee, O my Lord JESUS Christ, because Thou hast sent Thine Apostle unto me to heal my wounds.

Answer. And strengthened me.

Fifth Lesson.

THEN the Prætor, being incensed against her, gave her the alternative of either sacrificing to the gods, or being submitted to the torture; and as she remained firm in the faith, she was buffeted and sent back to prison. The next day she was brought forth, and, because her resolution was still unshaken, she was stretched on the rack and tortured with pieces of white-hot metal. Then her breasts were cut off. When Agatha received this injury she cried out to Quintianus, "Cruel tyrant, art thou not ashamed to do this to me, having thyself sucked at a mother's breast?" She was remanded again to prison and put in irons. That night an old man, who called himself an Apostle of Christ, came to her, and healed her wounds. The following day she was brought for the last time before the Prætor. Her constancy was unmoved, and she was rolled on sharp potsherds and live embers.

Fifth Responsory.

He hath cured me Who hath sent His Apostle Peter to the prison to strengthen me, after I was ordered to be put on the rack. Because of my chastity, help me, O Lord my God, for they are torturing my breasts.

Verse. He hath vouchsafed to heal me of all my wounds, and to put new paps on my breasts.

Answer. Because of my chastity, help me, O Lord my God, for they are torturing my breasts.

Sixth Lesson.

AT that time the whole city was shaken with a great earthquake, and two of the Prætor's dearest friends, Silvinus and Falconius, were killed by falling walls. The townspeople were in an uproar, and Quintianus, in fear of a riot, ordered Agatha, who was half dead, to be carried back to prison quietly. Then she made the following prayer: "O Lord, Who hast been my Keeper from my childhood, Who hast taken from me all love for this present world, Who hast strengthened me so that I am more than conqueror over the cruelty of the executioners, receive my spirit," and with these words she passed to heaven. She finished her testimony on the 5th day of February, [in the year of our Lord 251.] Her body was buried by the Christians.

Sixth Responsory.

O Lord, Thou hast seen and known how I have fought, and how I have run in the race; but, because I would not obey the magistrates, they ordered me to be tortured in the breasts.

Verse. Because of truth, and meekness, and righteousness,
Answer. They ordered me to be tortured in the breasts.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. They ordered me to be tortured in the breasts.

THIRD NOCTURN.

First Antiphon. Unless thou make the executioners to handle my body vigorously, my soul will not be able to enter into the Lord's paradise with the palm of martyrdom.
Second Antiphon. O Lord, Thou hast seen how I have fought, and how I have run in the race; but, because I would not obey the magistrates, they ordered me to be tortured in the breasts.
Third Antiphon. Because of my chastity they ordered me to be stretched upon the rack: help me, O Lord my God, for they are torturing my breasts.

Ps. xv. Preserve me, O Lord, &c., (*p.* 12.)

Lessons from Matth. xix. 3, *with the Homily of St John Chrysostom*, (*p.* 647.)

Seventh Responsory.

When the blessed Agatha came into the prison, she stretched forth her hands to God, and said: O Lord, Who hast made me to overcome the cruelty of the executioners, may it please Thee that I should attain unto Thy mercy.
Verse. O Lord, Who hast made me, Who hast taken from me all love for this present world, and Who hast saved my body from pollution,
Answer. May it please Thee that I should attain unto Thy mercy.

Eighth Responsory.

I have used no earthly medicine for my body, but I have for a Master, Christ JESUS, by Whose Word alone all things are made.
Verse. He hath vouchsafed to heal me of all my wounds, and to put new paps on my breasts, and upon Him will I call, even upon the Living God.
Answer. By Whose Word alone all things are made.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. By Whose Word alone all things are made.

LAUDS.

First Antiphon. Who art thou * who comest to heal my wounds? I am an Apostle of Christ: have no fear of me, my daughter.
Second Antiphon. I have used no earthly medicine * for my body, but I have for a Master Christ JESUS, by Whose Word alone all things were made.
Third Antiphon. O my Lord JESUS Christ, I thank Thee, * because Thou hast been mindful of me, and hast sent unto me Thine Apostle, to heal my wounds.
Fourth Antiphon. I bless Thee, O Father of my Lord JESUS Christ, because by Thine Apostle Thou hast put new paps on my breasts.
Fifth Antiphon. Upon Him Who hath vouchsafed * to heal me of all my wounds, and to put new paps on my breasts, upon Him will I call, even upon the Living God.

Chapter (*Ecclus.* li. 1) *from the Common Office for an Holy Woman, Martyr but not Virgin*, (*p.* 645.)

Antiphon at the Song of Zacharias. The heathen multitude made haste, and came to the grave of the virgin, and took therefrom her veil wherewith to stem the fire;[1] that the Lord might show Himself to be a Deliverer from the burning, for the sake of Agatha, His blessed Martyr.

Prayer. O God, Who amidst the wondrous, &c., (*p.* 643.)

At Prime, Terce, Sext, and None, the Antiphons are taken from Lauds; viz., at Prime the first, at Terce the second, at Sext the third, and at None the fifth. The rest is from the Common Office for an Holy Woman, Martyr but not Virgin, (*p.* 649,) *and the Prayer at Terce, Sext, and None is*—"O God, Who midst wondrous, &c.," *as at Lauds.*

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Titus, Archbishop of Gortyna, in Crete, of whom mention is made upon the 4th day of January.

Upon the same 6th day of February, were born into the better life—

At Cæsarea, in Cappadocia, the holy Virgin and martyr Dorothy, who under Sapricius, President of that province, was first racked, then long scourged with palm-branches, and at length put to death, [in the year 304.] At the sight of her sufferings a certain student, named Theophilus, was converted to Christ, and forthwith grievously racked, and at length beheaded.

On the same day the holy martyrs Saturninus, Theophilus, and Revocata.

At Emessa, in Phœnicia, the holy Bishop Silvan, who, when he had been forty years in rule over that church, was cast to wild beasts along with two others, under the Emperor Maximian, and, torn to pieces, received the palm of martyrdom, [in the year 312.]

At [Clermont,] Auvergne, in Gaul, the holy martyr Antholian, [about the year 265.]

On the same day, [in the year 540,] holy Bishop Vedastus, and [in the year 684,] holy Bishop Amandus, the first of whom ruled over the Church of Arras, the second the Church of Maestricht, whose lives and deaths were rendered glorious by divers miracles.

At Bologna, [in the year 1159,] holy Guarinus, Cardinal Bishop of Palestrina, eminent for the holiness of his life.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Psalms as on Sundays, except the last, which is Ps. cxlvii., "Praise the LORD, O Jerusalem, &c.," (p. 203.)

From the Chapter, the Office is of St Titus, Bishop and Confessor. All from the Common, (*p.* 581.) *The first verse of the Hymn is altered. Prayer,* "O God, Who didst glorify, &c.," *as below.*

A Commemoration is made of St Agatha. Antiphon, "The blessed Agatha stood in the midst, &c.," (*p.* 683.) *Then of the holy Virgin Martyr Dorothy. Antiphon, Verse and Answer from the Common Office,* (*p.* 636,) *and Prayer,* "O Lord, we pray Thee, &c.," (*p.* 643.)

FEBRUARY 6.

St Titus, Archbishop [of Gortyna in Crete,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

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[1] Viz., an eruption of Mount Etna. The same veil is still carried up the mountain on similar occasions for the same purpose.

Prayer throughout the Office.

O GOD, Who didst glorify Thy blessed Confessor and Bishop Titus with the graces of an Apostle, grant unto us for his sake and at his prayers, that we may so live soberly, righteously, and godly in this present world, that hereafter we may worthily attain unto the Fatherland which is in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

The first verse of the hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Seasons, or, in Lent, from the Common Office.

SECOND NOCTURN.

Fourth Lesson.

THE Apostle Paul had no sooner by his preaching gathered the Cretans to the Sacraments and doctrines of the Christian Faith, than he made Titus their Bishop. It is agreed that the holiness of Titus shone with so bright a light before the infant Church, that he earned fellowship with the disciples of the Teacher of the Gentiles. Being taken to share in the work of preaching, he so endeared himself to Paul by his faithfulness and zeal in declaring the Gospel, that the Apostle saith: "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia." (2 Cor. ii. 12, 13.) And again he saith: "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus." (vii. 5, 6.)

Fifth Lesson.

IT was this affection of Paul toward Titus, which had induced him to send him to Corinth upon a Mission which mainly concerned the collection of alms from the charity of the faithful for the relief of the poor Hebrew Saints at Jerusalem. This mission Titus discharged with such wisdom and gentleness, that he not only strengthened the Corinthians in the faith, but also stirred up in them an earnest desire, a mourning, a fervent mind toward Paul, their earliest teacher. (vii. 7.) Many were the other journeys by land and sea which Titus undertook in order to sow the seed of God's word among men of divers nations, tongues, and countries. Filled with bold loyalty to the banner of the Cross, he went with Paul to the island of Crete. Of the Church of Crete the Apostle himself made him the first Bishop; and we may not doubt that, as such, he was what his Teacher bade him be, "in all things showing himself a pattern of good works, in doctrine, in uncorruptness, in gravity." (Tit. ii. 7.)

Sixth Lesson.

LIKE a candle, he gave forth the light of faith in the midst of men sitting in the darkness of idolatry and falsehood, as in the shadow of death. He is said to have sweated mightily to unfurl the banner of the

Cross among the Dalmatians. He was full of days and good works, when, upon a 4th of January, in the 94th year of his age, he died one of those deaths which are precious in the sight of the Lord. He was buried in the Church of which the Apostle had made him the minister. His praises have been mostly written by St John Chrysostom and St Jerome. The 4th of January is the day upon which his name is read in the Roman Martyrology, but Pope Pius IX. assigned for his Festival, to be kept with an Office and Mass by the clergy secular and regular throughout the Catholic world, the first free day afterwards.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 547.) *The last part is omitted, or read as one with the Eighth, to make room in Lent for the Homily of the Week-day, and out of Lent.*

Ninth Lesson. (*For St Dorothy.*)

THE maiden Dorothy, of Cæsarea in Cappadocia, was betrayed to Apricius the President by her two sisters, Chrysta and Callista, who had denied the faith, in the hope that he would induce her to do likewise. She was arrested, but it came not to pass as they hoped. On the contrary, she brought them back to the Christian worship, and they received martyrdom. She was long tormented upon the rack, and scourged with palm-branches, and in the end was beheaded, receiving the double palm of virginity and martyrdom.

At Lauds a Commemoration is made of St Dorothy. All from the Common. Prayer, "O Lord, we pray Thee, &c.," (*p.* 643.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Abbat Romuald, [buried at Fabriano in Piceno, in the year 1027,] father of the monks of the Camaldolese Institute, of whom mention is made upon the 19th day of June.

Upon the same 7th day of February, were born into the better life—

In London, [in the fourth century,] the blessed Augulus, Bishop of that city, who ended his life by martyrdom, and so secured the everlasting prize.[1]

In Phrygia, the holy martyr Adaucus. He was an Italian of noble birth, and had been honoured by the emperors with dignities of almost every rank, and was still quæstor when he gained the crown of martyrdom in defence of the faith, [in the year 304, at Andandros, a town of Phrygia.]

Likewise many other holy martyrs, citizens of the same city, [including the Prefect of the Treasury, the Military Prefect, and the Senate,] who followed with Adaucus. They were all Christians and remained steadfast in the confession of the faith, and the Emperor Galerius Maximian caused them all to be burned with fire.

At Heraclea, the holy martyr Theodore. He was a trainer of the soldiery, and in the reign of the Emperor Licinius was beheaded after suffering many torments, and so passed away a conqueror to heaven, [in the year 319.]

In Egypt, holy Moses, the venerable Bishop of [the Saracens in

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[1] The subject is obscure, and Alban Butler inclines to think that he was one of the victims of the Diocletian persecution; if so, he was a Roman or Romano-British bishop, and it is to be remarked that in the text London is called by its Roman name of Augusta.

Arabia.] He first lived as a hermit in the desert, but afterwards was made Bishop at the desire of Mauvia, Queen of the Saracens, converted many of that fierce people to the faith, and at length fell asleep in peace, glorious for worthy works.

At Lucca, in Tuscany, [in the year 722,] holy Richard, Prince of the West Saxons in England, and father of holy Winibald, Willibald, and Walburg.

At Bologna, [in the year 430,] the holy widow Juliana.

Vespers are of the following, from the Chapter inclusive.

FEBRUARY 7.

St Romuald, Abbat.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) *except what is otherwise given here.*

FIRST VESPERS.

Prayer. O Lord, we beseech Thee, &c., (*p.* 613.)

A Commemoration is made of St Titus. Prayer as in his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If it be in Lent they are from the Common Office, viz. Ecclus. xxxi. 8, "Blessed is the man, &c.," *and the two which follow,* (*p.* 610.)

SECOND NOCTURN.

Fourth Lesson.

THE holy Abbat Romuald was the son of one Sergius, of a noble family of Ravenna. While he was still very young, he went to a neighbouring monastery at Classis to do penance. While he was there he heard a discourse by a monk, which stirred him up strongly to aim at godliness of living; and he had afterwards in the Church by night two visions in which the blessed servant of God Apollinaris foretold to him that he should become a monk himself. He accordingly did so; and soon afterwards betook himself to one Marinus, whose holy life and strict discipline were then much noised about in all the coasts of the Venetians, that he might by his teaching and guidance attain towards the hard and lofty point of perfection.

Fifth Lesson.

THE more he was assailed by the wiles of Satan and the unkindness of men, the more did he exercise himself in lowliness, with continual fasting and prayer, and rejoice in thinking of heavenly things, with abundance of tears. And all the while he bore so bright a face as gladdened all who looked on him. He was held in great honour by princes and kings, and his counsel moved many to leave the blandishments of the world and withdraw to the desert. He had such a burning desire to obtain the crown of martyrdom that he set out for Pannonia on purpose to seek it, but, falling into sickness whenever he went forward though growing strong again whenever he drew back, he behoved to return home.

Sixth Lesson.

GOD worked miracles by him both during his life and after his death, and likewise gave him the gift of prophecy. Like the Patriarch Jacob, he saw a ladder reaching from earth to heaven, and men in white garments ascending and descending upon it, in whom he marvellously knew were represented the monks of the Camaldolese Institute, of which he was the founder. At the age of 120 years, of which he had spent 100 in serving God in great hardness, he passed into His Presence, in the year of Salvation 1027. Five years after his death his body was found incorrupt, and laid in a magnificent grave in the Church of his Order at Fabriano.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of the Ven. Bede*, (*p.* 614.)

Prayer throughout the day as at First Vespers.

The Second Vespers are of the following, from the Chapter inclusive.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor John de la Mata, founder of the Order of the Most Holy Trinity for the Redemption of Captives, of whom mention is made upon the 17th day of December, upon the which day he fell asleep in the Lord, [in the year 1213.]

Upon the same 8th day of February, were born into the better life—

The holy Confessor Jerome Miani, founder of the Congregation of Somascha, whose name was enrolled among those of the saints by Clement XIII., and whose feast we keep upon the 20th day of July.

At Rome, the holy martyrs Paul, Lucius, and Cyriacus.

In the Lesser Armenia, the holy martyrs Denis, Æmilian, and Sebastian.

At Alexandria, under the Emperor Decius, the holy martyr Cointhe. The heathen took her and led her before the idols to make her worship them, and when she would not, they tied her feet with chains and dragged her through the streets of the city until she was mangled to death, [in the year 249.]

At Constantinople, the martyr monks of the monastery of Dirn, who were slain in defence of the Catholic faith, [in the year 485,] for that they brought the letter of holy Pope Felix against the [Patriarch] Acacius.

In Persia are commemorated those holy martyrs who were put to death in divers ways, [in the sixth century,] for the Christian faith's sake, under Cabades, King of Persia.

At Pavia, holy Juventius, Bishop of that see, who laboured earnestly in the Gospel, [in the second century.]

At Milan, [in the year 620,] the holy Confessor Honoratus, Bishop of that see.

At Verdun, in Gaul, [in the year 649,] holy Paul, Bishop of that see, famous for the glory of his miracles.

At Muret, in the country of Limoges, [in the year 1124,] the holy Abbat Stephen, founder of the Order of Grandmont, famous for his graces and miracles.

In the monastery of Vallombrosa, [in the year 1089,] blessed Peter, Cardinal-Bishop of Albano, of the congregation of Vallombrosa, of the Order of St Benedict. He was surnamed the Fireproof because he passed unhurt through fire.

FEBRUARY 8.

St John de la Mata, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 598,) *except what is otherwise given here.*

FIRST VESPERS.

These Vespers are of St Romuald, up to the Chapter, exclusive.

Prayer throughout the Office.

O GOD, Who by a sign from heaven didst choose Thy holy servant John to be the founder of the Order of the Most Holy Trinity for the Ransom of Prisoners held in the power of the Saracens, mercifully grant unto us for his sake that we may be delivered by Thine Almighty power from all bonds and chains of sin whether in our bodies or in our souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

A Commemoration is made of St Romuald. Prayer as at his First Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, the same as yesterday.

SECOND NOCTURN.

Fourth Lesson.

JOHN de la Mata, the founder of the Order of the Most Holy Trinity for the Ransom of Prisoners, was born at Faucon, in Provence, [upon Midsummer's Day, in the year 1169,] and was the child of parents equally distinguished for their rank and their godly life. He went for his education first to Aix and then to Paris. At the University of Paris, where he went through the course of Divinity and took the degree of Doctor, he became eminent for learning and virtue. For this reason the Bishop of Paris ordained him Priest, an honour from which his lowliness caused him to shrink, in the hope that he should induce him to remain at Paris, and be a bright example of wisdom and manners to the students who resorted thither. He offered up the Holy Sacrifice to God for the first time in the private Chapel of the Bishop, and in the presence of that Prelate and divers other persons. In the midst of the ceremony, a vision from God appeared to John. There appeared to him an angel, clad in raiment white and glistering; having sewn on his breast a cross of red and blue. His arms were crossed before him, and his hands were upon the heads of two slaves, one a Christian and the other a Moor. And immediately the man of God was in the spirit, and knew that he was called to the work of ransoming bondsmen from the power of the unbelievers.

Fifth Lesson.

THAT he might set himself with due forethought to the carrying out of his work, he withdrew into a certain desert, and there, by the will of God, he found Felix de Valois, who had already spent many years in that place. With him he joined company, and they passed three years together in continual prayer, meditation, and all spiritual exercises. It came to pass, one day, when they were sitting on the bank of a spring, that there came to them a stag having between his horns a cross of red and blue. Felix cried out in wonder at that sight, and John then told him of the vision that had appeared to him when he was saying his first Mass. Thenceforth they gave themselves with redoubled fervour to prayer, and, being three times warned in sleep, they determined to go to Rome, and pray the Pope to institute an Order for the ransom of prisoners. They arrived at the time of the election of Innocent III., who received them courteously, and entertained in his mind their petition. While he was in consideration, he went to the Lateran Cathedral, on the second Feast of St Agnes, and there, while Mass was being solemnly sung, at the moment of the elevation of the Sacred Host, there appeared to him an angel, clad in raiment white and glistering, having sewn on his breast a cross of red and blue, and making as though he would free prisoners. Thereupon the Pope founded the Order, commanding that it should be called the Order of the Most Holy Trinity for the Ransom of Prisoners, and that they who professed in it should be clad in white raiment, having sewn on their breasts a cross of red and blue.

Sixth Lesson.

THE Order being thus established, the holy Founders returned into France and built their first Convent at Cerfroid, in the diocese of Meaux. Felix remained in charge of this house, and John went back to Rome with several companions. To them Innocent gave the house, Church, and hospital of St Thomas de Formis on the Cœlian Mount, with great endowments and property. Moreover he gave them a letter of introduction to Miramolin, King of Morocco, and they began with bright hopes the work of ransoming prisoners. John next betook himself to Spain, great part of which was then in the hands of the Saracens, and stirred up the hearts of the kings, princes, and all the faithful to have pity on slaves and the poor. He built Convents, founded Hospitals, and ransomed many bondsmen, to the great gain of souls. At last he returned to Rome, still busied in good works, but worn out by unceasing toil, and weakened by sickness. As he drew near the end of his earthly pilgrimage, his burning love for God and for his neighbour suffered no diminution. He called together his brethren, and earnestly exhorted them to go on with that work of ransom which had been pointed out to them from heaven, and then fell asleep in the Lord, on the 21st day of December, 1213. His body was buried with due honour in the Church of St Thomas de Formis.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 605.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Cyril, Pope of Alexandria, a most eminent champion of the Catholic faith, and illustrious for his teaching and holiness, of whom mention is made upon the 28th day of January, on the which day he fell asleep in peace.

Upon the same 9th day of February, were born into the better life—

At Alexandria, [in the year 249,] the holy Virgin Apollonia. The persecutors under the Emperor Decius first beat out all her teeth, then they built and kindled a funeral fire and threatened to burn her alive upon it unless she would join them in uttering sinful words. She thought a little while within herself, and then the fire of the Holy Ghost flaming up within her, she tore herself suddenly out of the hands of those wicked men and leapt of her own accord into the fire which they had made ready, so that the very actors in this cruelty were awestruck to find a woman more ready to die than were they to kill her.

At Rome, the holy martyrs Alexander, and thirty-eight others who were crowned at the same time.

At Solis, in Cyprus, the holy martyrs Ammonius and Alexander.

At Antioch, [in the year 260,] the holy martyr Nicephorus, who received his crown by being beheaded, under the Emperor Valerian.

In Africa, in the castle of Lémêlé, the holy Deacons Primus and Donatus, who suffered martyrdom in defending the altar in the church against the Donatists, [sixth century.]

In the monastery of Fontanelle, holy Ausbert, Bishop of Rouen, [in the year 695.]

At Canosa, in Apulia, the holy Confessor Sabinus, Bishop of that see, [in the year 566.]

Vespers of the following from the Chapter inclusive.

At Vespers a Commemoration is made of the following: Antiphon, Verse and Answer, from the Common Office for a Virgin and Martyr, and Prayer, "O God, Who amidst the wondrous, &c.," (*p.* 643.)

FEBRUARY 9.

St Cyril, Pope of Alexandria, Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout.

O GOD, Who didst make Thy blessed Confessor and Bishop Cyril to be an unconquered teacher that the most blessed Virgin Mary is Mother of God, grant unto us that through his prayers we who believe her to be Mother of God in very deed may find safety under her motherly protection. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Cyril begin with the Chapter. Antiphon at Song of the Blessed Virgin, "O right excellent, &c." *A Commemoration is made of St John de la Mata, Prayer from his Office, then in Lent of the Week-day; and lastly of the holy Virgin and martyr Apollonia. From the Common Office for a Virgin and Martyr,* (*p.* 636,) *and the Prayer,* "O God, Who amidst the wondrous, &c.," (*p.* 643.)

FIRST NOCTURN.

Lessons from Scripture, according to the Season. In Lent, from Ecclus. xxxix., (*p.* 615.)

SECOND NOCTURN.

Fourth Lesson.

THE praises of Cyril of Alexandria have been celebrated not only by one writer or another, but have even been registered in the acts of the Œcumenical Councils of Ephesus and Chalcedon. He was born of distinguished parents, and was the nephew of Theophilus, Pope of Alexandria. While he was still young he displayed marks of his excellent understanding. After giving a deep study to letters and science he betook himself to John, Bishop of Jerusalem, to be perfected in the Christian faith. After his return to Alexandria, and the death of Theophilus, he was raised to that see. In this office he kept ever before his eyes the type of the Shepherd of souls as it had been laid down by the Apostle; and by ever adhering thereto deservedly earned the glory of an holy Bishop.

Fifth Lesson.

ZEAL for the salvation of souls was kindled in him, and he undertook all cares to keep in the faith and in soundness of life the flock unto him committed, and to preserve them from the poisonous pastures of infidelity and heresy; hence, in accordance with the laws, he caused the followers of Novatus to be expelled from the city, and those Jews to be punished who had been induced by rage to plan a massacre of the Christians. His eminent care for the preservation of the Catholic faith pure and undefiled shone forth especially in his controversy against Nestorius, Patriarch of Constantinople, who asserted that JESUS Christ had been born of the Virgin Mary as man only and not as God, and that the Godhead had been bestowed upon Him because of His merits. Cyril first attempted to convert Nestorius, but when he found this hopeless he denounced him to the Supreme Pontiff the holy Celestine.

Sixth Lesson.

AS delegate of Pope Celestine, Cyril presided at the Council of Ephesus where the Nestorian heresy was condemned; Nestorius was deprived of his see; and the Catholic doctrine as to the unity of Person in Christ and the divine Motherhood of the glorious Virgin Mary was laid down amid the rejoicings of all the people, who escorted the bishops to their lodgings with a torch-light procession. For this reason Nestorius and his followers made Cyril the object of slanders, insults, and persecutions which he bore with profound patience, having all his care for the purity of the faith, and taking no heed to what the heretics might say or try against him. At length he died a holy death, in the year of salvation 444 and of his own papacy the 32nd. After vast work for the Church of God, and leaving behind him divers writings directed either against heathens and heretics or to the exposition of the holy Scriptures and of Catholic doctrine, the Supreme Pontiff Leo XIII. extended to the Universal Church the Office and Mass of this most eminent champion of the Catholic faith, and light of the Eastern Church.

THIRD NOCTURN.

Lesson from Matth. v. 13, *with the Homily of St Austin*, (*p.* 617.) *The last Lesson is omitted to make room in Lent for the Homily of the Weekday, or out of Lent for the*

Ninth Lesson. (*For St Apollonia*, &c.)

APOLLONIA was an aged virgin of Alexandria, who, [in the year of salvation 249,] in the reign of the Emperor Decius, was brought before the idols to worship them, but refused, declaring that Christ JESUS is True God, and that to Him worship is due. The cruel executioners beat and pulled out all her teeth, and threatened to burn her alive if she would not deny Christ. To whom she answered, that for Christ JESUS' sake she was ready to die. Being taken to the place of execution she stood for a few moments as if in doubt, and then, the fire of the Holy Ghost burning up in her heart, she broke from those that held her, and leapt of her own accord into the flames.[1] Her body was quickly consumed, and her soul departed pure to obtain the eternal crown of martyrdom.

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[1] On this see Alban Butler, Feb. 9.

At Lauds in Lent a Commemoration is made of the Week-day; then in any case of St Apollonia, from the Common Office, with the Prayer, "O God, Who amidst the wondrous, &c.," (*p.* 643.)

MARTYROLOGY.

Upon the 10th day of February, were born into the better life—

At Monte Cassino, [in the year 543,] the holy Virgin Scholastica, sister of the holy Abbat Benedict, who saw her soul leave her body and soar heavenward in a bodily shape, like a dove.

At Rome, the holy martyrs Zoticus, Irenæus, Hyacinth, and Amantius, [all in the year 304.]

At Rome likewise, [under Decius,] upon the Lavican Way, ten holy martyrs, all soldiers.

Also at Rome, [in the year 304,] upon the Appian Way, the holy Virgin and martyr Soteres, who, as holy Ambrose writeth, was born of a noble family, but for Christ's sake despised the consular and prefectural dignities of her race. When she was commanded to offer sacrifice and would not, she was long and heavily buffeted, and when she had overcome other punishments also, she was smitten with the sword and so departed joyfully hence, to be ever with Christ the Bridegroom.

In Campania, the holy Confessor Silvan, Bishop of [Terracine, in the fourth or fifth century.]

At Mala-Vallis, in the country of Sienna, [in the year 1157,] the holy hermit William.

At Rouen, [in the year 704,] the holy Virgin Austre-berta, famous for miracles.

Vespers are of the following from the Chapter inclusive.

FEBRUARY 10.

St Scholastica, Virgin[1].

Double.

All from the Common Office for Virgins, (*p.* 636,) *except what is otherwise given here.*

Prayer throughout the Office.

O GOD, Who, to show the way of the undefiled, wast pleased that the soul of Thy blessed Virgin Scholastica should fly to heaven in a bodily shape, like a dove, mercifully grant unto us Thy servants, for her sake, and at her petition, worthily to attain unto Thine everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season. In Lent from 1 Cor. vii. 25, (*p.* 637.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Second Book of the Dialogues of Pope St Gregory [the Great.] (*Ch.* 33.)

THE worshipful Scholastica, the sister of our Father Benedict, was hallowed unto the Lord Almighty from a child. Her custom was to come to see her brother once every year. And when she came, the man of God went down unto her, not far from the gate, but, as it were, within the borders of his monastery. And there was a day when she came, as her custom was, and her worshipful brother went down to her, and his disciples with him. Then they passed the whole day together, praising God, and speaking one to the other of spiritual things. And when the night came, they brake bread together. And while they were yet at table, and conversed together on spiritual things, the hour was late. Then the holy woman his sister besought him, saying: "Leave me not, I pray thee, this night, but let us speak even until morning of the gladness of the eternal life." He answered her: "What is it that thou sayest, my sister? I can by no means remain out of my cell." Now the firmament was so clear that there were no clouds in the sky. Then the holy nun, when she had heard the words of her brother, that he would not abide with her, clasped her hands on the table, and laid her face on her hands, and besought the Lord Almighty. And it came to pass that when she lifted up her head from the table, there were great thunderings and lightnings, and a flood of rain, insomuch that neither the worshipful Benedict nor the brethren that were with him could move as much as a foot over the threshold of the place where they sat.

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[1] Died circa A.D. 543.

Fifth Lesson.

NOW when the holy woman laid her head in her hands upon the table, she wept bitterly, and as she wept, the clearness of the sky was turned to a tempest. As she prayed, immediately the flood followed. And the time was so, that she lifted up her head when it thundered, and when she had lifted up her head, the rain came. When the man of God saw that he could not return to his monastery, because of the lightnings, and thunderings, and the great rain, he was sorrowful and grieved, saying: "Almighty God forgive thee, my sister; what is this that thou hast done?" She answered him: "Behold, I besought thee, and thou wouldest not hear; I besought my God, and He hath heard me; if, therefore, thou wilt, go forth, leave me alone, and go thy way to thy monastery." But he could not, and so he tarried in the same place, not willingly, but of necessity. And so it came to pass that they slept not all that night, but fed one another with discourse on spiritual things.

Sixth Lesson.

AND when the morning was come, the worshipful woman arose, and went unto her own cell, and the man of God went back to his monastery. And, behold, after three days he was sitting in his cell, and he lifted up his eyes to heaven, and saw the soul of his sister, delivered from the body, fly to heaven in a bodily shape like a dove. Wherefore he rejoiced because of the glory that was revealed in her, and gave thanks to Almighty God in hymns and praises, and made known to the brethren that she was dead. He commanded them also to go and take up her body, and bring it to his monastery, and lay it in the grave which he had made ready for himself. Whereby it came to pass that they twain who had ever been of one mind in the Lord, even in death were not divided.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 640.)

In Lent the last is omitted to leave room for the Homily of the Week-day, *of which also a Commemoration is made at Lauds.*

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Gilbert, founder of the Order of Sempringham, of whom mention hath been made upon the 4th day of this present month of February.

Upon the same 11th day of February, were born into the better life—

In Africa, [in the year 304,] the holy martyrs the Priest Saturninus, Dativus, Felix, Ampelius, and their Companions, who were taken by the soldiers in the persecution under the Emperor Diocletian when they came together in one, as the use is, to hold the Lord's Supper, and suffered under the proconsul Anolinus.

In Numidia are commemorated many holy martyrs who were arrested, [in the year 303 or 304,] in the persecution aforesaid, and for as much as they would not obey the edict of the Emperor to give up the Scriptures of God, they were put to grievous torments and slain.

At Adrianople, the holy martyrs Lucius, Bishop [of Adrianople,] and his Companions. He suffered much from the Arians under the Emperor Constantius, and finished his testimony in chains, [in the year 348.] The others were some of the nobler of the citizens who were condemned to death by Count Philagrius because they refused to receive the Arians who had been then condemned in the Council of Sardica.

At Lyons, [in the year 608,] the holy martyr Desiderius, Bishop of Vienne, [in Gaul.]

At Ravenna, [about the year 170,] the holy Confessor Calocerus, Bishop of that see.

At Milan, [in the year 449,] the holy Lazarus, Bishop of that see.

At Capua, [in the year 450,] holy Castrensis, Bishop of that see.

At the village of Landon, [in the year 507,] holy Severinus, Abbot of the monastery of St Maurice, at whose prayers the servant of God, King Clovis, was healed of a long malady.

In Egypt, [about the middle of the fourth century,] the holy monk Jonah, renowned for his graces.

At Second Vespers a Commemoration is made of the following from the Common Office, (p. 598,) with the Prayer, "O Lord, mercifully hear, &c.," *(p. 608.) Then in Lent of the Week-day.*

FEBRUARY 11.

St Gilbert, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) except the following. Prayer throughout, "O Lord, mercifully hear, &c.," *(p. 608.)*

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, from Ecclus. xxxi. 8, *(p. 610.)*

SECOND NOCTURN.

Fourth Lesson.

GILBERT was born of a noble family at Sempringham, in Lincolnshire. In his youth he gave himself to the study of letters, but afterwards entirely to works of godliness, especially under a chaste discipline, and with great fruit, to the teaching of little boys and girls in the faith and in the fear and love of God. His father was patron of the parishes of Sempringham and Terington, and in the exercise of that right presented him to them. By the efficacy of his words and the power of his example, he so stirred up his parishioners to seek after Christian perfection, that many of them lived in the world the lives of monks, and their careful exercise of all virtues made it everywhere manifest to whose flock they belonged. After he was ordained priest by Alexander, Bishop of Lincoln, the light of Gilbert's holiness shed its rays wider and wider. He shrank from riches and honours, refused the Archdeaconry of the Church of Lincoln, and was fain to be a doorkeeper in the house of his Lord.

Fifth Lesson.

AMONG other works of charity, that which most chiefly occupied him was to separate virgins from the world and to consecrate them to the love of God, especially if they were poor and in danger; for these he built a dwelling hard by the Church of Sempringham, and thus laid the first foundations of his Order. Many persons of both sexes afterwards came to him, and under the approbation of blessed Eugene III. and of other Supreme Pontiffs he spread his Order marvellously, and built monasteries throughout all England. To the men he gave the rule of St Austin, and to the women that of St Benedict, with the addition of some constitutions to meet their special vocation. The man of God endured many calumnies and persecutions, partly from his own, and partly from outsiders; but God gave him the victory, and he conquered everywhere and always. His whole Order was in the greatest jeopardy in the reign of Henry II., when this holy man was accused of sending subsidies to holy Thomas of Canterbury while the said Thomas was in exile. The judges were willing to let him and his go free if only they would declare themselves not guilty, but the man of God was willing to suffer rather than describe as a crime a thing which he had indeed not done, but which to his thinking would have been rather a duty and a good work; but God softened the mind of the king, and Gilbert was delivered.

Sixth Lesson.

HE practised great self-control and hardness of living. He never ate meat unless he were seriously ill, and in Lent he abstained from fish also. He always wore haircloth. He never slept in a bed. He gave a great part of the night to prayer, and to meditation upon things of God. He never willingly either heard or said anything which did not tend to procure glory for God and salvation for souls. He was an hundred years of age when he was recalled from exile to our fatherland, which is in heaven, upon the 3rd day of February, in the year of salvation 1190. At that time the Order which he had instituted counted seven hundred monks, and fifteen hundred sacred virgins in the different monasteries. Gilbert worked many wonders, both in his life and after his death, upon the due proof of which the Supreme Pontiff Innocent III. solemnly enrolled his name among those of the saints in the year 1202.

Lesson from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 612.) *In Lent the Ninth Lesson is read with the Eighth to make room for the Homily of the Week-day*, *which is also commemorated at Lauds.*

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Confessor Benedict Biscop, founder and Abbat of the monastery of Jarrow-upon-Tyne, of whom mention hath been made upon the 12th day of January.

Upon the same 12th day of February, were born into the better life—

At Barcelona, in Spain, the holy Virgin Eulalia, who received a glorious crown in the time of the Emperor Diocletian. She suffered racking, tearing with hooks, and scorching with fire, and was finally crucified, [in the year 304.]

In Africa, the holy soldier and martyr Damian.

At Carthage, the holy martyrs Modestus and Julian.

At Benevento, the holy martyr Modestus the Levite.

At Alexandria, the holy children Modestus and Ammonius.

At Constantinople, [in the year 381,] holy Meletius, Patriarch of Antioch, who passed away to be ever with the Lord, when he was in exile, which he oftentimes suffered for the Catholic faith's sake. Holy John Chrysostom and Gregory of Nyssa have greatly praised him.

At Constantinople, [in the year 895,] in the time of the Emperor Leo VI., holy Anthony, Bishop [of Constantinople.]

At Verona, the holy Confessor Gaudentius, Bishop of that see.

Vespers of the following.

February 12.

St Benedict Biscop, Abbat.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 598,) *except the following.*

Prayer throughout.

O GOD, by the gift of Whose grace the blessed Abbat Benedict, in order that he might be perfect, left all things. Grant unto all them which enter upon the path of Gospel perfection that they may neither look behind them nor stand still by the way, but may run on unto Thee without stumbling, and from Thee receive life eternal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the preceding.

All from the Common Office, (*p.* 610,) *with the Prayer*, "O Lord, mercifully hear, &c.," (*p.* 608,) *and in Lent of the Week-day.*

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Wisdom iv. 7, (*p.* 599.)

SECOND NOCTURN.

Fourth Lesson.

THE surname of this Benedict was Biscop; he was of noble birth, and was a servant of Osway, King of the Northumbrians. When he was about twenty-five years of age he went to Rome, and visited the shrines of the blessed Apostles. After his return home he ceased not to preach, as well as to love and to honour the models of the ecclesiastical life. He returned again to Rome in the time of holy Pope Vitelian, and after some months left it again and went to the island of Lerius. There he received the tonsure and took the monastic vows, but after two years the love of the prince of the

Apostles drew him again to visit the city which is hallowed by his grave. At that time the Roman Pontiff had chosen holy Theodore to be sent as Archbishop to rule the Church of Canterbury, and knowing Benedict to be wise, hard working, and devout, he ordained him and sent him with him.

Fifth Lesson.

WHEN they came to Canterbury Theodore ascended the archiepiscopal throne, and Benedict received the government of the monastery of St Peter. After a while Hadrian was made Abbat, and in two years Benedict undertook another journey to Rome, and brought back books of theology which he had either bought or received as gifts. On his return home he betook himself to Egfrid, King of the Northumbrians, who made him an ample gift of ground at Wearmouth, and desired him there to build a monastery. After founding this monastery, Benedict obtained masons from Gaul to build him a stone church, and glass-workers such as had been until then unknown in England to glaze the windows. Some things which he could not obtain in Gaul he again went to Rome and brought back with him. Pope Agatho commanded John, precentor of the church of St Peter, to go with him in order to teach singing after the Roman manner. Benedict carried with him countless gifts with which he had been enriched, a great number of books and images and relics of the Saints.

Sixth Lesson.

ON his return home Benedict, by another benefaction of the same King Egfrid, founded another monastery at Jarrow-upon-Tyne. This monastery was placed under the invocation of the holy Apostle Paul, and the monks were fain to have Benedict for Abbat. Not long afterwards he lost his health, and suffered for three years. During this time he oftentimes impressed upon the brethren who came to see him the necessity of keeping the rule which he had laid down. He commanded that the excellent and abundant library which he had brought from Rome as a needful equipment for his church should be carefully kept together and not permitted through carelessness to be either damaged or scattered. But what he repeated most often to the monks was that in electing an Abbat they should look less to birth than to soundness of life and teaching. He fell asleep in the Lord upon the 12th day of January in the year of Christ 690, and the 16th since the foundation of his monastery. He was buried in the church of the blessed Apostle Peter, that as he had loved him in life so he might not be parted from his altar in death. Benedict is mentioned in the Roman Martyrology upon the 12th day of January, being that of his death.

THIRD NOCTURN.

Lessons from the Common of Abbats, (*p.* 613,) *with the Homily of St Jerome on* Matt. xix. 27, (*p.* 537.) *In Lent the last is omitted or read along with the Eighth to leave room for the Homily of the Week-day, which is also commemorated at Lauds.*

MARTYROLOGY.

On the morrow we keep the feast of the Seven holy Founders of the Order of Servants of the Blessed Virgin Mary, who after great hardship of life, famous for works and wonders, died a death precious in the sight of the Lord, upon Monte Senario, in Tuscany. The same spirit of brotherhood had made them one in life, the veneration of the people had not divided them in death, and Leo XIII. enrolled their names together among those of the Saints.

Upon the same 13th day of February, were born into the better life—

At Antioch, the holy prophet Agabus, [first century,] of whom blessed Luke writeth in the Acts of the Apostles.

At Ravenna, the holy women the Virgin Fusca, and Maura[1] her foster-mother, who after suffering many things under the President Quinctian, by order of the Emperor Decius were run through with the sword, and so finished their testimony, [third century.]

At Melitina, in Armenia, the holy martyr Polyeuctus, who suffered many things in the persecution under the Emperor Decius, and received the crown of martyrdom, [in the year 259.]

At Lyons, the holy martyr Julian.

At Todi, [under Diocletian,] the holy martyr Benignus.

At Rome, [in the year 731,] the holy Pope Gregory II., who sharply withstood the ungodliness of the Emperor Leo the Isaurian, and who sent holy Boniface into Germany to preach the Gospel there.

At Angers, holy Lucinius, Bishop of that city, a man of reverend holiness.

At Lyons, [about the year 512,] the holy Confessor Stephen, Bishop of that see.

At Riete, [sixth century,] the holy Abbat Stephen, a man of wonderful patience, at whose passing away the presence of the holy angels, as is stated by blessed Pope Gregory, was visible.

At Prati, in Tuscany, Catherine de Ricci, a Virgin of Florence, of the Order of Preachers, illustrious in the number of her heavenly gifts, whom Pope Benedict XIV. added to the roll of Holy Virgins. She died full of graces and merit on the 2nd of February, but her Feast is celebrated to-day.

Vespers of the following, from the Chapter inclusive.

FEBRUARY 13.

The Seven holy Founders of the Servite Order.

Double.

All from the Common Office of a Confessor not a Bishop, (p. 598,) except the following.

Prayer throughout.

LORD JESUS CHRIST, Who, that Thou mightest recall to mind the woes of Thy most holy Mother, didst through the Seven blessed Fathers make Thy Church herself the mother of a new household of her servants, Grant unto us in mercy that we may so share their tears as to share their blessedness also. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards the Seven Founders, begin with the Chapter, (1 Peter iv. 13,) "Dearly beloved brethren, rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

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[1] These two names, which might be translated mulatta and negress, are so very singular as to inspire the conjecture that they are not proper names but descriptive epithets of two sufferers whose names have been lost.

Hymn.[1]

WHEN war was raging, and the town
Was red with blood of brother bands,
Our Virgin Mother bowed her down
With bounteous hands.

Seven faithful sons she bid to share
Her dolours, all the shame and loss,
Which Jesus suffered and she bare
Beneath His Cross.

Soon as their Lady called, as nought
They deemed their palaces and wealth,
The mountains, desert places, sought
Far off, by stealth.

For others' sins the scourge they plied
As they the way of penance trod,
By prayers and tears they turned aside
The wrath of God.

Token of love the Mother's hand
Gave to her sons their garb of woe,
Sanctioned the pious work they planned
With wondrous show.

The vine to spread their honours wide
Her shoots in winter greenly flung;
"See, those are Mary's servants," cried
The infant tongue.

Now to the Father thanks and praise;
To Thee, O Son, the same we send;
To Thee, O Spirit, through all days,
World without end. Amen.

Verse. These were merciful men whose righteousness hath not been forgotten.

Answer. Their seed and their glory shall not be blotted out.

Antiphon at the Song of the Blessed Virgin. O Virgin Mary, thy praise shall not depart from the mouths of men which shall remember the power of the Lord for ever, because thou hast not spared thy life.

Commemoration of the preceding, from the Common, Prayer from his Office, and in Lent of the Week-day.

MATTINS.

Hymn.[2]

THE Fathers lived a life in shade,
Yet seemed to Peter's vision seven
White glistening lilies, for the Maid,
The Queen of Heaven.

Through city street, o'er hills and plains,
Upborne by Love Divine, they trod,
To fix in men the Mother's pains,
The swords of God.

This was the power in which they spoke
Till each wild passion owned their sway:
They cheered the sad, from sinners broke
Their chains away.

Till at the last the Virgin Queen
Led them to mansions in the sky,
Mansions where garlands aye are green,
And never die.

May they hear cries of all who pray,
And see how hard our earthly strife;
Aiding us onward to the day
When all is life.

Now to the Father thanks and praise;
To Thee, O Son, the same we send;
To Thee, Great Spirit, through all days,
World without end. Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus. xliv. 1, *p.* 596.)

SECOND NOCTURN.

Fourth Lesson.

IN the thirteenth century, when the more cultured parts of Italy were rent by the dread dissension of the

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[1] Translation by Mr C. Kegan Paul, extracted from the Hymnal of the Servite Church in London.
[2] Translation kindly made by Mr C. Kegan Paul.

Emperor Frederick the Second and by bloody civil wars, the mercy of God set forth divers men eminent for holiness, and among others raised up seven nobles of Florence, who were bound one to another in charity and gave an illustrious example of brotherly love. Their names were Bonfiglio Monaldi, Bonajuncta Manetti, Manetto Antalli, Amadeo de' Amidei, Uguccio de' Uguccioni, Sosteneo de' Sostenei, and Alexis de' Falconieri. Upon the holiday of the Assumption of the Virgin into heaven in the year 1233 they were praying in the oratory of a guild called the Guild of Praise, when the same Mother of God appeared to each one of them, and bade them embrace a life of greater holiness and perfection. These seven men discussed the matter with the Bishop of Florence, and then, considering neither the nobility of their birth nor their wealth, and clad in haircloth under vile and worn-out garments, withdrew into a little house in the country upon the 8th day of September, that they might begin their holier life upon the same day whereon the Mother of God herself had by her birth begun her life of holiness upon earth.

Fifth Lesson.

GOD showed by a miracle how acceptable in His sight should be their manner of life, for a short while after, when these seven men were begging alms from door to door through the city of Florence, it came to pass that some children, among whom was holy Philip Benizi, who had then scarcely entered the fifth month of his age, called them blessed Mary's servants, by the which name they were called ever after. To avoid meeting people, and in the desire to be alone, they all withdrew together to the solitude of Monte Senario, and there began a kind of heavenly life. They lived in caves and upon herbs and water only, while they wore out their bodies with watching and other hardships, while they contemplated unweariedly the sufferings of Christ and the woes of His most sorrowful Mother. One Good Friday, when their thoughts were fixed thereon more than ever, the Blessed Virgin appeared to them twice, and showed them her garments of mourning as those wherein they should clothe themselves. She bade them know that she would take it right well that they should raise up in the Church a new Order to recall the memory of the sorrows which she bore beneath the Cross of the Lord. Holy Peter, the illustrious martyr of the Order of Friars Preachers, learnt this not only from his familiar converse with these holy men, but also from a special vision of the Mother of God, and it was on his incitement that they founded the regular Order called that of the Servites, or servants of the Blessed Virgin, the which Order was afterward approved by the Supreme Pontiff Innocent IV. These holy men, when they had gathered to themselves some companions, began to go through the cities and towns of Italy, and especially of Tuscany, everywhere preaching Christ crucified, stilling contests among the citizens, and calling back almost countless backsliders into the path of grace. Neither did they make Italy only the field of their Gospel labours, but also France, Germany, and Poland. They passed away to be ever with the Lord when they had spread far and wide a sweet savour of Christ, and were famous also for the glory of signs and wonders. As one love of brotherhood and of the monastic life had joined them together upon earth, so one grave held their dead bodies, and one honour was paid them by the people. For this reason the Supreme Pontiffs Clement XI. and Benedict XIII. confirmed the honour which had for centuries been paid to them individually, and Leo XIII., after proof of their miracles which had been wrought by God on the common invocation of these saints, after their veneration had been sanctioned in the jubilee year of his priesthood, decreed to them the honours paid to Saints, and ordered that their memory should every year be kept throughout the universal Church with an office and Mass.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 537.) *In Lent the last is omitted to make room for the Homily of the Week-day. Lauds, Chapter from First Vespers.*

Hymn.

BY Mary's inspiration led,
  A sevenfold offspring comes to light;
At Mary's call away they sped
  To Mount Senario's rugged height.

What fruits of grace the earth shall bear
  When they have sown their seed divine!
Christ's vine shall bud with clusters rare,
  Empurpled with the ruddy wine.

A holy death to heaven speeds
  The souls with virtue's glory crowned;
When Mary for her servants pleads,
  Heaven's blessed portals they have found.

O happy souls who now obtain
  The Kingdom, and the sceptre bear,
Look down on us who still remain
  Where Satan spreads his subtle snare.

Therefore on bended knee we pray,
  For sake of Mary's bitter grief;
Chase darkness from our mind away,
  And give our troubled hearts relief.

And Thou, O Trinity Divine!
  Confirm us in Thy Holy Grace!
That as we may our hearts incline
  To walk in these thy servants' ways. Amen.

Verse. May their memory be blessed.

Answer. And let their bones flourish again out of their place.

Antiphon at the Song of Zacharias. Behold how good and how pleasant it is for brethren to dwell together in unity.

MARTYROLOGY.

Upon the 14th day of February, were born into the better life—

At Rome, upon the Flaminian Way, the blessed martyr Valentine, a Priest, who after much healing and teaching was cudgelled and beheaded under Claudius Cæsar, [in the year 268.]

Likewise at Rome, the holy martyrs Vitalis, Felicula, and Zeno.

At Teramo, [in Umbria, in the year 273,] the holy martyr Valentine, Bishop of that see. He was heavily flogged and committed to jail, but as he would not yield he was thrown out of the prison in the silence of midnight and beheaded by command of Placidus, Prefect of the city.

There likewise, [in the year 273,] the holy martyrs Proculus, Ephebus, and Apollonius, who were watching by the body of holy Valentine when they were apprehended by order of Leontius, the consular, and slain with the sword.

At Alexandria, the holy martyrs Bassus, Anthony, and Protolicus, who were drowned in the sea.

Likewise at Alexandria, the Priest Cyrion, Bassian the Reader, Agatho the Exorcist, and Moses, who were all burnt with fire and passed away to heaven.

Also likewise at Alexandria, the holy martyrs Denis and Ammonius, who were beheaded.

At Ravenna, the holy Confessor Eleuchadius, Bishop of that see.

In Bithynia, [in the year 470,] the holy Abbat Auxentius.

At Sorrento, the holy Abbat Antonino. He was in the monastery of Monte Cassino when it was destroyed by the Lombards, and he went thence to a solitude hard by the city of Sorrento, and there [in the year 830,] fell asleep in the Lord, famed for holiness. His body is daily remarkable for many miracles, most chiefly in the delivery of them that are vexed by evil spirits.

Chapter at Terce, as at First Vespers. Second Vespers the same as the First, except the

Antiphon at the Song of the Blessed Virgin, Ecclus. xlvi. 15. Their name endureth for ever, enduring unto their sons, the glory of holy men.

In Lent a Commemoration is made of the Week-day, then in any case a Commemoration is made of the following from the Common Office, (p. 548,) with the Prayer from his Office.

FEBRUARY 14.

St Valentine, Priest and Martyr.

Simple.

In Lent this Office is not observed, but a Commemoration only is made of Vespers and Lauds without the last Lesson at Mattins.

All from the Common Office for Simple Feasts of One Martyr, (p. 562,) except the following.

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr Valentine may be delivered by his prayers from all the ills that hang over us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the holy Ghost, one God, world without end. *Amen.*

MATTINS.

The First and Second Lessons are from Scripture according to the Season, the Third being omitted, or read as one with the Second. The Third Lesson is from the Sermons of St Austin, "The illustrious day, &c.," (*p.* 552.)

MARTYROLOGY.

Upon the 15th day of February, were born into the better life—

At Brescia, the holy martyrs Faustinus and Jovita, who under the Emperor Hadrian, after many glorious contendings for Christ's faith, received by martyrdom a crown of victory, [about the year 122.]

At Rome, the holy martyr Crato, [the Orator,] who was baptized by blessed Valentine, Bishop [of Terni, in Umbria,] along with his wife and his whole house; and no long while after, he and they together attained unto martyrdom, [in the year 273.]

At Terni, [in the year 270,] the holy Virgin and martyr Agapis.

Also the holy martyrs Saturninus, Castulus, Magnus, and Lucius.

At Vaison, in Gaul, holy Quinidius, Bishop of that see, whose death, [in the year 578,] how precious it was in the sight of the Lord miracles do oftentimes witness.

At Capua, [in the year 695,] the holy Confessor Decorosus, Bishop of that city.

In the province of Valeria, [in the sixth century,] the holy Priest Severus, of whom blessed Gregory writeth that by his tears he recalled a dead man to life.

At Antioch, the holy Deacon Joseph.

In Auvergne, [in the sixth century,] the holy Virgin Georgia.

FEBRUARY 15.

The Holy Martyrs, Faustinus and Jovita.

Simple.

In Lent this Office is not observed, but a Commemoration only is made at Vespers and Lauds without the last Lesson at Mattins.

All from the Common Office for Simple Feasts of Many Martyrs, (*p.* 579), *except what is otherwise given here.*

Prayer throughout the Office. "O God, Who year by year, &c.," (*p.* 574.)

MATTINS.

The First and Second Lessons are from Scripture according to the Season, the Third being omitted, or read as one with the Second.

Second Responsory.

Theirs is a brotherhood indeed, &c., (*p.* 572).

Third Lesson.

FAUSTINUS and Jovita were brothers, born of a noble family at Brescia. While Trajan's persecution was raging, they were taken about in chains from one city of Italy to another, and exhibited in torture in each. This cruelty utterly failed to silence their confession of Christ, Whom they preached by their sufferings in every place where they were shown. They were afterwards kept for a long time at Brescia, where they were exhibited with wild beasts, and tormented with fire. Being both still alive, they were brought to Milan, without their chains having ever been taken off. At Milan they were tortured again with every invention of cruelty that could be devised. Nevertheless the great power of their faith made them more than conquerors, shining even as gold tried in the furnace. From Milan they were brought to Rome, where they were confirmed by Pope Evaristus, and where they were put to the torture again with extreme barbarity. They were afterwards shown in public at Naples, where the tormentors displayed their skill in divers ways upon them. Here they were thrown chained into the sea, but the angels delivered them. Their stations of suffering, by their God-like patience, and the wonderful Power displayed in them, had now turned many souls to JESUS. In the end they were carried back to Brescia, and, when Hadrian took the empire, they were put to death by the axe at that place.[1] The crown of martyrdom which they won is glorious.

MARTYROLOGY.

Upon the 16th day of February, were born into the better life—

Blessed Onesimus, of whom the holy Apostle Paul writeth unto Philemon; and whom also he ordained Bishop of Ephesus after holy Timothy, and committed unto him the preaching of the word. In the end he was brought to Rome in chains, and there stoned to death for Christ's faith's sake. His body was first buried there, but was thence taken to the place where he had been ordained bishop.

On the same day is commemorated at Cumæ in Campania the translation of the holy Virgin and martyr Juliana.

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[1] About A.D. 121.

At Nicomedia, under the Emperor Maximian, she was cruelly beaten by her own father Africanus, then put to divers torments by the Prefect Evilasius, whom she refused to marry, and afterwards cast into prison, where she fought visibly with the devil: she overcame fire and boiling water, and at length finished her martyrdom by being beheaded, [in the year 299.]

On the same day, were also born into the better life—

In Egypt, the holy martyr Julian, and five thousand others, [in the year 309.]

At Cæsarea, in Palestine, the holy Egyptian martyrs Elijah, Jeremiah, Isaiah, Samuel, and Daniel. They went of their own accord to Cilicia to minister to the Confessors who had been condemned to penal servitude in the mines; when they were returning thence, they were apprehended, and most cruelly tortured by the President Firmilian under the Emperor Galerius Maximian, and in the end were beheaded, [in the year 309.]

After whom holy Porphyry, the servant of the martyr Pamphilus, and holy Seleucus the Cappadocian, who had oftentimes contended and always been conquerors, were put to the torture again, and [in the year 309] received their crowns—Porphyry by fire, and Seleucus by the sword.

At Arezzo, in Tuscany, [in the year 1276,] the blessed Pope Gregory X.; he was a man of Piacenza, and was raised to the Supreme Pontificate from the arch-deaconry [of Liége.] He held the Second Council of Lyons, received the Greeks into the unity of the faith, healed the dissensions of Christendom, set forward the recovery of the Holy Land, and governed the Church in holiness.

At Brescia, [in the year 350,] the holy Confessor Faustinus, Bishop of that see.

FEBRUARY 16.

MARTYROLOGY.

Upon the 17th day of February, were born into the better life—

At Rome, the holy martyr Faustinus, and forty-four others, who followed him to his crown.

In Persia, [in the year 251,] holy Polychronius, Bishop of Babylon, who in the persecution of Decius had his mouth broken with stones, and then with his hands stretched out and his eyes lifted up to heaven, gave up the ghost.

At Concordia, [in the year 303,] the holy martyrs Donatus, Secundianus, and Romulus, together with eighty-six others, who were partakers in their crown.

At Cæsarea, in Palestine, [in the year 309,] holy Theodulus the Elder, of the household of the President Firmilian. He was stirred up by the example of the martyrs steadfastly to confess Christ, and being himself crucified gained by a noble victory the palm of martyrdom.

There also the holy martyr Julian the Cappadocian. He kissed the bodies of the slaughtered martyrs, and was therefore accused of Christianity, brought before the President, and burnt on a slow fire.

In the country of Tervan, holy Silvin, Bishop of Toulouse.

In Ireland, [in the middle of the sixth century,] the holy Priest and Confessor Fintan, [of the race of whom was Brigid; he was Abbat of Cluain-ed-nech in Leinster, and was called chief head of the monks of Ireland.]

At Florence, [at the end of the thirteenth century,] the blessed Confessor Alexis de' Falconieri, one of the seven founders of the Order of Servants of the blessed Virgin Mary. He died a blessed death in the hundred and tenth year of his life, strengthened by the presence of Christ Jesus and of the angels.

FEBRUARY 17.

MARTYROLOGY.

Upon the 18th day of February, were born into the better life—

At Jerusalem, the blessed martyr Simeon, Bishop of that holy city [from the year 46 to the year 107.] This is he of whom it is recorded that he was the son of Cleophas and the kinsman of the Saviour according to the flesh. He was ordained Bishop of Jerusalem next after James, the brother of the Lord. In the persecution under Trajan he was put to many torments and suffered martyrdom, and the judge and all men marvelled to see with how great boldness and firmness he endured the grievous torment of the cross at his great age, for he was an hundred and twenty years old.

At Ostia, the holy brethren Maximus and Claudius, and Præperdigna, the wife of Claudius, and their two sons, Alexander and Cutias, all martyrs, [in the year 295.] They were a very noble race, and by command of the Emperor Diocletian they were arrested and sent into exile, then they were consumed with fire, and so offered a sacrifice of sweet savour unto God himself. Their relics were cast into the river, but the Christians sought for them and buried them hard by the city.

In Africa, the holy martyrs Lucius, Sylvan, Rutulus, Classicus, Secundinus, Fructulus, and Maximus.

At Constantinople, [in the year 449,] holy Flavian, Bishop of that see, who, because he defended the Catholic faith at Ephesus, was assailed by the followers of the wicked Dioscorus with cuffs and kicks, and sent into exile, where he died after three days.

At Toledo, [in the year 631,] the holy Confessor Helladius, Bishop of that see.

FEBRUARY 18.

St Simeon, Bishop [of Jerusalem,] Martyr.

Simple.

In Lent this Office is not observed, but a Commemoration only is made at Vespers and Lauds without the last Lesson at Mattins.

All from the Common Office 'for Simple Feasts of a Bishop and Martyr, (p. 562,) except what is otherwise given here.

Prayer throughout. Mercifully consider our weakness, &c., (*p.* 557.)

MATTINS.

The First and Second Lessons are from Scripture according to the Season, the Third being omitted, or read as one with the Second.

Third Lesson.

SIMEON, the son of Cleophas, (Matth. xiii. 55,) was [chosen] the second Bishop of Jerusalem, [in the year 62,] being the first after James. Under the Emperor Trajan he was accused before the Pro-Consul Atticus, as being both a Christian and a relation of Christ, this being the time when all were arrested that were of the lineage of David. He underwent with great suffering the same things that were inflicted on our Saviour, and all men marvelled to see with how great boldness and firmness he endured the grievous torment of the cross, at his great age, for he was an hundred and twenty years old.[1]

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[1] A.D. 107 or 116.

MARTYROLOGY.

Upon the 19th day of February, were born into the better life—

At Rome, [in the year 296,] the holy martyr Gavin, a Priest who was the brother of the blessed Pope Caius, and who was long kept in prison and chains by the Emperor Diocletian, and gained the gladness of heaven through a death precious in the sight of the Lord.

In Africa, the holy martyrs Publius, Julian, Marcellus, and others.

In Palestine are commemorated the holy monks and other martyrs who [about the year 508] were cruelly slain for Christ's faith's sake by the Saracens under Al Mundar, their general.

At Jerusalem, [in the year 304,] holy Zambdas, [counted thirty-ninth] Bishop of that holy city.

At Soli, [in Cyprus, in the year 102,] holy Auxibius, Bishop [of that see.]

At Beneventum, [in the year 682,] holy Barbatus, Bishop of that see, famous for his holiness, who brought the Lombards and their leader to Christ.

At Milan, [about the year 700,] the holy Confessor Mansuetus, Bishop of that see.

FEBRUARY 19.

MARTYROLOGY.

Upon the 20th day of February are commemorated the blessed martyrs of Tyre, in Phœnicia, whose number is known only to God. They were slain by Veturius, military instructor under the Emperor Diocletian, with a great number and variety of torments. They were first lacerated with stripes, then given to divers kinds of beasts; but as these, through the power of God, would not hurt them, they were savagely tortured anew with fire and iron and put to death. This glorious multitude were cheered on to victory by the Bishops Tyrannio, Silvan, Peleus, and Nilus, and the Priest Zenobius, who by a happy contention, along with them, gained the same palm of martyrdom together with them.

On the same 20th day of February, were also born into the better life—

In the island of Cyprus, the holy martyrs Pothamius and Nemesius.

At Constantinople, [in the year 490,] the holy martyr Eleutherius, [eighth] Patriarch of that city. [He had replaced Acacius, who favoured the Eutychians.]

In Persia, [in the year 342,] holy Sadoth, [Arch]bishop [of Seleucia and Ctesephon, in Persia, successor to St Simeon,] and an hundred and twenty-eight others who refused to worship the sun, under Sapor, King of the Persians, and by cruel deaths gained glorious crowns.

At Catania, in Sicily, [in the eighth century,] holy Leo, Bishop of that see, who shone with graces and miracles.

On the same day, [in the year 738,] holy Eucherius, Bishop of Orleans, who shone with more miracles the more he was belied by his enemies.

At Tournay, in Gaul, [in the year 531,] the holy Confessor Eleutherius, Bishop of that see.

FEBRUARY 20.

MARTYROLOGY.

Upon the 21st day of February, were born into the better life—

In Sicily, under the Emperor Diocletian, [fourth century,] seventy-nine holy martyrs, who through divers torments won the crown of their confession.

At Adrumetum, [Susa?] in Africa, [in fourth century,] the holy martyrs

Verulus, Secundinus, Syricius, Felix, Servulus, Saturninus, Fortunatus, and sixteen others, who were crowned with martyrdom for their confession of the Catholic faith in the persecution under the Vandals.

At Bethsan, [about 452,] the holy martyr Severian, Bishop of that see.

At Damascus, [in the year 743,] holy Peter Mavimeno. Some Arabs came to see him while he was ill, and to them he said, "Whoever does not embrace the Catholic Christian religion will be damned, as your false prophet Mohammed is," whereupon they killed him.

At Ravenna, [in the year 556,] the holy Confessor Maximian.

At Metz, [about the year 500,] holy Felix, Bishop of that see.

At Brescia, [in the seventh century,] holy Paterius, [twenty-third] Bishop of that see.

FEBRUARY 21.

MARTYROLOGY.

On the morrow we keep the feast of the See of the holy Apostle Peter, wherein he first sat at Antioch. In the which city the disciples were first called Christians.

At Hierapolis, in Phrygia, holy Papias, Bishop of that city, who was the hearer of the holy elder John, and the companion of Polycarp.

At Salamis, in Cyprus, holy Aristion, who, as the said Papias doth testify, was one of the seventy-two disciples of Christ.

In Arabia are commemorated many holy martyrs who were cruelly slain under the Emperor Galerius Maximian.

At Alexandria, holy Abilius, Pope of that see, who was the second who held it after the blessed Evangelist Mark, and administered his office with an eminent manifestation of grace.

At Vienne, holy Paschasius, Bishop of that see, very famous for his learning and the holiness of his life.

At Cortona, in Tuscany, [in the year 1297,] holy Margaret, of the third order of St Francis, whose body hath marvellously remained incorrupt for more than four hundred years, breathing a sweet savour, and famous for many miracles, and is there deeply honoured.

Vespers are of the following.

FEBRUARY 22.

St Peter's See at Antioch.

Greater Double.

All from the Common Office for a Bishop and Confessor, (p. 581,) except what is otherwise given here.

FIRST VESPERS.

Hymn.[1]

PETER, whatever thou shalt bind on earth,
The same is bound above the starry sky;
What here thy delegated power doth loose,
Is loosed in heaven's supremest court on high:
To Judgment shalt thou come when the world's end is nigh.

Praise to the Father through all ages be!
The same to Thee, O Co-eternal Son!
And Holy Ghost, One Glorious Trinity!
To Whom all majesty and might belong:
So sing we now, and such be our eternal song. Amen.

Verse. Thou art Peter.
Answer. And upon this rock I will build My Church.

Antiphon at the Song of the Blessed Virgin. Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee are given the keys of the kingdom of heaven.

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[1] Part of the mediæval hymn *Felix per omnes*, &c., much altered; author unknown; translation by the Rev. E. Caswall.

Prayer and Commemoration of St Paul from Lauds; in Lent, Commemoration of the Feria.

MATTINS.

Invitatory. Thou art the Shepherd of the sheep, and the Prince of the Apostles: * and unto thee hath God given the keys of the kingdom of heaven.

Hymn from First Vespers.

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of the [1] Blessed Apostle Peter (i. 1.)

PETER, an Apostle of JESUS Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the Blood of JESUS Christ: Grace unto you, and peace, be multiplied. Blessed be God and the Father of our Lord JESUS Christ, Which, according to His abundant mercy, hath begotten us again unto a lively hope by the Resurrection of JESUS Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

First Responsory.

Simon Peter, before I called thee out of the ship, I knew thee, and appointed thee for a ruler over My people. And I have given unto thee the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Answer. And I have given unto thee the keys of the kingdom of heaven.

Second Lesson.

WHEREIN ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than gold (which is tried with fire,) may be found unto praise, and glory, and honour at the appearing of JESUS Christ: Whom, having not seen, ye love; in Whom, though now ye see Him not, yet ye believe; and believing, rejoice, with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.

Second Responsory.

[2] Simon Peter, if thou lovest Me, feed My sheep. Lord, Thou knowest that I love Thee: I will lay down my life for Thy sake.

Verse. [3] If I should die with Thee, I will not deny Thee.

Answer. I will lay down my life for Thy sake.

Third Lesson.

OF which salvation, the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what time the Spirit of Christ Which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that, not unto themselves, but unto you, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, on Whom the angels desire to look.

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[1] Abp. Kenrick says: "The period when this letter was written cannot be fixed with certainty. Hug assigns it to the eleventh year of Nero." (If so, three years before the martyrdom of the Apostle.) "The common opinion is that it was written from Rome, which is understood to have been designated by the name of Babylon (v. 13) as in the Apocalypse; but the critic just mentioned . . . . supposes that it was written from Babylon in Asia."

[2] John xxi. 17; xiii. 37.

[3] Mark xiv. 31.

Third Responsory.

Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Answer. And I will give unto thee the keys of the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will give unto thee the keys of the kingdom of heaven.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (15*th on the Saints.*)

THE solemn Feast of to-day received from our forefathers the name of that of St Peter's Chair at Antioch, because there is a tradition that it was on this day that Peter, first of the Apostles, was enthroned in a Bishop's Chair. Rightly, therefore, do the Churches observe the first day of that Chair, the right to which the Apostle received for the salvation of the Churches from the Lord of the Churches Himself, with the words: "Thou art Peter, and upon this rock I will build My Church."

Fourth Responsory.

Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee hath God given all the kingdoms of the world. Therefore unto thee hath He given the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Answer. Therefore unto thee hath He given the keys of the kingdom of heaven.

Fifth Lesson.

IT was the Lord Himself Who called Peter the foundation of the Church, and therefore it is right that the Church should reverence this foundation whereon her mighty structure riseth. Justly is it written in the Psalm which we have just heard: "Let them exalt him in the congregation of the people, and praise him in the assembly of the elders." Blessed be God, Who hath commanded that the Blessed Apostle Peter should be exalted in the congregation! Worthy to be honoured by the Church is that foundation from which her goodly towers rise, pointing to heaven!

Fifth Responsory.

[1] Peter, I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Verse. Flesh and blood hath not

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[1] Luke xxii. 32.

revealed it unto thee, but My Father Which is in heaven.

Answer. And when thou art converted, strengthen thy brethren.

Sixth Lesson.

IN the honour which is this day paid to the inauguration of the first Bishop's throne, an honour is paid to the office of all Bishops. The Churches testify one to another, that, the greater the Church's dignity, the greater the reverence due to her priests. While I confess how rightly godly custom hath exalted this Feast in the estimation of all the Churches, the more do I wonder at the growth of that unhealthy error which at this day causeth some unbelievers to lay food and wine upon the graves of the dead,[1] as if souls once rid of the body had any longer any need of bodily refreshment.

Sixth Responsory.

Peter, lovest thou Me? Lord, Thou knowest that I love Thee. Feed My sheep.

Verse. Simon, son of Jonas, lovest thou Me more than these? Lord, Thou knowest that I love Thee.

Answer. Feed My sheep.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Feed My sheep.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of Man am? And so on.

Homily by Pope St Leo [the Great.] (*3rd on the Anniversary of his own election.*)

The Lord asked His disciples Who men said that He was, and their answers were human as long as they were the answers of human reason, unilluminated by Divine light. At last, when the glimmerings of earthly conjecture were spoken, he whose Apostleship is the first in dignity, was the first to confess his Lord. "And Simon Peter answered and said: Thou art the Christ, the Son of the living God. And JESUS answered and said unto him: Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven." That is to say, "For this cause art thou blessed, because My Father Himself hath taught thee; the opinions of men have not beguiled thee, the voices of angels have not taught thee, not flesh and blood, but He, Whose Only-begotten Son I am, hath revealed Me unto thee."

Seventh Responsory.

JESUS asked His disciples, saying: Who do men say that I, the Son of Man, am? Peter answered, and said: Thou art the Christ, the Son of the living God. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

Verse. Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.

Answer. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

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[1] Perhaps alluding to some practice, in celebration of festivals, which had grown out of the agapæ or love-feasts, and had become an abuse.

Eighth Lesson.

THUS saith the Lord unto Simon Peter: "And I say also unto thee, That thou art Peter." That is to say, "Even as My Father hath revealed unto thee concerning Me that I am God, even so now will I also reveal unto thee that thou art Peter; I am the sure Rock of defence, the Corner Stone, Who make both one, (Eph. ii. 20, 15,) I am the Foundation, beside Which other can no man lay, (1 Cor. iii. 11,) and thou also art a rock, in My Strength made hard, and those things whereof I by right am Lord, into thy hand do I give them, that thou mayst bear rule over them, for Me, and with Me." "And upon this rock I will build My Church, and the gates of hell shall not prevail against it." "Upon this strength of thine, whereof I am the Strength, I will build My eternal temple, and upon the truth of thy confession of Me I will make to rise that My glorious Church whose spires shall pierce to heaven."

Eighth Responsory.

The Lord hath chosen thee for a priest unto Himself, to offer up unto Him the sacrifice of praise.

Verse. [1] Offer unto God thanksgiving, and pay thy vows unto the Most High.

Answer. The sacrifice of praise.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The sacrifice of praise.

Ninth Lesson.

Note. If this Feast fall on a Saturday before Lent, or be transferred to a Monday, and it be not Leap Year, then the Ninth Lesson will be the Homily for St Matthias' Eve, of which a Commemoration will also be made at Lauds, after that of St Paul. If moreover this Feast fall in Lent, then the Ninth Lesson will be the Homily of the Week-day, of which also a Commemoration will be made at Lauds. In Lent no notice of St Matthias' Eve is taken in the Office, but at Mass only.

AGAINST this confession the gates of hell shall never prevail, neither shall the bands of death take hold upon it. Thus saith He That is faithful and true. And as this confession hath power to lift up to heaven them that make it, so is it able to thrust down to hell them that gainsay it. Wherefore it is said unto the most blessed Peter: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." This power passed indeed to the other Apostles also; this the Lord's will had effect in them; but it is not in vain that it is written that that was given to one which passed from him to all. To Peter alone were the keys given, and Peter is set as the pattern for all them that bear rule in the Church to follow. There remaineth therefore the right of Peter, wheresoever his judgment decreeth justice. Neither is there anything too hard, or too lax, where there is nothing bound and nothing loosed, save when Peter bindeth or looseth.

In Lent a Commemoration of the Week-day is made at First Vespers.

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[1] Ps. xlix. 14.

SECOND VESPERS.

A Commemoration is made of the following. Antiphon, "O right excellent Teacher, &c.," *(p.* 581,) *Verse,* "The Lord loved him, &c.," *and Answer, (p.* 581,) *and the following Prayer.*

GRANT unto us, we beseech Thee, O Almighty God, so to profit by the teaching and example of Thy blessed Confessor and Bishop Peter, that like him we may lightly esteem the things which are seen and temporal, and finally attain unto those good things which are unseen and eternal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

LAUDS.

Hymn.[1]

PETER, blest Shepherd! hearken to our cry,
And with a word unloose our guilty chain;
Thou! who hast power to ope the gates on high
To men below, and power to shut them fast again.

Praise, blessing, majesty, through endless days,
Be to the Trinity immortal given;
Who in pure Unity profoundly sways
Eternally alike all things in earth and heaven. Amen.

Verse. [2] Let them exalt Him in the congregation of the people.

Answer. And praise Him in the assembly of the elders.

Antiphon at the Song of Zacharias. Thus saith the Lord unto Simon Peter: Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Prayer throughout the Office.

O GOD, Who hast given unto Thy Blessed Apostle Peter the keys of the kingdom of heaven, and the power to bind and to loose, loose us, we beseech Thee, at his mighty intercession, from all the bands of our sins. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then the following Commemoration of St Paul.

Antiphon. O Holy Apostle Paul, Preacher of the truth, and Teacher of the Gentiles, pray for us to God Who hath chosen thee.

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God.

Answer. To preach the Gospel throughout the whole world.

Prayer.

O GOD, Who, through the preaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine throughout the world, grant, we beseech Thee, that we, who do keep his memorial, may continually be holpen by his intercession with Thee.

MARTYROLOGY.

The morrow is the eve of the holy Apostle Matthias.

But in Leap year the above words must be omitted.

Upon the 23rd day of February, were born into the better life—

At Faenza, the holy Peter Damian, [988-1072,] Cardinal Bishop of Ostia, famous for his teaching and holiness, whom Pope Leo XII. declared to be a Doctor of the Universal Church.

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[1] A part, much altered, of the hymn *Aurea Luce*, composed probably near the end of the fifth century by Elpis, first wife of the learned Bœthius, minister of Theodoric; translation by the Rev. E. Caswall.

[2] Ps. cvi. 32.

At Sirmium, [in the year 307,] the blessed martyr Sirenus; a monk who was apprehended by order of the Emperor Maximian, and when he confessed himself to be a Christian was beheaded.

There likewise, seventy-two holy martyrs, who finished the combat of martyrdom in that city, and received kingdoms which fade not away, eternal in the heavens.

At Rome, [in the fourth century,] the holy Priest Polycarp, who, along with the blessed Sebastian, brought many to believe in Christ, and by his exhortations led them to the glory of martyrdom.

In the city of Astorga, [in the year 252,] the holy Virgin Martha, martyred under the Emperor Decius and the Proconsul Paternus.

At Constantinople, [about the year 860,] the holy monk Lazarus. Because he painted holy images, the Emperor Theophilus, the Iconoclast, put him to grievous tortures, and burnt his hands with a white-hot iron; but he was healed by the power of God, restored the painting upon the holy images that had been defaced, and at length fell asleep in peace.

At Brescia, [about 652,] holy Felix, Bishop of that see.

At Seville, in Spain, [in the year 485,] the holy Confessor Florence.

At Todi, [in 324,] the holy Virgin Romana, who was baptized by holy Pope Sylvester, led a heavenly life in dens and caves of the earth, and shone with the glory of miracles.

In England, [in the seventh century,] the holy Virgin Milburga, daughter of the king of the Mercians, [sister of St Mildred, and Abbess of Wenlock, Shropshire.]

FEBRUARY 23.

St Peter Damian, [Cardinal] Bishop [of Ostia,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 581,) except what is otherwise given here.

In Lent a Commemoration of the Week-day is made at First Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from 1 Tim. iii. 1, (*p.* 582.)

SECOND NOCTURN.

Fourth Lesson.

THE holy Doctor Peter Damian was born of respectable parents at Ravenna, [about the year of our Lord 988.] While he was still a suckling, his mother, overcome with the care of many children, cast him out to perish, but one of the women servants saved him when he was nigh to death, and fed him until natural affection appeared again in his mother, to whom she then gave him back. After the death of both his parents he lived with a brother who treated him like the lowest slave, and in whose house he underwent a hard bondage. Even while he was in this condition he gave a wonderful proof of his faith toward God, and his dutiful love toward his father. It chanced that one day he found a considerable sum of money, but instead of using it to relieve his own poverty, he gave it all to a priest to offer God's sacrifice for the forgiveness of his father's sins. He had happily another brother called Damian, the same from whom he seemeth afterwards to have taken his surname. By him he was affectionately adopted, and put in the way of being educated. He made such progress in learning as astonished his teachers, and when he had won an eminent name in letters, he began to teach on his own accord with general applause. Meanwhile, lest his body should get the better of his mind, he constantly wore a hair-shirt under his softer clothes, and exercised himself in fasting, watching, and prayer. In the spring-time of his age he was grievously tormented by the stings of the flesh; and sometimes, when the rebellions of lust seemed about to get the mastery over him at night, he threw himself into a freezing stream to check them. After this he would go about visiting consecrated places, and repeat the whole book of Psalms. He was most careful in relieving the poor, on whom he would wait with his own hands.

Fifth Lesson.

DESIRING to attain to perfection of life he betook himself to the convent of Font-Avellano, in the diocese of Gubbio, in Umbria, a house founded by the blessed Ludolph, the disciple of St Romuald, for the monks of the Holy Cross. He dwelt there not long before he was sent by his Abbat, first to the Abbey of Pomposia, and, secondly, to that of St Vincent at Pietra Pertusa, both which brotherhoods he greatly profited by his godly exhortations, discreet rules, and grave manners. After his return home, and the death of his Superior, he was chosen to rule the brethren of Avellano. Here he founded divers new hermitages, and made the community so to flourish under his saintly direction, that he is esteemed the second Father and chief ornament of that Order. This healthful care of Peter was made a blessing to convents of other Rules than his own, to houses of Canons, and to the people. He was many ways profitable to the diocese of Urbino. He sat with Theuzo the Bishop of that See to judge of a most weighty matter, and led him by his counsel and assistance rightly to administer his Bishoprick. He was foremost in contemplation of the things of God, in severity toward his own body, and in other things whereby to set a bright example of godliness. In consideration of these things the Supreme Pontiff Stephen IX., [in the year 1057,] created him, in spite of his own unwillingness and objections, a Cardinal of the Holy Roman Church, and appointed him Bishop of Ostia. This dignity Peter bore with the highest reputation for piety, and adorned with works meet for a Bishop.

Sixth Lesson.

AT the most anxious times he greatly sustained the Church of Rome and the Supreme Pontiffs by his teaching, by missions which he discharged, and by divers other labours which he undertook on their behalf. He strove manfully even unto death against the heresies of the Nicolaïtans and the Simoniacs, by putting down which evils he reconciled the Church of Milan to that of Rome. He was one of the stoutest opponents of the false Popes Benedict and Cadalous. He deterred Henry IV., King of Germany, from his wicked scheme for putting away his wife. He recalled the people of Ravenna to their bounden duty to the Bishop of

Rome, and restored them to the communion of the Church. He reformed the Canons of Velletri, and brought them to lead more godly lives. There were hardly any Cathedral Churches, especially in the province of Urbino, of which he did not deserve well. In Gubbio, of which he had at one time the management, he abolished many things unseemly. He brought about improvements in many and divers places, as if each were his special charge. [In 1062] he gave up his dignities of Cardinal and Bishop, but he allowed his love toward his neighbours to know no diminution. He was particularly zealous in spreading abroad four devout practices: 1st, To fast every Friday in honour of the Holy Cross of JESUS Christ; 2nd, To recite the Hours of the Blessed Mother of God, called also her Little Office; 3rd, To sanctify Saturday in her honour; and 4th, and especially, to scourge oneself in punishment for sin committed. At length he departed to be with Christ, at Faenza, on his way back from his mission to Ravenna, on the 22nd of February, [in the year 1072,] at the height of his reputation for holiness, learning, miracles, and good works. His body is buried in the house of the Cistercians at Faenza, where the people resort often to his grave with great reverence. The citizens of Faenza, to whom he hath been found good at need even to this day, have chosen him for their Patron in the presence of God. The supreme Pontiff Leo XII., finding that an Office and Mass in memory of him, as a Confessor and Bishop, was in use in some dioceses, and in the Camaldolese Order, by advice of the Sacred Congregation of Rites, added the title of Doctor, and extended the use of the said Office and Mass to the whole Church.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 617.)

Eighth Responsory.

In the midst, &c., (*p.* 606.)

If it be neither Lent nor Leap Year the Ninth Lesson will be the Homily for St Matthias' Eve. Then the Third Lesson of the Homily on Matth. v. 13 *is omitted, or read as one with the Second, and the First Lesson only of the Homily of the Eve is read, or else the three as one. In Lent no notice is taken of St Matthias' Eve, and the Ninth Lesson is the Homily for the Week-day, either the first part or all three in one, and the Commemoration of the Week-day is made at Lauds.*

Prayer throughout the day as at the Commemoration the preceding evening.

In Leap Year St Matthias' Eve is kept on February 24.

In Lent it is omitted.

All from the Common Office for Apostles' Eves, (*p.* 513.)

In Leap Year the following is the

MARTYROLOGY.

The morrow is the eve of the holy Apostle Matthias.

Upon the same 24th day of February, were born into the better life many holy martyrs and confessors and holy virgins.

But the following is the ordinary Martyrology which is read in Leap Year upon St Matthias' Eve.

MARTYROLOGY.

Upon the 24th (or 25th) day of February, were born into the better life—

In Judea, the holy Apostle Matthias,

who was chosen by the Apostles right after the Ascension of the Lord to take the place of the traitor Judas, and who suffered martyrdom for preaching the Gospel.

At Rome, the holy martyr Primitiva.

At Cæsarea, in Cappadocia, [in the year 304,] the holy martyr Sergius, whose acts are held most famous.

In Africa, [in the year 259,] the holy martyrs Montanus, Lucius, Julian, Victoricus, Flavian, and their Companions, who were disciples of holy Cyprian, and finished their testimony under the Emperor Valerian.

At Rouen, [in the year 588,] the holy martyr Pretextatus, Bishop of that see.

At Treves, [about the year 499,] the holy Confessor Modestus, Bishop of that see.

In England, [in the year 616,] holy Ethelbert, King of Kent, whom holy Augustin, first Archbishop of Canterbury, converted to the faith of Christ, and whose feast we keep upon the 26th (27th) day of this present month of February.

At Jerusalem is commemorated the first finding, [in the fourth century,] of the Head of the Lord's forerunner.

FEBRUARY 24, OR IN LEAP YEAR FEB. 25.

St Matthias, Apostle.

Double of the Second Class.

All from the Common Office for the Feasts of Apostles, (p. 528,) except what is otherwise given here.

FIRST VESPERS.

Prayer throughout.

O GOD, Who didst choose Thy blessed servant Matthias to be of the number of the twelve Apostles, grant, we beseech Thee, that Thy Church, being upholden by his prayers, may ever feel about her the arms[1] of Thy most mighty protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

If this be the evening of February 23rd, then a Commemoration is made of St Peter Damian. Antiphon, "O right excellent Teacher, &c.," (*p.* 581.) *Verse,* "The Lord guided, &c.," *and Answer,* (*p.* 590,) *and the Prayer of St Peter Damian as throughout the day.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles, (i. 15.)

IN those days Peter stood up in the midst of the brethren, and said: (the number of the men together was about an hundred and twenty) Men and brethren, this Scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took JESUS: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; wherein also he hanged himself, and bursting asunder in the midst, all his bowels gushed out.

Second Lesson.

AND it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue "Haceldama," that is to say,

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[1] Literally, "about her the bowels of Thy mercy."

"The field of blood." For it is written in the book of Psalms: "Let his habitation be desolate, and let no man dwell therein, and his Bishoprick let another take." (cviii. 8.) Wherefore, of these men which have companied with us all the time that the Lord JESUS went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.

Third Lesson.

AND they appointed two, Joseph called Barsabas, which was surnamed the Just, and Matthias. And they prayed, and said: Thou, Lord, Which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

SECOND NOCTURN.

Lessons from St Austin's Exposition of Psalm lxxxvi. (*p.* 543.)

THIRD NOCTURN.

Lessons from Matth. xi. 25, *with the Homily of St Austin*, (*p.* 613.) *In Lent the Third Lesson of St Austin's Homily is omitted or read as one with the Second, and the Ninth Lesson is the Homily on the Gospel for the Week-day.*

In Lent a Commemoration is made of the Week-day at Lauds.

MARTYROLOGY.

Upon the 25th (26th) day of February, were born into the better life—

In Egypt, [in the third century,] under the Emperor Numerian, the holy martyrs Victorinus, Victor, Nicephorus, Claudian, Dioscorus, Serapion, and Papias. Victorinus and Victor steadfastly bore grievous tortures on account of their confession of the faith, and were beheaded. Nicephorus was laid upon a hot iron bed, and when he had overcome the fire was cut joint from joint. Claudian and Dioscorus were burnt. Serapion and Papias were slain with the sword.

In Africa, the holy martyrs Donatus, Justus, Herenas, and their Companions.

At Rome, [in the year 492,] the holy Pope Felix III., who was the great-grandfather of holy Gregory the Great, who saith of him that he appeared unto his holy niece Tharsilla, and called her unto the kingdom of heaven.

At Constantinople, [in the year 806,] holy Tharasius, Patriarch of that see, famous for his learning and godliness. There remaineth an epistle addressed unto him by Pope Adrian I. in defence of holy images.

At Nazianzum, [in 369,] holy Cæsarius, brother of blessed Gregory the Theologian, whom the said Gregory doth testify that he saw among the multitude of the blessed.

FEBRUARY 25 (26).

MARTYROLOGY.

On the morrow we keep in England the feast of holy Ethelbert, King of Kent, whom holy Augustin, first Archbishop of Canterbury, converted to the faith of Christ, and of whom mention hath been made upon the 24th (25th) day of this present month of February.

Upon the same 26th (27th) day

of February, were born into the better life—

At Perga, in Pamphylia, [in the year 251,] blessed Nestor, Bishop [of Magydensis.] During the persecution under Decius he was instant in prayer by day and by night that Christ's flock might be kept safe. When he was arrested he confessed the name of the Lord with wonderful freedom and readiness. By command of the President Pollio he was most cruelly racked, and as he steadfastly declared that he would alway cleave unto Christ, he was at last crucified, and from the cross passed to heaven a conqueror.

At Perga likewise, [in 251,] the holy martyrs Papias, Diodorus, Conon, and Claudian, who suffered before holy Nestor.

Also the holy martyrs Fortunatus Felix, and twenty-seven others.

At Alexandria, [in the year 326,] the glorious Elder, holy Alexander, Pope of that see, wherein he succeeded blessed Peter. He it was who cast his priest Arius out of the church when he became perverted with wicked heresy, and reprobate from the truth of God, and he was afterward one of the three hundred and eighteen fathers who condemned him in the Council of Nice.

At Bologna, [in the fourth century,] the holy Bishop [of that see,] Faustinian, who by the preaching of the word of God strengthened and increased that Church when it had been troubled in the persecution under the Emperor Diocletian.

At Gaza, in Palestine, [in the year 420,] holy Porphyry, Bishop of that see, who in the time of the Emperor Arcadius cast down the idol Marna and its temple, and after many sufferings fell asleep in the Lord.

At Florence, [in the fifth century,] the holy Confessor Andrew, Bishop of that city, [who succeeded St Zenobius.]

In the country of Arctoi, [Vitre, in Champaign, in the sixth century,] the holy Confessor Victor, [Victor of Plancy, Priest and Hermit,] whose praises have been written by holy Bernard.

Vespers of the following.

FEBRUARY 26 (27).

St Ethelbert, King of Kent, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) *except the following.*

Prayer throughout.

O GOD, Who hast crowned the blessed King Ethelbert, Thy Confessor, with a crown of eternal glory, cause us, we beseech Thee, so to honour him upon earth that we may reign with him in heaven.

At First Vespers in Lent a Commemoration is made of the Week-day.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus., (*p.* 610.)

SECOND NOCTURN.

Fourth Lesson.

ETHELBERT, King of Kent, was the most powerful of the princes in England, and exercised a suzerainty over them as far north as the Humber. He was born a heathen, but took to wife that most earnest Christian, Bertha, daughter of the King of the Franks. By her example and the example of the holy Lindhard, who was her chaplain, the King and many of his chief men were brought to admire the Christian life. When, therefore, there came Augustine with his companions sent by holy Gregory, and Ethelbert had heard the teaching and had seen the miracles of the servants of God, he believed and received the sacrament of the faith. After him many began to come together every day to hear the word of God, to give up their pagan rites, and to join in faith the holy Church of Christ. Their belief and conversion caused the King much joy, nevertheless he would not force any to make themselves Christians, but only embraced with a warmer love them that believed as being co-heirs with himself of the kingdom of heaven.

Fifth Lesson.

BORN again in baptism, Ethelbert, as a new man, gave himself wholly to the spreading of the faith in his own dominion, and among the princes who were subject unto him, but above all to make the kingdom of Christ come in all its fulness in his own soul. During the twenty years which he lived as a Christian he never wavered in that holy design. He passed most wise laws for the good of his people; he set up churches, and at the exhortation of holy Gregory he pulled down the temples of the idols; among others he founded the metropolitical Church of the Saviour at Canterbury, the monastery of SS. Peter and Paul hard by the city, the cathedral Church of St Paul in London, and the cathedral Church of St Andrew at Rochester, upon all which with a bounty truly royal he bestowed lands and possessions.

Sixth Lesson.

AT length the holy King, after gloriously holding an earthly kingdom for fifty-six years, and after having held the faith for twenty-one years, passed to the everlasting joys of a heavenly kingdom in the year of our Lord 616, upon the 24th day of the month of February, upon the which day mention is made of him in the Roman martyrology. He was buried in the porch of St Martin, within the Church of the blessed Apostles Peter and Paul, where also had been buried the Queen Bertha.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 605.) *In Lent the last is read along with the Eighth in order to leave room for the Homily of the Week-day, of which a Commemoration is also made at Lauds.*

MARTYROLOGY.

Upon the 27th (28th) day of February, were born into the better life—

At Rome, the holy martyrs Alexander, Abundius, Antigonus, and Fortunatus.

At Alexandria, [in the year 250,] the holy martyr Julian. He was so crippled by the gout that he could neither walk nor stand, and was carried before the judge in a chair by two servants. Of these two servants one denied the faith; the other, whose name was Eunus, persisted in confessing Christ along with Julian. They were both placed upon camels and led about the whole city, lashed, and at length publicly burnt upon a pyre.

There also the holy soldier Besas. He rebuked some who were jeering at the martyrs aforenamed, for which cause he was accused before the judge, and as he stood firm in the faith he was beheaded.

At Seville, in Spain, [in the year 596,] holy Leander, Bishop of that city, by whose preaching and labours, assisted by Reccared, King of the Visigoths, that nation were converted from the Arian misbelief to the Catholic faith.

At Constantinople, [in 750,] the holy Confessors Basil and Procopius, who in the time of the Emperor Leo the Isaurian, contended valiantly for the honouring of holy images.

At Lyons, [about the year 660,] holy Baldomer, [locksmith and subdeacon,] the man of God whose grave is famous on account of the miracles which are oftentimes wrought there.

FEBRUARY 27 (28).

MARTYROLOGY.

On the 28th (29th) day of February, were born into the better life—

At Rome, the holy martyrs Macarius, Rufinus, Justus, and Theophilus.

At Alexandria, the holy martyrs Cærealis, Pupulus, Caius, and Serapion.

Likewise at Alexandria are commemorated the holy Priests, Deacons, and many others who cheerfully met death in ministering to the sick in the great plague which devastated that city, [in the third century,] in the time of the Emperor Valerian, and whom the godly reverence of the faithful hath been used to honour as martyrs.

In the Jura mountains, toward Lyons, [in 460,] the holy Abbat [of Condat,] Romanus, who was the first to live there as a hermit, and becoming famous for many graces and miracles, became also the father of many monks. [Founder of monasteries in Switzerland.]

At Pavia is commemorated the translation of the body of holy Augustine, Bishop of Hippo, which was brought [in the year 722] from the island of Sardinia by the care of Luitprand, King of the Lombards.

FEBRUARY 28 (29).

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor David, Archbishop of Cærleon upon Usk.[1]

Upon the same 1st day of March, were also born into the better life—

At Rome, two hundred and sixty holy martyrs whom for Christ's name's sake the Emperor Claudius first condemned to dig sand outside the Salarian Gate, and then to be shot to death with arrows in the amphitheatre.

Likewise the holy martyrs Leo, Donatus, Abundantius, Nicephorus, and nine others.

At Marseilles, [in the year 290,] the holy martyrs Hermes and Hadrian.

At Heliopolis, [in 114,] the holy martyr Eudocia [of Samaria, now Balbek in Turkey-in-Asia,] during the persecution under the Emperor Trajan. She was baptized by Theodotus, Bishop of [Heliopolis,] and, armed for the battle, the President Vincentius ordered her to be smitten with the sword, and thus she received the crown of martyrdom.

Upon the same day, the holy martyr Antonina. During the persecution under the Emperor Diocletian she laughed at the gods of the Gentiles, for the which cause she was diversly tortured, shut up in a barrel, and drowned in the marsh at the city of Cea.

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[1] This is a purely local addition. The name of St David does not occur in the Roman Martyrology, nor in that of any religious order with which the writer is acquainted.

At Werdt, [in the year 713,] holy Swibert, Bishop of that city, [Apostle of the Frisians,] who in the time of Pope Sergius preached the gospel to the Frieslanders, Hollanders, and other peoples of Lower Germany.

At Angers, [in the year 550,] the holy Confessor Albinus, Bishop of that see, a man of eminent graces and holiness.

At Mans, [in the year 687,] the holy Siviard, Abbat [of Saint Calais.]

At Perugia is commemorated the translation [in the year 547] of the holy martyr Herculanus, Bishop of that see, of whom mention is made upon the 7th day of November. He was beheaded by order of Totila, King of the Goths, and it is written by holy Pope Gregory that, forty days after his head was cut off, head and body were found united again, as though the iron had never touched him.

Vespers of the following, with in Lent a Commemoration of the Week-day.

FEAST-DAYS IN MARCH.

On the day next before Lent on which Nine Lessons are not read, is said the Office of the Dead.

MARCH 1.

St David, Archbishop [of Caerleon,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 581,) except the following.

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that the fatherly prayers of Thy blessed Confessor and Bishop David may help us, and that while we keep his solemn Feast, we may follow the example of his steadfastness in defending the Catholic Faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent, at First Vespers a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from 1 Tim. iii. 1, (*p.* 582.)

SECOND NOCTURN.

Fourth Lesson. (*From his Life by Giraldus Cambrensis. Anglia Sacra*, ii. 628.)

THIS David was born of a Princely race in Cardiganshire. After becoming a Priest he was moved by the desire of a more perfect life to betake himself to Paulinus, the disciple of St Germain, who dwelt in the Isle of Wight. Under this master he made great progress, and began, at his exhortation, to preach to the people of the neighbourhood. In progress of time he founded many monasteries, wherein his disciples, in quiet retreat from men, passed their days in working with their hands, reading, praying, and succouring the poor.

Fifth Lesson.

THE revival in Britain of the Pelagian heresy brought it about that a Council was got together in Cardiganshire, wherein David, for his zealous contending for the Catholic Faith, was unanimously chosen Archbishop of Wales, in the place of holy Dyfrug, who had resigned. The new Archbishop called together a second Council, in which all the decrees of the first were confirmed. From these decrees, approved by the authority of the Pope, all the Churches of Wales received their usage and rule.

Sixth Lesson.

IN those days the Church of God flourished exceedingly. Monasteries were set up in many places, and great multitudes of the faithful, of divers orders, were brought unto Christ, and unto all of them David was as a mirror and an ensample. Not by word alone but by his life also, he shone as a light to others; a great preacher, but a greater practiser. In an old age, and full of good works, he resigned his soul to God, upon a 1st day of March, about the year of salvation 544.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 588.)

In Lent the last Lesson is read along with the Eighth to make room for Homily of the Week-day, of which a Commemoration is also made at Lauds.

MARTYROLOGY.

Upon the 2nd day of March, were born into the better life—

In England, [about the year 672,] holy Chad, Bishop of the Mercians and of Lindisfarne, whose eminent graces are recorded by Bede. [His body was buried at Lichfield, first in the Church of Our Lady, second in the Church of St Peter, and thirdly in the Cathedral dedicated to Our Lady and St Chad. The town was named Lichfield on account of the number martyred and buried there under Maximian Hercules.]

At Rome, upon the Latin Way, [about the year 258,] under the Emperors Valerian and Gallienus, the holy martyrs Jovinus and Basileus.

Likewise at Rome, under the Emperor Alexander and the Prefect Ulpian, many holy martyrs, who were long tortured, and at length put to death.

At Porto, the holy martyrs Paul, Heraclius, Secundilla, and Januaria.

At Cæsarea, in Cappadocia, the holy martyrs Lucius the Bishop, Absolom, Lorgius.

In Campania are commemorated eighty holy martyrs, who would not eat meat sacrificed unto idols, nor adore a she-goat's head, and therefore, [about the year 629,] were cruelly slain by the Lombards.

At Rome, [about the year 483,] the holy Confessor Pope Simplicius.

Vespers are of the following, from the Chapter inclusive.

MARCH 2.

St Chad,[1] Bishop [of Lichfield,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O ALMIGHTY and everlasting God, Who dost this day gladden us by the Feast of Thy blessed Confessor and Bishop Chad, we humbly beseech Thy mercy that we may be holpen toward life eternal by his fatherly prayers whom we do solemnly honour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Chad, or Cead, Saxon form of Gaelic Cad, or Cedd.

First Vespers as regards St Chad begin with the Chapter.

A Commemoration is made of St David. Prayer from his Office, then in Lent of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, I Tim. iii. 1, (*p.* 582.)

SECOND NOCTURN.

Fourth Lesson. (*From the Venerable Bede,* iii. 23, 28; ix. 2, 3.)

CHAD was Abbat of the monastery called Lestingay, [in the Wolds of Yorkshire.] He was a man holy and lowly, well read in the Scriptures, and a diligent practiser of that which he learnt therefrom. Wherefore Wini, Bishop of the West Saxons, at the desire of King Oswin, ordained him Bishop of York. Being so consecrated, he set himself to look to the orthodoxy and clean living of the clergy, to seek after lowliness, self-control, and learning, and to make a visitation of the towns, country, cottages, hamlets, and castles, to preach the Gospel therein, going always not on horseback, but on foot, after the fashion of the Apostles.

Fifth Lesson.

THEODORE, Archbishop of Canterbury, took Bishop Chad to task, as though he had not been rightly consecrated. To whom he answered: "If thou knowest that I have not rightly been made a Bishop, I willingly lay down mine office; neither did I ever deem myself fit to hold it, but when I was commanded, I took it, for obedience' sake." Theodore marvelled at his lowliness, and made him Bishop of the Mercians and of Lindisfarne, in the which office he strove to do his duty in great perfection of life, after the ensample of the old Fathers.

Sixth Lesson.

WHEN the hour of his death drew near, he exhorted the brethren who stood by to keep love and peace with each other and with all the faithful, and never to relax from the strict observance of the monastic life. His sickness increasing, he made him ready to depart, by receiving the Body and Blood of the Lord, and on the seventh day his soul was set free from the toilsome prison of the body, and went away to be in gladness for ever. He died at his own See of Lichfield, upon the 2nd day of March, in the year 672.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary,* (*p.* 594.)

In Lent, the last Lesson is read along with the Eighth to make room for Homily of the Week-day, of which a Commemoration is also made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Ælred, Abbat of Rievaux, of the Cistercian[1] Order, famous for his knowledge of sacred letters, uprightness of life, self-content, wondrous long-suffering, spirit of prophecy, heavenly conversation, and great miracles, who departed this life upon the 12th day of January.

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[1] The name of St Ælred does not occur in the Roman Martyrology, and the above is accordingly taken from the Martyrology of the Cistercians.

Upon the same 3rd day of March, were born into the better life—

At Cæsarea, in Palestine, in the persecution under the Emperor Valerian, the holy martyrs Marinus the soldier and Asterius the senator. Marinus was accused by his comrades of being a Christian, and when asked by the judge so declared with a loud voice, and was beheaded. Asterius took off his own garment, wrapt in it the headless body of the martyr, and took it upon his own shoulder, and for so doing himself received the honour of martyrdom.

In Spain, the holy martyrs Hemiterius, [or Madir,] and Chelidonius. They were stationed as soldiers in camp at Leon in Galicia, when the storm of persecution broke. On account of their confession of the Name of Christ they were taken to Calaxorra, where they were put to divers torments and crowned with martyrdom. [Their bodies rest in the Cathedral of Calahorra, of which they are the patrons.]

Upon the same day the holy martyrs Felix, Luciolus, Fortunatus, Marcia, and their Companions.

Likewise the holy soldiers Cleonicus, Eutropius, and Basiliscus, who won a happy triumph upon the cross under the President Asclepiades, in the persecution under the Emperor Maximian.

At Brescia, [in the year 526,] the holy Confessor Titian, Bishop of that see.

At Bamberg, holy Cunegunda, Empress of the Romans, bride of the Emperor Henry the First, with whose consent she remained always a Virgin. She fell asleep in peace, richly adorned with good works, and after her death was famous for miracles, [in the year 1040.]

At Second Vespers a Commemoration of the following, Prayer from his Office, and in Lent of the Weekday.

MARCH 3.

St Aelred, Abbat.

Semi-double.

All from the Common Office, (p. 598,) except the following.

Prayer throughout.

O ALMIGHTY and everlasting God, Who as Thou never ceasest to chasten the children of Thy Church, so also dost never cease to help them, grant unto Thy faithful people, at the prayers of blessed Abbat Ælred, whom Thou didst give unto them to be a minister in the things of eternal Salvation, that through Thy mercy they should receive not only the knowledge of the right which they ought to do, but also the power to do it. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Wisd. iv. 7, (*p.* 599.)

SECOND NOCTURN.

Fourth Lesson.

ÆLRED was born of the noblest blood of England and Scotland. From his earliest years he gave bright promise of his future holiness. While he lay in the cradle his face was seen surrounded with rays of light, and when he was a little child he knew things at a distance. He was trained up at the court of David I., King of Scots, along with the son of that king, and was a great favourite of the king himself. As his godliness and wisdom grew with his years he determined to bid farewell to the world. Before he received the Cistercian habit in the monastery of Reivaux, in the archdiocese of York, he instantaneously extinguished by a miracle a fire which had got enkindled in that house. As master of the novices he kept within the cloister, by another miracle, a clerk who had become shaken in his vocation.

Fifth Lesson.

HE was made Abbat first of Revesby, and afterwards of Reivaux, and showed himself a perfect example in that office. He gave himself up wholly to the contemplation of heavenly things, and to sacred reading, over which he oftentimes wept. No branch of knowledge escaped him, and in every form of writing he closely resembled Bernard, that teacher of honeyed-tongue. How he, like Bernard, received the anointing of the Holy Ghost as a teacher from heaven is attested by his published works. He refused dignities in the Church — including a bishoprick which was offered to him by David, King of Scots — in order that he might be the more free to give himself up to contemplation and preaching. He strove manfully on behalf of the true Pope, Alexander III., against the Anti-Pope and the pretended Council of Pavia. With insults he bore most patiently, and nothing lay closer to his heart than to foster peace among all men.

Sixth Lesson.

HE trained up at his monastery one hundred and forty monks and five hundred brethren. To them he was accustomed to say, My children, speak what ye will as long as there come not out of your mouth any base word, any evil against a brother, or any blasphemy against God. He worked many miracles during his life. He was ill for ten years before his death, and bore great suffering with wonderful patience. From his excessive leanness his bones were hardly covered with skin, but he set at naught the advice of the physicians and cared for no health except that of his soul. He foretold the day of his own death, in the year of salvation 1166, and of his own life the fifty-seventh. He was famous for miracles, and his name was enrolled among those of the Saints.

THIRD NOCTURN.

Lesson from the Common of Abbats, with the Homily of St Jerome on Matth. xix. 27, (*p.* 537.) *In Lent the last is read as one with the Eighth to leave room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.*

MARTYROLOGY.

Upon the 4th day of March, were born into the better life—

At Wilna, in Lithuania, the blessed Casimir, [Duke of Lithuania,] son of Casimir III., King of Poland, whose name the Roman Pontiff, Leo X., numbered with those of the Saints, [in the year 1458-83.]

At Rome, upon the Appian Way, the holy martyr Pope Lucius. He was first banished in the persecution under the Emperor Valerian, but was afterwards permitted by the will of God to return to his church, and after toiling much against the Novatians, finished his testimony by being beheaded. He is highly praised by holy Cyprian.

Likewise at Rome, upon the Appian Way, nine hundred holy martyrs, [led by Aristion and Licinius, both Bishops,] who are laid in the cemetery called that of St Cecilia.

Upon the same day, the holy martyr Caius, [an officer of the Imperial Palace,] who was drowned in the sea, and twenty-seven others.

At Nicomedia, the holy martyr Hadrian, and twenty-three others, who, under the Emperor Diocletian, all had their legs broken, and were so left to die. The principal feast in memory of Hadrian is kept upon the 8th day of September, when his body was brought to Rome.

Likewise the holy martyrs Archelaus, Cyril, and Photius.

In the Crimea, the holy Bishops Basil, Eugenius, Agathodormus, Elpidius, Aetherius, Capito, Ephrem, Nestor, and Arcadius.

Vespers are of the following, from the Chapter, inclusive.

MARCH 4.

St Casimir, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) *except what is otherwise given here.*

Prayer throughout.

O GOD, in the strength of Whose grace Thine holy servant Casimir did Thee leal and brave service amidst the softness of kings' palaces and the temptations of the world, grant that Thy people, being holpen by his intercession, may ever despise earthly things, and breathe after those that are heavenly. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Casimir begin with the Chapter.

A Commemoration is made of St Ælred. Prayer from his Office.

In Lent a Commemoration is made of the Week-day.

Then of St Lucius, Pope and Martyr.[1] *All from the Common Office for one Martyr, (p.* 548.) *Prayer,* "O God, Who year by year, &c.," (*p.* 557.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Wisd. iv. 7 *and* v. 1, (*pp.* 599, 600.)

SECOND NOCTURN.

Fourth Lesson.

THIS Casimir was the son of Casimir III., King of Poland, by Elizabeth of Austria, his wife, [and was born upon the 5th day of October, in the year 1458.] From his childhood he was taught by the best masters, and was trained in all godliness and good learning. While he was still a boy he wore rough haircloth, and chastened himself with much fasting. He forsook the softness of his princely bed, and lay upon the hard ground, and on stormy nights he would go out secretly and prostrate himself before the doors of the churches, crying to God for mercy. He was unwearied in contemplating the Passion of Christ, and when he was present at Mass, so profound was his recollection, that he seemed to be altogether beside himself.

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[1] The Martyrology says that "at Rome, on the Appian Way, was born into the higher life, the holy Martyr Pope Lucius. He was first banished in the persecution under Valerian, but was afterwards permitted by the will of God to return to his Church, and, after toiling much against the Novatians, finished his testimony by being beheaded. He is highly praised by St Cyprian." Succeeded Cornelius A.D. 252. Testified next year.

Fifth Lesson.

HE made the propagation of the Catholic faith one of the chief works of his life, and strove hard against the schism in Ruthenia. He persuaded his father to forbid by law that the schismatics should build any new churches, or repair the existing ones when they fell into decay. So great was his liberality and tenderness toward the needy and the afflicted, that he came to be called the father and guardian of the poor. From his infancy he never soiled his purity, and in his last illness, when his physicians advised him to seek for relief from his grievous sufferings by the sacrifice of his chastity, he cheerfully determined rather to die.

Sixth Lesson.

BEING made perfect in a short space, and full of piety and good works, he foretold the day of his own death, and, gathering round him a choir of priests and monks, he rendered his soul into the hands of God Whom they were praising, [upon the 4th day of March, in the year of our Lord 1482, and] the 25th of his own age. His body was carried to Wilna, where many miracles are reputed to have been wrought around it. At his grave a dead girl is said to have received her life again, blind men their sight, cripples the power of walking, and many sick folk health. Moreover, on an occasion when the Lithuanians in scanty numbers were exposed to the shock of a powerful enemy, they believed that he appeared in the air, and gave them the signal victory which they won. On the assurance of these things, Leo X. was moved to add his name to those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 605.) *In Lent the Ninth Lesson is the Homily on the Gospel for the Week-day, in which case the Third Lesson on* Luke xii. 35 *is omitted or read as one with the Second, and the three Lessons for the Week-day read as one, or else the first only.*

LAUDS.

A Commemoration is made of St Lucius. All from the Common Office for one Martyr, (*p.* 548.) *Prayer*, "O God, Who year by year, &c.," (*p.* 557.)

In Lent a Commemoration of the Week-day is made before that of St Lucius.

Prayer throughout the day as at First Vespers.

MARTYROLOGY.

Upon the 5th day of March, were born into the better life—

At Antioch, [about the year 320,] the holy martyr Phocas. For the Redeemer's name's sake he gained the victory over many an assault of the old serpent, and that victory is still held forth before the people, with this miracle, that if any be bitten of a serpent and touch in faith the door of this martyr's church, he is forthwith healed of the poison.

At Cæsarea, in Palestine, [in the year 308,] the holy martyr Hadrian, who was crowned by command of the President Firmilian, in the persecution under the Emperor Diocletian. He was first thrown to a lion, but afterward slain with the sword.

On the same day, the holy martyr Eusebius, and nine others.

At Cæsarea, in Palestine, [in the year 200,] holy Theophilus, Bishop of that see, who was a great light for wisdom and good living in the time of the Emperor Severus.

Likewise in Palestine, on the bank of the Jordan, [in the year 475,] the holy hermit Gerasimus, who flourished in the time of the Emperor Zeno.

At Naples, [in the year 1734,] holy John Joseph of the Cross, barefooted Friar Minor, first Provincial of the Italian followers of holy Peter of Alcantara. He strove to tread in the footsteps of holy Francis of Assisi and Peter of Alcantara, was a bright ornament of the Seraphic Order, and was numbered among the saints by Pope Gregory XVI.

At Second Vespers in Lent a Commemoration is made of the Week-day.

MARCH 5.

MARTYROLOGY.

Upon the 6th day of March, were born into the better life—

At Nicomedia, the holy martyrs Victor and Victorinus, who were imprisoned for three years, and many ways tormented, along with Claudian and Bassa his wife, and being still recommitted to prison, died therein, [third century.]

At Tortona, the holy martyr Marcian, Bishop of that see, who was crowned under the Emperor Trajan, being slain for Christ's greater glory.

At Constantinople, holy Evagrius, who was elected Patriarch of that see by the Catholics in the time of the Emperor Valens, but was sent by the Emperor into exile, and there passed away to be ever with the Lord.

In Cyprus, the holy martyr Conon, who under the Emperor Decius had nails driven through his feet, and was then made to run in front of a chariot, under the which torment he fell upon his knees and gave up his soul in prayer to God.

Likewise, forty-two holy martyrs, who were apprehended in Amorium and brought to Syria, where they passed through a noble conflict and triumphantly grasped the palm of martyrdom, [in the year 845.]

At Bologna, holy Basil, Bishop of that city, who was ordained by holy Pope Sylvester, and both by his word and example governed in holiness the church committed unto his care, [fourth century.]

At Barcelona, in Spain, [in the year 1137,] blessed Oligarius, who was first Canon and afterward Bishop of Barcelona, and Archbishop of Taragona.

At Ghent, in Flanders, the holy Virgin Coletta, [in the year 1447,] who first professed in the Third Order of Friars Minors, and then being filled with the Holy Ghost, set up many monasteries of sisters of the Second Order under the primitive discipline. She was ennobled by the grace of God, and famous for countless miracles, and the Supreme Pontiff Pius VII. enrolled her name among those of the saints.

MARCH 6.

MARTYROLOGY.

Upon the 7th day of March, were born into the better life—

In the monastery of Fossa Nuova, near Terracina, the holy Confessor Thomas of Aquino, [in the year 1274,] of the Order of Friars Preachers, Doctor of the Church, illustrious for the nobility of his birth, the holiness of his life, and the depth of his knowledge of theology. Leo XIII. declared him the patron in heaven of all Catholic schools.

At Tuburbe, in Morocco, under the Emperor Severus, the holy martyrs Perpetua and Felicitas. Felicitas was with child, and therefore was respited, in accordance with the law, until after she was delivered. Holy Augustine saith that when she was in travail she had sorrow, but when she was set before the wild beasts she rejoiced. There suffered along with them Revocatus, Saturninus, and Secundolus, of whom the last died in prison, but the others were all killed by beasts.

At Cæsarea, in Palestine, the holy martyr Eubulus. He was a Companion of holy Hadrian, and two days after him was mangled by the lions and then despatched with the sword, being the last of all those who received the crown of martyrdom in that city, [in the year 308.]

At Nicomedia, holy Theophilus, Bishop of that see, who for his honouring of holy images was sent into exile and there died, [in the year 845.]

At Pelusium, in Egypt, holy Paul, Bishop of that see, who likewise died in exile for the same cause.

At Brescia, [in the year 445,] the holy Confessor Gaudiosus, Bishop of that see.

In the Thebaid, [in the fourth century,] holy Paul, surnamed the Simple.

MARCH 7.

St Thomas of Aquino, Confessor and Doctor of the Church.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) except what is otherwise given here.

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 598.)

Prayer throughout.

O GOD, Who dost enlighten Thy Church by the wonderful learning of Thy blessed Confessor Thomas, and quickenest her through his godly labours, grant unto Thy people, we humbly beseech Thee, ever to apprehend by their understanding what he teacheth, and in their life faithfully to practise the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

Then of the Martyrs Perpetua and Felicitas,[1] *which is done whether it be Lent or not.*

Antiphon. For their's is the kingdom of heaven, who loved not their life in this world, and have attained unto the reward of the kingdom, and have washed their robes in the Blood of the Lamb.

Verse. Thou hast crowned them with glory and honour, O Lord.

Answer. And madest them to have dominion over the works of Thy hands.

Prayer.

GRANT unto us, we beseech Thee, O Lord our God, that we may ever call to mind, with all worship and thanksgiving, the victory of Thy holy Martyrs Perpetua and Felicitas, and although we know that our mind cannot comprehend Thee Who art this day their exceeding great reward, give us always the grace humbly to worship Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] These two holy women, along with three men named Revocatus, Saturninus, and Secundolus, suffered in the amphitheatre at Carthage, with circumstances of great cruelty, in A.D. 203. See the article of Alban Butler, which is very interesting.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 615.)

SECOND NOCTURN.

Fourth Lesson.

THAT splendid adornment of the Christian world and light of the Church, blessed Thomas of Aquino, was the son of Landulph, Earl of Aquino, and Theodora of Naples, his wife, being nobly descended on both sides. [He was born in the year of salvation 1226,] and even as an infant gave token of the love which he afterwards bore to the Mother of God. He found a little bit of paper upon which was written the Angelic Salutation, and held it firm in his hand in spite of the efforts of his wet-nurse; his mother took it away by force, but he cried and stretched out for it, and when she gave it back to him, he swallowed it. When he was only four years old, he was given into the keeping of the Benedictine monks of Monte Cassino. He was thence sent to Naples to study, and there, while very young, entered the Order of Friars Preachers. This displeased his mother and brothers, and he left Naples for Paris. When he was on his journey his brothers met him, and carried him off by force to the castle of Monte San Giovanni, where they imprisoned him in the keep. Here they used every means to break him of his intention, and at last brought a woman into his room to try to overcome his purity. The lad drove her out with a fire-brand. When he was alone he knelt down before the figure of the Cross, and there he fell asleep. As he slept, it seemed to him that angels came and girded his loins: and from this time he never felt the least sexual inclination. His sisters came to the castle to beseech him to give up his purpose of leaving the world, but he so worked on them by his godly exhortations, that both of them ever after set no value on earthly things, and busied themselves rather with heavenly.

Fifth Lesson.

BEING let down from a window, Thomas escaped out of the castle of Monte San Giovanni, and returned to Naples. Thence he went first to Rome, and then to Paris, in company of Brother John the German, then Master-General of the Friars Preachers. At Paris he studied Philosophy and Theology under Albert the Great Doctor. At the age of twenty-five years he took the degree of Master, and gave public disquisitions on the Philosophers and Theologians with great distinction. He never set himself to read or write till he had first prayed, and when he was about to take in hand a hard passage of the Holy Scriptures, he fasted also. Hence he was wont to say to Brother Reginald his comrade, that whatever he knew, he had learnt, not so much from his own labour and study, as from the inspiration of God. At Naples he was once kneeling in very earnest prayer before an image of Christ Crucified, when he heard a voice which said: "Thomas, thou hast written well of Me—what reward wilt thou that I give thee?" He answered: "Lord,—Thyself." He studied most carefully the works of the Fathers, and there was no kind of author in which he was not well read. His own writings are so wonderful, both because of their number, their variety, and the clearness of his explanations of hard things, that his rich and pure teaching, marvellously consonant with revealed truth, is an admirable antidote for the errors of all times.

Sixth Lesson.

THE Supreme Pontiff Urban IV. sent for him to Rome, and at his command he composed the Church Office for the feast of Corpus Christi. The Pope could not persuade him to accept any dignity. Pope Clement IV. also offered him the Archbishoprick of Naples, but he refused it. He did not neglect the preaching of the Word of God. Once while he was giving a course of sermons in the Basilica of St Peter, during the octave of Easter, a woman who had an issue of blood was healed by touching the hem of his garment. He was sent by blessed Gregory X. to the Council of Lyons, but fell sick on his way to the Abbey of Fossa Nuovo, and there during his illness he made an exposition of the Song of Songs. There he died on the 7th day of March, in the year of salvation 1274, aged fifty years. He was distinguished for miracles even after his death, and on proof of these Pope John XXII. added his name to those of the Saints in the year 1323. His body was afterwards carried to Toulouse by command of blessed Urban V. He has been compared to an angel, both on account of his innocency and of his intellectual power, and has hence been deservedly termed the Angelic Doctor. The use of which title as applied to him was approved by the authority of holy Pius V. Leo XIII. cheerfully agreeing to the prayers and wishes of nearly all the bishops of the Catholic world, and in conformity with a vote of the Congregation of Sacred Rites, by his Apostolic letters declared and recognised Thomas of Aquino as the patron in heaven of all Catholic schools, as an antidote to the plague of so many false systems, especially of philosophy, for the increase of scientific knowledge, and for the common good of all mankind.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin,* (*p.* 617.) *Eighth Responsory,* "In the midst, &c." *In Lent the Ninth Lesson is the Homily on the Gospel for the Week-day, in which case the Third Lesson of the Homily on* Matth. v. 13 *is omitted, or read as one with the Second, and the First Lesson only of the Week-day is used, or else all three as one.*

At Lauds a Commemoration is made of SS. Perpetua and Felicitas, the same as at the last Vespers, before which, in Lent, is made a Commemoration of the Week-day.

MARTYROLOGY.

Upon the 8th day of March, were born into the better life—

In England, [in the year 646,] the holy Confessor Felix, Bishop of Dunwich, who converted the East Angles to the faith.

At Granada, in Spain, [in the year 1550,] holy John of God, founder of the Order of brethren Hospitallers of the Sick. Famous for his pity toward the poor, and for his lowly esteem of himself, whom the Supreme Pontiff Leo XIII. declared the patron in heaven of all the sick and those who nurse them, whose feast we keep upon the 11th day of this present month of March.

At Antinoe, in Egypt, the holy martyrs Philemon and Apolonius the Deacon. They were arrested, and brought before the judge, but as they steadfastly refused to sacrifice to idols their heels were bored through, and they were cruelly dragged about the city until at last they were dispatched with the sword.

There also the holy martyrs the President Arian, [governor of Thebes,] Theoticus, and three others whom the judge caused to be drowned in the sea, but their bodies were brought to the shore by dolphins, [in the year 287.]

At Nicomedia, the holy martyr Quinctilis, Bishop of that city.

At Carthage, holy Pontius, Deacon to blessed Bishop Cyprian, with whom he remained in exile even unto the day of his death, and hath left unto us an excellent book of his life and passion. In his own sufferings he glorified the Lord always, and hath earned the crown of life, [about the year 262.]

In Africa likewise, the holy Bishop Cyril, Rogatus, Felix, another Rogatus, Beata, Herenia, Felicitas, Urban, Silvan, and Mamillus.

At Toledo, in Spain, the blessed Confessor Julian, Bishop of that see, [and also native of the same place.] Very famous for his holiness and teaching, [in the year 690.]

Vespers of the following from the Chapter inclusive.

MARCH 8.

St Felix, Bishop [of Dunwich,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 581,) *except the following.*

Prayer throughout, "Grant, we beseech Thee, &c."

The Vespers of March 7 are of St Thomas of Aquino till the Chapter, exclusive.

The Chapter and the rest are of St Felix, with a Commemoration of St Thomas. (*Antiphon,* "O right excellent, &c.")

And in Lent of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson (*From Bede,* xi. 15.)

ABOUT the year of Christ 631 came from Burgundy, where he had been born and ordained, to Honorius, Archbishop of Canterbury, the Bishop Felix, and, when he had shown him all his desire, he commissioned him to preach to the East Angles. And he was not disappointed of his hope. He delivered the whole of that land from their long-standing sin and sorrow, and taught them to believe rightly and to do rightly, and how to be happy for ever. He established his See in the town of Dunwich, and there, after ruling his Diocese for seventeen years, he brought his life to a peaceful end.

Fifth Lesson.

"It is idle, &c.," (*p.* 585,) *to which may be added,* "Whatsoever, therefore, &c," (*p.* 585.)

Sixth Lesson.

"Whatsoever, therefore, &c.," *or* "It is very meet, &c.," (*pp.* 585, 586.)

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory,* (*p.* 588.)

In Lent the last is read along with the Eighth to make room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARTYROLOGY.

Upon the 9th day of March, were born into the better life—

At Rome, the holy widow Frances, famous for her nobleness of birth, the holiness of her life, and the grace of working miracles, [in the year 1440. Foundress of the Oblates.]

At Sebaste, in Armenia, the forty holy Cappadocian soldiers. Under the President Agricolaus, in the time of the Emperor Licinius, after undergoing bonds and a foul imprisonment, and after their faces had been bruised with stones, they were stripped naked, and exposed all night upon the surface of a frozen pool during the bitterest cold of winter, where their bodies perished by the frost, and at length by the breaking of their legs. The illustrious glory of them all hath been celebrated by holy Basil, and the other Fathers in their writings, the chief among them were named Cyrion and Candidus. We keep their feast upon the morrow after.

At Nyssa, holy Gregory, [in the year 396,] Bishop of that see, brother of blessed Basil the Great. He is very famous for his life and learning; for defending the Catholic faith he was driven out of his own city by the Arian Emperor Valens.

At Barcelona, in Spain, holy Pacian, Bishop of that see, famous not only for his life but also for his words, who died in a good old age in the time of the Emperor Theodosius.

In Moravia, [in the ninth century,] the holy Cyril, Bishop [of Moravia,] and Methodius, Bishop [of Kief,] who brought to believe in Christ many of the peoples of those countries and their kings, [and whose feast we keep upon the 5th day of July.]

At Bologna, [in the year 1463,] the holy Virgin Katherine, of the Order of St Clare, famous for the holiness of her life, whose body is there reverenced with great honour.

Vespers are of St Frances, from the Chapter, inclusive, with a Commemoration of St Felix, and in Lent of the Week-day.

March 9.

St Frances of Rome, Widow.

Double.

All from the Common Office for an Holy Woman who is neither Virgin nor Martyr, (*p.* 649,) *except the following.*

Prayer throughout.

O GOD, Who didst give unto Thy blessed hand-maid Frances many gifts of Thy heavenly grace, and, among them, to have an angel for her familiar friend; mercifully grant that we, being continually holpen through her prayers, may worthily attain unto the fellowship of angels hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the preceding, (*Prayer as at his First Vespers,*) *and if it be Lent of the Week-day.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If it be Lent, from Prov. xxxi. 10, (*p.* 650.)

SECOND NOCTURN.

Fourth Lesson.

THE noble Roman matron Frances [was born in the year 1384, and] was a pattern of godliness from her earliest years. As a child she shrank from games, and set no store by the amusements of the world, but delighted to be continually alone and engaged in prayer. At the age of eleven years she desired to consecrate her virginity to God, and to enter a convent, but humbly yielded obedience to the wishes of her parents, and was married to Lawrence de' Pontiani, a young man whose rank was equal to his wealth. As a wife she persevered, as far as she lawfully could, in her determination to lead an austere life; she abstained as much as possible from going to shows, feasts, and such like amusements, dressed plainly in woollen stuffs, and spent in prayer or the service of her neighbour whatever time she did not occupy with her duties as mistress of her husband's house. She strove earnestly to wean the married women of Rome from the vanities of the world and the frivolities of dress. To this end she founded during her husband's lifetime the Sisterhood of the Oblates, under the rule of the Benedictine congregation called "of the Mount of Olives." When it pleased God, [in the year 1413,] that her husband should be banished, all her goods taken away, and her home ruined, she meekly bowed down before His holy will, often repeating the words of the blessed Job: "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." (i. 21.)

Fifth Lesson.

ON her husband's death she [in 1437] betook herself immediately to the house of the Oblates, and, with her feet bare and a rope round her neck, threw herself down on the threshold, entreating the sisters with tears to receive her into their number. When she obtained her wish, although she was the mother of them all, she would be among them only as one that served, glorying rather to be called the most degraded of women and a vessel of uncleanness. Her lowly esteem of herself was shown both by her word and example. She passed often through the city from a vineyard in the country carrying a bundle of sticks on her head, or driving an ass laden with faggots; she succoured the needy, for whom she collected large alms, and visited the sick in the hospitals, ministering to them both food for the body and exhortations healthful for their souls. She strove continually to bring her body into subjection by watchings, fastings, haircloth, the wearing of an iron girdle, and the often use of a scourge. She never ate but once a day, and then only vegetables, and she took no drink but water. These severities she however sometimes relaxed, in obedience to her confessor, on whose word and wishes she framed her customs.

Sixth Lesson.

SO great was her mental realisation of the things of God, and chiefly of the sufferings of the Lord Christ, and so abundant her tears in contemplating them, that she seemed sometimes about to sink under her grief. Often when she was engaged in prayer, and principally after she had received the Most Holy Sacrament of the Eucharist, her spirit became altogether lifted up to God, and she remained motionless, carried away by the thought of heavenly things. The enemy of man assailed her with divers reproaches and buffetings to break her off her intent, but she feared him not, and with the help of an Angel whom God gave her to be her familiar friend, she won a noble victory over the tempter. God glorified her with the gifts of healing and of prophecy, whereby she foretold things to come, and saw the secrets of the hearts of men. More than once while her thoughts were busy in God she remained unwet by streams or rain. When there was left only bread enough for three sisters, the Lord at her prayers was pleased so to multiply it, that fifteen had enough, and the basket was filled again with the fragments. In the month of January also, when the sisters were gathering sticks in the country, and were thirsty, she satisfied them abundantly with bunches of fresh grapes from a tree. She departed to be with the Lord, famous for good works and miracles, in the fifty-sixth year of her age, [upon the 9th day of March, in the year of our Lord 1440.] The Supreme Pontiff Paul V. caused her to be numbered among the saints.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of Pope St Gregory*, (*p.* 653.) *In Lent the Ninth Lesson is the Homily on the Gospel for the Week-day, in which case the Third Lesson of the Homily on* Matth. xii. 44 *is omitted, or read as one with the Second, and the First Lesson only of the Week-day is read, or else all three as one.*

In Lent a Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the forty holy martyrs who suffered at Sebaste, in Armenia.

Upon the same 10th day of March, were born into a better life—

At Apamea, in Phrygia, the holy martyrs Caius and Alexander, who were crowned with a glorious martyrdom in the persecution under the Emperors Marcus Antoninus and Lucius Verus, as is written by Apolinaris, Bishop of Hierapolis, in his book against the heretics called Cataphrygians.

In Persia, forty-two holy martyrs, [about the year 375.]

At Corinth, the holy martyrs Codratus, Denis, Cyprian, Anectus, Paul, and Crescens, who were slain with the sword under the President Jason, in the persecution under the Emperors Decius and Valerian.

In Africa, the holy martyr Victor, on whose feast day holy Augustine addressed a discourse to the people.

At Jerusalem, the holy Confessor Macarius, Patriarch of that see, at whose exhortation Constantine and Helen cleansed the holy places, and adorned them with hallowed churches, [about the year 334. There is a letter to him from Constantine preserved by Socrates.]

At Paris, [in the year 580,] holy Drostovæus, Abbat [of the monastery of St German de Prés,] the disciple of blessed German, Bishop [of Paris.]

In the monastery of Bobbio, holy Attala, Abbat [of that monastery,] famous for miracles, [in the year 627.]

At Second Vespers a Commemoration is made of the following; Antiphon and Verse and Answer from the Common Office for Many Martyrs, (*p.* 564,) *and the following.*

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who know Thy glorious Martyrs to have been in their testimony leal and true towards Thee, may, now that they are with Thee, feel them to be in their petitions pitiful towards us.

Then the Week-day is commemorated.

MARCH 10.

The Forty Holy Martyrs at Sebaste.

Semi-double.

All from the Common Office for Many Martyrs, (*p.* 564,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons (*in Lent*) *from* Rom. viii. 12, (*p.* 565.) *If out of Lent, according to the Season.*

SECOND NOCTURN.

Fourth Lesson.

WHILE Licinius was Emperor and Agricolaus President, [in the year of our Lord 320,] forty soldiers at Sebaste, a city of Armenia, gave a singular instance of faith in JESUS Christ, and bravery under suffering. After being often remanded to an horrid prison-house, bound in fetters, and their mouths bruised with stones, they were ordered out in the depth of winter, stripped naked, and put upon a frozen pool, to die of cold during the night. The prayer of them all was the same: "O Lord, forty of us have begun to run in the race, grant that all forty may receive the crown, let not one be wanting at the last. Behold, is it not an honourable number in Thy sight, Who didst bless the fast of forty days, and at the end Thy Divine Law came forth to the earth? When also Elias sought Thee, Thou, O God, didst reveal Thyself unto him when he had fasted for forty days." Even so was their petition.

Fifth Lesson.

WHEN the keepers were all asleep and the watchman only was awake, he heard them praying and saw a light shining round about them, and Angels coming down from heaven, as the messengers of the King, bearing nine-and-thirty crowns, and distributing them to the soldiers. Then he said within himself: "Are not forty here? Where is the crown of the fortieth?" And as he looked he saw one of them whose courage could not bear the cold, come and leap into a warm bath that stood by; and the Saints were grievously afflicted. Nevertheless God suffered not that their prayer should return unto them void; for the watchman wondered, and called the keepers, and stripped himself of his clothes; and, when with a loud voice he had confessed himself a Christian, he joined the Martyrs. When the servants of the President knew that the watchman also was a Christian, they brake the legs of them all with staves.

Sixth Lesson.

UNDER this torment died they all, saving Melithon, who was the youngest. Now, his mother stood by, and when she saw that his legs were broken, but that he was yet alive, she cried, and said: "My son, have patience but a little longer. Behold how Christ standeth at the door to help thee." When she saw the bodies of all the others put upon carts and taken away to be burned, and that her son was left behind, because the multitude wickedly hoped that being but a lad, if he lived, he might yet be drawn to commit idolatry, the holy mother took him on her own shoulders and bravely followed behind the carts laden with the bodies of the Martyrs. In her arms Melithon gave up his soul to God, and the mother who loved him so well laid his body with her own hands upon the pile, with those of the other Martyrs, that, as they had all been one in faith and strength, in death they might not be divided, and might enter heaven together. After the burning, what remained of them was thrown into a running stream, but the ashes were all washed together into one place, and being found and rescued, they were laid in an honourable sepulchre.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose*, (*p.* 577.) *The Ninth Lesson is the Homily on the Gospel for the Week-day, and the Third Lesson of the Homily on* Luke vi. 17 *is omitted or read as one with the Second, and the First Lesson only of the Week-day is read, or else all three as one.*

Prayer throughout the day as at the Commemoration last evening.

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor John of God, founder of the Order of Brethren Hospitallers of the Sick. Famous for his pity toward the poor, and for his lowly esteem of himself, whom the Supreme Pontiff Leo XIII. declared the Patron in heaven of all the sick and those who nurse them, and of whom mention hath been made upon the 8th day of this present month of March.

Upon the same 11th day of March, were born into the better life—

At Carthage, the holy martyrs Heraclius and Zosimus.

At Alexandria, the holy martyrs Candidus, Piperion, and twenty others.

At Laodicea, in Syria, in the persecution under the Emperor Diocletian, the holy martyrs Trophimus and Thalus, who after many cruel torments gained crowns of glory.

At Antioch, are commemorated many holy martyrs, of whom some were laid upon beds of red-hot iron by command of the Emperor Maximian, not until they died, but until their flesh was cooked, so as to ensure their prolonged suffering; and others were put to other most cruel torments, before they received the crown of martyrdom.

Likewise the holy martyrs Gorgonius and Firmus.

At Cordova, the holy Priest Eulogius, who deserved a place among the martyrs of the said city, in the persecution under the Saracens, by striving by his writings to rival their contendings for the faith, [in the year 859.]

At Sardis, holy Euthymius, Bishop of that see, who for his honouring of holy images was banished by the Iconoclast Emperor Michael, and martyred under Theophilus.

At Jerusalem, holy Sophronius, Bishop of that see, [about the year 638.]

At Milan, holy Benedict, Bishop of that see, [about the year 725.]

In the neighbourhood of Amiens, the holy Abbat Firmin.

At Carthage, the holy Confessor Constantine.

At Bauco, the holy Confessor Peter, eminent for the fame of his miracles. [A Spanish soldier who lived as a hermit in Italy.]

Vespers are of the following from the Chapter inclusive.

MARCH 11.

St John of God, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 598,) *except the following.*

Prayer throughout.

O GOD, Who didst so enkindle in Thy servant John the fire of Thy Divine love, that when he walked in the midst of earthly fire the flame thereof had on his body no power, and Who didst choose him for a mean whereby Thou hast given unto Thy Church a new family of sons, mercifully grant unto us, for his sake, that the fire of Thy love may burn up in us all things that displease Thee, and make us meet for Thy heavenly kingdom. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers are of St John.

A Commemoration is made of the Forty Martyrs. Prayer as in their Office, and then of the Week-day.

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 610.)

SECOND NOCTURN.

Fourth Lesson.

JOHN of God was born of Catholic and godly parents in the town of Montemor in Portugal, [in the year 1495.] The lot to which God had elected him was foreshown at his birth by a light shining over the house, and by the ringing of a bell untouched by human hands. He fell at one time into a loose habit of life, but was recalled by the grace of God, and began to show tokens of true reformation. By hearing the Word of God, he so felt himself stirred up to strive after nobler things, that he considered not that to which he had already attained, and yearned to be perfect, as our Father in heaven is perfect. He gave away all his property to the poor and prisoners, and became a gazing-stock to all that knew him, by the strength of his repentance, and the depth of his self-contempt. On this account he was commonly supposed to be mad, and was once shut up in a lunatic asylum. He was only the more filled with schemes of charity, and collected, by begging, funds sufficient to build a large double Hospital in the town of Granada. Here he founded the new Order of Hospital Brethren with which he enriched the Church. These Brethren are now spread throughout all parts of the world, and engaged in ministering to the souls and bodies of the sick.

Fifth Lesson.

HE strove to get for the sick poor, whom he sometimes brought to the Hospital on his own shoulders, whatever was needful for their souls or bodies. His charity was extended to the poor outside of his institution, and he used to supply food privately to necessitous widows, and more so to young women whose virtue was tempted on account of their poverty. He was most careful in encouraging the virtue of purity in all whom he knew. On one occasion when there was a great fire in the hospital at Granada, John bravely entered the burning house, ran from one part of it to another, carried out the sick on his shoulders, and threw the beds out of the windows, and finally, after passing half-an-hour in the midst of the flames, which were now raging with great violence, by the mercy of God left the building uninjured, to the great wonder of all the citizens; thereby to teach all them that love God that the fire which burnt in his heart gave him strength to risk the fire which threatened him from without.

Sixth Lesson.

HE was a marked example of every kind of austerity, of the most lowly obedience, of the deepest voluntary poverty, of the most constant prayer, of ghostly contemplation, and of love towards the blessed Virgin. He was distinguished for the gift of tears. Being at last seized by deadly sickness, he duly received, with saintly affection, all the Sacraments of the Church. After all strength seemed to have left him, he got out of his bed, put on his own clothes, and knelt down before an image of the Lord Christ hanging on the Cross. Round it he threw his arms and pressed it against his heart, and in this position, as it were in the kiss of the Lord, he died, on the 8th day of March 1550. After his death his body did not leave its grip of the crucifix until it was forcibly taken away, six hours after. During these six hours all the inhabitants of the city came to see it, and noticed a savour of strange sweetness proceeding from it. His name was illustrious as a worker of miracles both before and after his death, and the Supreme Pontiff Alexander VIII. added it to those of the Saints, and Leo XIII., at the desire of the Bishops of the Catholic world, and in accordance with a vote of the Congregation of Rites, declared him the patron in heaven of all the sick and those who nurse them, wheresoever dwelling, and ordered that his name should be called upon in the Litany for the dying.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 35.)

AT that time: The Pharisees came unto JESUS, and one of them, which was a lawyer, asked Him a question, tempting Him, saying: Master, which is the great commandment in the Law? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] *72nd on Matthew.*

When the Pharisees had heard that Christ had put the Sadducees to silence, they gathered themselves together for a fresh attack; just when it behoved them to be quiet, they willed to contend; and so they put forward one of themselves, who professed skill in the law, not wishing to learn, but to lay a snare. This person therefore proposed the question: "Which is the great commandment in the law?" The first and great commandment is: "Thou shalt love the LORD thy God," but they expected that He would make some exception or addition to this in His Own case, since He made Himself God. (John x. 33.) With this expectation they asked Him the question: But what said Christ? To show that they had adopted this course, because they were loveless, and sick with envy, He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself."

Eighth Lesson.

WHY is this second commandment like unto the first? Because the first is the second's source and sanction. "For every one that doeth evil hateth the light, neither cometh to the light." (John. iii. 20.) And again: "The fool hath said in his heart: There is no God"—and there followeth: "They are corrupt, and become abominable in their works." (Ps. xiii. 1.) And yet again: "The love of money is the root of all evil; which while some coveted after, they have erred from the faith." (1 Tim. vi. 10.) And yet once more: "If ye love Me, keep My commandments." (John xiv. 15,)—of which commandments the head and root is: "Thou shalt love the Lord thy God; and thy neighbour as thyself."

Ninth Lesson.

IF, therefore, to love God is to love our neighbour also, (as it appeareth where it is written: "Simon, son of Jonas, lovest thou Me? And he said unto Him: Lord, Thou knowest all things; Thou knowest that I love Thee. JESUS saith unto him: Feed My sheep," John xxi. 17,)—and if "love is the fulfilling of the law," (Rom. xiii. 10,) justly doth the Lord say that "on these two commandments hang all the law and the Prophets." And even as when, before this, (23-32,) being interrogated about the Resurrection, He answered them more than they asked, so, now, being interrogated concerning the first and great commandment, He answereth them, of His own accord, touching that second one also, which is little lower than the first, for "the second is like unto it." Herein He would have them understand that it was hatred stirred them up to question Him. "For Charity," saith the Apostle, "envieth not." (1 Cor. xiii. 4.)

The Ninth Lesson is the Homily on the Gospel for the Week-day. The Third Lesson of the Homily on Matth. xxii. 35, *is omitted or read as one with the Second, and the First Lesson only of the Week-day is read, or else all three as one.*

In Lent a Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

Upon the 12th day of March, were born into the better life—

At Rome, holy Pope Gregory [I.,] an eminent Doctor of the Church, who, on account of his illustrious acts and his doings to bring the English to believe in Christ, is surnamed the Great, and called the Apostle of England, [in the year 604.]

Likewise at Rome, the holy martyr Mamilian, [in the year 295.]

At Nicomedia, the blessed martyr Peter. He was a chamberlain to the Emperor Diocletian, and because he bewailed the fearful slaughter of martyrs, the Emperor commanded him to be brought forth, hung up, and lashed for a long time. After which he was covered with vinegar and salt, and at length roasted upon a grating upon a slow fire, and thus is he worthy to be reckoned a true inheritor of Peter's faith, as well as Peter's name.

There likewise the holy martyrs Egdunus the Priest, and seven others, of whom one was strangled every day in order to terrify the others, [about the year 303.]

At Constantinople, holy Theophanes. He was originally a very rich man, but became a monk. The wicked Emperor Leo, the Armenian, kept him for two years in prison for honouring holy images, and then banished him to Samo-Thrace, where he sank under his sufferings and gave up the ghost, [about the year 818.] He is famous for many miracles.

At Capua, the holy Confessor Bernard, Bishop of Calenum, [in the year 1109.]

Vespers of the following.

The Second Vespers are of the following, from the Chapter, inclusive.

MARCH 12.

St Gregory [the Great,] Pope of Rome, Confessor, Doctor of the Church, and Apostle of England.

Double of the Second Class.

All from the Common Office for a Bishop and Confessor, (p. 581,) except the following.

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 581.)

Prayer throughout.

O GOD, who hast blessed the soul of Thy servant Gregory with an everlasting blessing, mercifully grant that we, who groan under the burden of our sins, may by his prayers be relieved. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St John of God, with Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, *as in the Common Office,* (*p.* 615.)

SECOND NOCTURN.

Fourth Lesson.

GREGORY the Great was a Roman, the son of Gordian the Senator, [and was born about the year of our Lord 540.] As a young man he studied philosophy, and afterwards discharged the office of Prætor. After his father's death he built six monasteries in Sicily, and a seventh in honour of St Andrew, in his own house at Rome, hard by the Church of Saints John and Paul at the ascent of the hill Scaurus. In this monastery of St Andrew, he and his masters, Hilarion and Maximian, professed themselves monks, and Gregory was afterwards Abbat. Later on, he was created a Cardinal Deacon, and sent to Constantinople as legate from Pope Pelagius to the Emperor Tiberius Constantine. Before the Emperor he so successfully disputed against the Patriarch Eutychius, who had denied that our bodies shall verily and indeed rise again, that the Prince threw the book of the said Patriarch into the fire. Eutychius himself also soon after fell sick, and when he felt death coming on him, he took hold of the skin of his own hand and said in the hearing of many that stood by: "I acknowledge that we shall all rise again in this flesh."

Fifth Lesson.

GREGORY returned to Rome, and, Pelagius being dead of a plague, he was unanimously chosen Pope. This honour he refused as long as he could. He disguised himself and took refuge in a cave, but was betrayed by a fiery pillar. Being discovered and overruled, he was consecrated at the grave of St Peter, [upon the 3rd day of September, in the year 590.] He left behind him many ensamples of doctrine and holiness to them that have followed him in the Popedom. Every day he brought pilgrims to his table, and among them he entertained not an Angel only, but the very Lord of Angels in the guise of a pilgrim. He tenderly cared for the poor, of whom he kept a list, as well without as within the city. He restored the Catholic faith in many places where it had been overthrown. He fought successfully against the Donatists in Africa and the Arians in Spain. He cleansed Alexandria of the Agnoites. He refused to give the Pall to Syagrius, Bishop of Autun, unless he would expel the Neophyte heretics from Gaul. He caused the Goths to abandon the Arian heresy. He sent into Britain Augustine and divers other learned and holy monks, who brought the inhabitants of that island to believe in JESUS Christ. Hence Gregory is justly called by Bede, the Priest of Jarrow, "the Apostle of England." He rebuked the presumption of John, Patriarch of Constantinople, who had taken to himself the title of Bishop of the Universal Church, and he dissuaded the Emperor Maurice from forbidding soldiers to become monks.

Sixth Lesson.

GREGORY adorned the Church with holy customs and laws. He called together a Synod in the Church of St Peter, and therein ordained many things; among others, the ninefold repetition of the words "Kyrie eleison" in the Mass, the saying of the word "Alleluia" in the Church service except between Septuagesima inclusive and Easter exclusive, and the addition to the Canon of the Mass of the words "Do Thou order all our days in Thy peace." He increased the Litanies, the number of the Churches where is held the observance called a Station, and the length of the Church Service. He would that the four Councils of Nice, Constantinople, Ephesus, and Chalcedon should be honoured like four Gospels. He released the Sicilian Bishops from visiting Rome every three years, willing them to come instead once every five years. He was the author of many books, and Peter the Deacon declareth that he often saw the Holy Ghost on his head in the form of a dove when he was dictating them. It is a marvel how much he spoke, did, wrote, and legislated, suffering all the while from a weak and sickly body. He worked many miracles. At last God called him away to be blessed for ever in heaven, in the thirteenth year, sixth month, and tenth day of his Pontificate, being the 12th day of March, [in the year of salvation 604.] This day is observed by the Greeks, as well as by us, as a festival, on account of the eminent wisdom and holiness of this Pope. His body was buried in the Church of St Peter, hard by the Private Chapel.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 12.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by Pope St Gregory [the Great.] (*Hom.* 17 *on Luke* x.)

We have to consider that he who is not able by one exhortation to exhort all at once, must strive according to his ability to instruct each in private and edify each by personal conversation. We must always hold in mind that which was said to the holy Apostles, and, through the Apostles, to us: "Ye are the salt of the earth." If we are therefore salt, we ought to season the minds of the faithful. Ye then that are shepherds, remember that ye feed the flock of God, even that flock of which the Psalmist saith to God: "Thy creatures shall dwell therein" (Ps. lxvii. 11.) We often see pieces of rock-salt given to animals, which they lick, and the seasoning of the salt is good for them. As these pieces of rock-salt to cattle, so ought Priests to be to their people. A Priest should be prudent in what he saith, and what warning he giveth to each; and each one when he meeteth his Priest, should draw from him a savour unto life eternal.

Eighth Lesson.

WE are not the salt of the earth, if we season not the hearts of them that hear us. He that faileth not in preaching, imparteth this seasoning to his neighbour. And we do not truly preach to others unless by our own works and example we show them what we preach. Dearly beloved brethren, I think that God is not so much wronged by any as He is by Priests, whom He hath ordained to keep others straight, and then seeth setting an ill example; when we, who ought to be the enemies of sin, work sin, seek not the good of souls, take leisure to enjoy our own pursuits, seek worldly things, and set our minds to gain human respect. And, above all, when we who, as Prelates, are raised above the others, and are so far freer to do what we like, prostitute our ministry of blessing, wherewith we are blessed, to compass the ends of worldly vanity, abandon God's work, occupy ourselves with earthly affairs, take in sooth an holy place, and then involve ourselves in deeds and thoughts of the world.

Eighth Responsory.

In the midst, &c., (*p.* 606.)

The Ninth Lesson is the Homily for the Week-day, either the first part or all three as one.

At Lauds and Vespers a Commemoration is made of the Week-day.

MARTYROLOGY.

Upon the 13th day of March, were born into the better life—

At Nicomedia, the holy martyrs Macedonius, Patricia his wife, and Modesta their daughter, [in the year 303.]

At Nice, the holy martyrs Theusetas and Horres his son, Theodora, Nymphodora, Mark, and Arabia, who were all delivered over to the flames for Christ's sake.

At Eshman, in Egypt, the holy martyr Sabinus, who after suffering many things, was at length drowned in the Nile, [in the year 287. He is said to have been denounced by a beggar he maintained by his alms.]

In Persia, the holy Virgin and martyr Christina.

At Cordova, the holy martyrs Roderick the Priest and Salomon, [in the year 857.]

At Constantinople, holy Nicephorus, Bishop of that see. He was a zealous upholder of the traditions of the Fathers, and for the honouring of holy images constantly withstood the Iconoclast Emperor Leo the Armenian, by whom he was sent into exile, where he suffered a lingering martyrdom for fourteen years, and then passed away to be ever with the Lord, [in the year 828.]

At Camerino, the holy Confessor Ansovinus, Bishop of that see, [in the year 840.]

In the Thebaid, the holy Virgin Euphrasia, [in the year 412.]

Note. If any of the Feasts which follow fall in Holy Week or Easter Week, they are transferred till after Low Sunday, with the changes in that case necessary, if they are capable of being transferred according to the general rubrics; but if not, they are simply commemorated at both Vespers and Lauds without having the Ninth Lesson at Mattins.

MARCH 13.

MARTYROLOGY.

Upon the 14th day of March, were born into the better life—

At Rome, in the Veranian field, the holy martyr Leo, Bishop.

Likewise at Rome, forty-seven holy martyrs, who were all baptised by the blessed Apostle Peter during the nine months during which he and his fellow-Apostle Paul were imprisoned in the Mamertine prison, and who, all for the loyal confession of their faith, were slain by the sword, under the Emperor Nero.

In Africa, the holy martyrs Peter and Aphrodisius, who received their crown in the persecution under the Vandals.

At Haran, in Mesopotamia, the holy martyrs Eutychius the Patrician and his Companions, who were slain by Evelid, King of the Arabs, for confessing their faith, [in the year 741.]

In the province of Valeria, two holy monks, whom the Lombards hung upon a tree, whereon after they were dead their very enemies heard them singing. In the same persecution, a Deacon of the church of Maruvium, [now called that of Pescina,] was beheaded for confessing the faith.

At Halberstadt, in Germany, the blessed Matilda, Queen of the Romans, Mother of the Emperor Otho I., who fell asleep in peace, illustrious for her lowliness and long suffering, [in the year 968.]

MARCH 14.

MARTYROLOGY.

Upon the 15th day of March, were born into the better life—

At Cæsarea, in Cappadocia, the holy martyr Longinus, who is said to have been the soldier who pierced the Lord's side with a spear.

Upon the same day, holy Aristobulus, the disciple of the Apostles, who when the work of his preaching was done suffered martyrdom.

At Thessalonica, holy Matrona. She was a slave, belonging to a certain Jewess. She was a Christian in secret, and went to the church every day for private prayer. Her mistress found this. She afflicted her in many ways, and at last caused her to be cudgelled, until, still confessing Christ, she gave up her pure spirit to God, [probably about the year 800.]

On the same day, the holy martyr Menignus, a fuller, who suffered under the Emperor Decius.

In Egypt, the holy martyr Nicander, who would make careful search for the relics of holy martyrs, and earned to become a martyr himself under the Emperor Diocletian.

At Cordova, the holy Virgin and martyr Leocritia, [in the year 880.]

At Rome, holy Pope Zachary, who governed the Church of God with all watchfulness, and fell asleep in peace, famous for good works, [in the year 752.]

At Riete, holy Probus, Bishop of that see, at whose death, [in the year 570,] the martyrs Juvenal and Eleutherius were present.

At Rome, [in the sixth century,] the holy [Benedictine] monk, [at Terracina,] Speciosus, whose soul his brother saw being borne heavenward.

MARCH 15.

MARTYROLOGY.

Upon the 16th day of March, were born into the better life—

At Rome, the holy deacon Cyriacus. After long suffering in prison, he was covered with pitch, stretched upon a block, racked, and cudgelled, and at last beheaded along with Largus Smaragdus and twenty others, by command of the Emperor Maximian. Their feast is kept upon the 8th day of August, upon the which day blessed Pope Marcellus exhumed their bodies and buried them again with honour.

At Aquileia, the blessed martyrs Hilary, Bishop of that see, and the Deacon Tatian, who after suffering the rack and other torments were martyred, along with Felix, Largus, and Denis, under the President Beronius, in the persecution under the Emperor Numerian.

In Lycaonia, the holy martyr Papas, who for Christ's faith's sake was hided, torn with iron hooks, and made to walk in shoes with nails through them, and then tied up to a barren tree, which became fruitful when he passed away to be with the Lord, [fourth century.]

At Anazarba, in Cilicia, the holy martyr Julian, who suffered a long course of torture under the President Martian, and was at length put into a sack along with serpents and drowned in the sea, [probably under Diocletian.]

At Ravenna, the holy Confessor Agapitus, Bishop of that see, [in the year 341.]

At Cologne, holy Heribert, Bishop of that see, famous for his holiness, [in the year 1021.]

In Auvergne, holy Bishop Patrick.[1]

In Syria, the holy hermit Abraham, [in the year 370,] whose acts have been written by the blessed Deacon Ephrem.

MARCH 16.

MARTYROLOGY.

Upon the 17th day of March, were born into the better life—

In Ireland, the holy Confessor Patrick, Bishop [of Armagh,] the first who there preached the Gospel of Christ, and who was famous for great miracles and works of power, [in the year 464.]

At Jerusalem, holy Joseph of Arimathea, the honourable councillor, the disciple of the Lord, who took down His Body from the cross and laid it in his own new tomb.

At Rome, the holy martyrs Alexander and Theodore.

At Alexandria are commemorated many holy martyrs, who were seized by the worshippers of Serapis, and because they would not worship that idol were cruelly murdered by them, in the time of the Emperor Theodosius, who presently afterward sent a rescript to destroy the temple of Serapis.

At Constantinople, the holy martyr Paul, who was burnt under the Emperor Constantine Copronymus for defending the honouring of holy images.

At Chalons [-sur-Saone,] in Gaul, holy Agricola, Bishop of that see, [in the year 580.]

At Nivelle, in Brabant, the holy Virgin Gertrude, the daughter of an illustrious race, who despised this world, and busied herself all her life in holy deeds, so that she won to be espoused to Christ in heaven, [in the year 659.]

Vespers of the following.

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[1] This personage is generally supposed to be Palladius Patricius, and it has been suggested that Arvernis is really a corruption for in Hibernia.

MARCH 17.

St Patrick, Archbishop [of Armagh,] Confessor.

Greater Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout.

O GOD, Who didst send forth Thy Blessed Confessor and Bishop Patrick to preach Thy glory among the Gentiles, mercifully grant unto us, for his sake and at his petition, whatsoever Thou commandest us to do, to have grace and power faithfully to fulfil the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, (*p.* 582.)

SECOND NOCTURN.

Fourth Lesson.

PATRICK, called the Apostle of Ireland, was born in Great Britain. The name of his father was Calphurnius, and that of his mother Conchessa. She is said to have been a relation of St Martin, Bishop of Tours. When Patrick was a lad, he was several times taken prisoner by savages, and while being in their hands he was employed as a shepherd, he already showed marks of his saintliness to come. His spirit was filled with faith, and love, and fear of God, so that he would rise before the light, in snow, and frost, and rain, to make his prayers to God, being accustomed to address God in prayer an hundred times every day, and an hundred times every night. After being rescued from his third captivity, he was placed among the clergy, and for a long time exercised himself in sacred learning. To this end he travelled with much labour, through Gaul, Italy, and the islands of the Tyrrhenian Sea, but at last being called of God to work for the salvation of the Irish, and, having received from the Blessed Pope Celestine a commission to preach the gospel, and likewise being consecrated a Bishop, he betook himself to Ireland.

Fifth Lesson.

IN the discharge of his calling it is a marvel with how many evils, with how many sufferings and labours, and with how many adversaries the Apostolic Patrick had to bear. Nevertheless, by the goodness of God, that island, which had up to that time been given over to the serving of idols, was, through the preaching of Patrick, so wrought on that she soon brought forth the fruit which won her the name of the Island of Saints. Patrick caused many of her people to be born again by the washing of regeneration; he ordained many Bishops and clerks; he decreed rules for virgins and widows living in continency. By the authority of the Bishop of Rome he established the See of Armagh as the Primatial See of all Ireland, and enriched the Church with reliques of the Saints brought from Rome. Patrick, moreover, was so eminently adorned with heavenly visions, with the gift of prophecy, and with great signs and wonders from God, that the fame of him spread itself abroad more and more, day by day.

Sixth Lesson.

BESIDES that which came upon him daily, the care of all the Churches of Ireland, he never suffered his spirit to weary in constant prayer. They say that it was his custom to repeat every day the whole Book of Psalms, together with Songs and Hymns, and two hundred Prayers; that he bent his knees to God in worship three hundred times every day, and that he made on himself the sign of the Cross an hundred times at each of the Seven Hours of the Church Service. He divided the night into three portions; during the first he repeated the first hundred Psalms, and bent his knees two hundred times; during the second he remained plunged in cold water, with heart, eyes, and hands lifted up to heaven, and in that state repeated the remaining fifty Psalms; during the third he took his short rest, lying upon a bare stone. He was a great practiser of lowliness, and, after the pattern of the Apostle, he always continued to work with his own hands. At last he fell asleep in the Lord in extreme old age, refreshed with the Divine Mysteries, worn out with unceasing care for the Churches, and glorious both in word and work. His body is buried in Down in Ulster. He passed away in the fifth century after the giving of salvation by Christ.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 588.) *The Third is either omitted or read as one with the Second, and the Ninth Lesson is either the first part or the whole of the Homily for the Week-day.*

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the holy Archangel Gabriel,[1] who announced to the Blessed Virgin Mary the mystery of the Incarnation of the Lord.

At Jerusalem, holy Confessor Cyril, Bishop of that see, and Doctor of the Church, who suffered many things from the Arians for the faith's sake. He was several times driven from the see, but at length fell asleep in peace, [in the year 386,] illustrious for the glory of holiness. The Œcumenical Council [of Constantinople,] in writing to Pope Damasus, gave a noble witness to the purity of his faith. We keep his feast upon the 22nd day of this present month of March.

Upon the same 18th day of March, were born into the better life—

At Cæsarea, in Palestine, the blessed martyr Alexander, Bishop [of Jerusalem.] He came to Jerusalem from his own city, in Cappadocia, whereof he was Bishop, in order to visit the holy places. Narcissus, who was already very old, was then ruling the Church of Jerusalem, and Alexander by the revelation of God received the government thereof, afterward, and when he himself was in the venerable glory of grey hairs he was brought to Cæsarea in the persecution under the Emperor Decius, and was put in prison, and finished his testimony confessing Christ.

At Augsburg, the holy martyrs Narcissus, Bishop of Augsburg, and the Deacon Felix. Narcissus was the first who preached the gospel in Rhætia; he afterwards went into Spain, and after he had brought many to believe in Christ at Girona he there received the palm of martyrdom, along with the Deacon Felix, in the persecution under the Emperor Diocletian.

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[1] The Archangel Gabriel has no place in the Roman Martyrology, and this entry is accordingly given as found in the Martyrologies of several of the Religious Orders.

At Nicomedia, the ten thousand holy martyrs who were slain with the sword for confessing Christ.

Also the holy martyrs Trophimus and Eucarpius, [fourth century.]

In England, holy Edward II., King of the English, who was murdered through a plot of his stepmother, and hath been famous for many miracles, [962-978.]

At Lucca, in Tuscany, holy Finnan, Bishop of that see, [in the sixth century,] famous for the power of working miracles, but whose principal feast is kept upon the 18th day of November, which is that of the translation of his body.

At Mantua, the holy Confessor Anselm, Bishop of the see, [in the year 1086.]

Vespers of the following.

MARCH 18.

St Gabriel, Archangel.

Greater Double.

If this Feast be observed in Lent, the Week-day is commemorated at Vespers and Lauds, and has the Ninth Lesson at Mattins. If it be transferred into Paschal-time, the word "Alleluia" *is added wherever it is given in* [ ], *and all three Psalms of each Nocturn are said under the First Antiphon.*

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 186.)

Hymn, and Verse and Answer as at Lauds on May 8.

Antiphon at the Song of the Blessed Virgin. The Angel Gabriel came in unto the Virgin Mary, and said: Hail, thou that art full of grace; the Lord is with thee; blessed art thou among women. [Alleluia.]

A Commemoration is made of the Second Vespers of St Patrick, and of the Week-day.

MATTINS.

Invitatory. The Lord, He is the King of the Archangels, * O come let us worship Him. [Alleluia.]

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. [1] The Angel Gabriel said unto Daniel: Understand, O son of man; for at the time of the end shall the vision be fulfilled. [Alleluia.]

Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

Second Antiphon. Behold the man Gabriel, whom I had seen in the vision [at the beginning,] being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me.

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Third Antiphon. [1] When Gabriel was about speaking unto me, I fell upon my face toward the ground; but he touched me, and set me upright.

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[1] Dan. viii. 17, 18.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Verse. An Angel stood at the Altar of the Temple. [Alleluia.]
Answer. Having a golden censer in his hand. [Alleluia.]

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (ix. 20.)

WHILES I, Daniel, was speaking and praying, and confessing my sins, and the sins of my people Israël, and presenting my supplication before my God for the holy mountain of my God, whiles yet I was speaking in prayer, behold, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth; and I am come to show thee, for thou art greatly beloved; therefore consider the matter, and understand the vision.

First Responsory.

Whiles Daniel was praying, and confessing his sins, and the sins of his people, behold, the Archangel Gabriel, being caused to fly swiftly, touched him about the time of the evening oblation. [Alleluia.]
Verse. Whiles he was presenting his supplication before his God—
Answer. Behold, the Archangel Gabriel, being caused to fly swiftly, touched him about the time of the evening oblation. [Alleluia.]

Second Lesson.

SEVENTY weeks are determined upon thy people, and upon thine holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to build up again Jerusalem, unto the Prince, the Anointed, shall be seven weeks, and three-score-and-two weeks. The street shall be built again, and the walls, even in troublous times.

Second Responsory.

And Gabriel talked with Daniel, and said: At the beginning of thy supplications the commandment came forth; and I am come to show thee, for thou art greatly beloved. [Alleluia.]
Verse. Therefore consider the matter and understand the vision.
Answer. And I am come to show thee, for thou art greatly beloved. [Alleluia.]

Third Lesson.

AND after three-score-and-two weeks shall Christ be cut off—and they shall not be His own people that shall deny Him. And a people, with a Prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be desolation, and after the end of the war desolation is appointed. But he shall confirm the covenant with many for one week; and in the midst of the week the sacrifice and the oblation shall cease; and in the temple shall be the abomination of desolation; and even until the consummation and the end shall endure the desolation.

Third Responsory.

Behold, the man Gabriel, whom I had seen [in the vision at the beginning,] being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, [and talked with me,] and said: O Daniel, I am now come forth to give thee skill and understanding. [Alleluia.]

Verse. O Gabriel, make me to understand the vision. So he came near where I stood. And he said unto me:—

Answer. O Daniel, I am now come forth to give thee skill and understanding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Daniel, I am now come forth to give thee skill and understanding. [Alleluia.]

SECOND NOCTURN.

First Antiphon. [1] The Angel Gabriel appeared unto Zacharias, and said unto him: Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Alleluia.]

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Second Antiphon. And Zacharias said unto the Angel: Whereby shall I know this? for I am an old man, and my wife well stricken in years.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Third Antiphon. And the Angel, answering, said unto him: I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings.

Ps. xxxiii. I will bless the LORD &c., (*p.* 78.)

Verse. The smoke of the incense ascended up before the Lord—[Alleluia.]

Answer. Out of the Angel's hand. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On Luke* i. 26.)

"THE Angel Gabriel was sent from God."

I opine that this Angel is not one of those lesser ones who are often sent to earth with messages upon one occasion and another. This may well be understood from his name, which signifieth "the strong-man-of-God," and because it is especially said that he was sent, not by some spirit haply more excellent than he, but from God Himself. It is said "from God"—lest it should be imagined that God had revealed His counsel to any of the blessed spirits before revealing it to the Virgin, except to the Archangel Gabriel, who is thus discovered to possess such an excellency in the heavenly host as becomes at once his name and his message.

Fourth Responsory.

It came to pass that while Zacharias executed the Priest's office before God, in the order of his course, there appeared unto him the Angel Gabriel, standing on the right side of the Altar of incense. [Alleluia.]

Verse. When he went into the temple of the Lord to burn incense, according to the custom of the Priest's office.

Answer. There appeared unto him

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[1] Antiphons from Luke i. 11, 13, 18, 19.

the Angel Gabriel, standing on the right side of the Altar of incense. [Alleluia.]

Fifth Lesson.

NEITHER do his name and his message disagree, for whom did it more beseem to be the herald of "Christ, the Power of God," (1 Cor. i. 24,) than him who was honoured by bearing a like name? For power and strength are much the same. Neither doth it appear unmeet or unseemly that the Lord and His messenger should have a like title, when we consider that that title differeth in meaning in each. Christ is called the Power or Strength of God in a sense very different to that in which the like appellation is given to the Angel. In the Angel it is a bestowed title; in Christ, an essential description.

Fifth Responsory.

The Angel Gabriel came down unto Zacharias, and said unto him: Fear not; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Alleluia.]

Verse. And when Zacharias saw him, he was troubled, and fear fell upon him; but the Angel said unto him:—

Answer. Fear not; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Alleluia.]

Sixth Lesson.

CHRIST is called, and absolutely is, "the Power of God." When the strong man armed kept his palace, and all his goods were in peace, Christ came upon him as One stronger than he, and overcame him by the strength of His Own arm, and took from him all his armour wherein he trusted, and divided his spoils. (Luke xi. 21, 22.) But the Angel is called the "strong-man-of-God," either because this title was his right as the herald of the Power of God, or because it was his mission to comfort the Virgin, naturally fearful, simple, and shame-faced, lest she should be beside herself with terror at the newness of the miracle, which office indeed he discharged when he said: "Fear not, Mary; for thou hast found grace with God." Meetly therefore was Gabriel chosen for this work, or rather, meetly was his name given him since he had been so chosen.

Sixth Responsory.

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. [Alleluia.]

Verse. Because thou believest not my words, which shall be fulfilled in their season.

Answer. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. [Alleluia.]

THIRD NOCTURN.

First Antiphon. The Angel Gabriel was sent to a virgin espoused to [a man whose name was] Joseph, [and the virgin's name was] Mary. [Alleluia.]

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. The Angel Gabriel said unto Mary: Behold, thy cousin Elizabeth, she hath also conceived a son in her old age.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. O Virgin Mary, receive the word of the Lord which is sent thee by His Angel Gabriel.

Ps. cii. Bless the LORD, O my soul, &c., (*p.* 160.)

Verse. Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]

Answer. I will worship toward Thy holy Temple, and praise Thy Name. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary. And so on.

Homily by St Julian, Archbishop of Toledo.[1] (*2nd against the Jews.*)

It was from an Angel that Daniel learnt the secret of the seventy weeks until the birth of the Christ; it was by the apparition of an Angel that Zacharias heard that he was about to beget a son; and it was when an Angel foretold that the Christ should be born of her, that Mary believed and consented. These three things we see announced by an Angel, and fulfilled. Let us now then look carefully whether the Angel who appeared to Zacharias and Mary was the same who had foretold these same things to Daniel.

Seventh Responsory.

The Angel Gabriel was sent to Mary, the virgin espoused to Joseph, and the Virgin was afraid of the light. Fear not, Mary, for thou hast found grace with the Lord. Behold, thou shalt conceive and bring forth a Son, and He shall be called the Son of the Highest. [Alleluia.]

Verse. And when she heard it, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her:

Answer. Fear not, Mary, for thou hast found grace with the Lord. Behold, thou shalt conceive, and bring forth a Son, and He shall be called the Son of the Highest. [Alleluia.]

Eighth Blessing.

He whose Feast-day, &c.

Eighth Lesson.

AS for Daniel, he, in the Book of his Prophecy, when he learnt from the Angel the mystery of the seventy weeks, which should mark the date of the Birth of Christ, plainly expresseth the name of the said Angel. For he saith: "Behold, the man Gabriel, whom I had seen [in the vision] at the beginning, being caused to fly swiftly, touched me [about the time of the evening oblation; and he informed me, and talked with me,] and said: O Daniel, [I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved; therefore] consider the matter," and so on, as is there narrated. And so, when the time pointed at drew near, we find in the

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[1] March 8.

Gospel the wondrous name of this same Angel. For the Angel said unto Zacharias: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." (*Ninth Lesson.*) And this is also the name which we read in the Gospel where the child-bearing of the Blessed Virgin Mary is spoken of, as it is written: "The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." We see then that it was the one and the same Angel Gabriel who revealed to Daniel the time prefixed for the Birth of Christ, and who announced the delivery of the Virgin when the time came. He cometh at the very time which he himself had foretold, and showeth by actual demonstration the fulfilment of his former word, faithful in the prophecy of the weeks, faithful in the revelation of the mystery.

Eighth Responsory.

Rejoice, O Mary, by whose mighty hand the Church hath victory o'er her foes achieved, since thou to Gabriel's word of quickening power in lowliness hast listened and believed—thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. Since thou to Gabriel's word of quickening power in lowliness hast listened and believed—thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Since thou to Gabriel's word of quickening power in lowliness hast listened and believed—thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

The Ninth Lesson is the Homily of the Week-day.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. When Zacharias went into the temple of the Lord, * there appeared unto him the Angel Gabriel, standing on the right side of the Altar of incense. [Alleluia.]

Second Antiphon. But the Angel said unto him: Fear not, * Zacharias: for thy prayer is heard. [Alleluia.]

Third Antiphon. I am the Angel Gabriel, * that stand in the presence of God, and am sent to speak unto thee. [Alleluia.]

Fourth Antiphon. The Angel Gabriel spake unto Mary * and said: Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. [Alleluia.]

Fifth Antiphon. Then said Mary unto the Angel: How shall this be, seeing I know not a man? * And the Angel Gabriel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. [Alleluia.]

Chapter. (Dan. ix. 21.)

BEHOLD, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding.

Hymn.[1]

O CHRIST, Redeemer of mankind,
Thy servants here protect and spare,
Who hearest with a loving mind
The Blessed Virgin's holy prayer.

May those glad hosts which see Thy Face,
The spirits of the heavenly home,
Away from us all evils chase,
Both past, and present, and to come.

Then purge away all unbelief,
From every land where Christians dwell,
That unto Thee, our Victor Chief,
Our thanks and praises we may tell.

The Father Unbegot we laud,
We praise the sole-begotten Son,
And Holy Spirit, with them God,
Now, and while endless ages run. Amen.

Verse. An Angel stood at the Altar of the Temple. [Alleluia.]
Answer. Having a golden censer in his hand. [Alleluia.]

Antiphon at the Song of Zacharias. The Angel Gabriel came down unto Zacharias, and said unto him: Thy wife shall bear thee a son, and thou shalt call his name John, and many shall rejoice at his birth; for he shall go before the face of the Lord, to prepare His ways. [Alleluia.]

Prayer throughout the Office.

O GOD, Who didst choose the Archangel Gabriel from among all Thine other Angels, and send him to herald the mystery of Thine Incarnation, mercifully grant that we who keep his feast upon earth may feel his protection in heaven. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

PRIME.

Antiphon. When Zacharias, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 19th day of March, were born into the better life—

In Judea, holy Joseph, the husband of the most blessed Virgin Mary. The Supreme Pontiff Pius IX., in answer to the wish and request of the whole Catholic world, declared him Patron of the universal Church.

At Sorrento, the holy martyrs Quintus, Quintilla, Quartilla, Mark, and nine others.

At Nicomedia, holy Pancharius, the Roman, who was beheaded under the Emperor Diocletian, and so received the crown of martyrdom.

On the same day, the holy Bishops Apollonius and Leontius.

At Ghent, the holy Roman Priest Landoald, and Amantius the Deacon, who were sent by holy Pope Martin to preach the gospel, and were famed for many miracles after their deaths, [in the year 666.]

In the city of Pinna, blessed John, a man of great holiness, who came from Syria to Italy, and there built a monastery, wherein he remained, the Father of many servants of God, for forty-and-four years, and fell asleep in peace, famous for many graces, [sixth century.]

Vespers of the following.

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[1] The whole hymn, of which this is a part, is sung at the vespers of All Saints. Translation extracted from "The People's Hymnal."

Chapter at the end. (Dan. ix. 25.)

KNOW therefore, and understand, that from the going forth of the commandment to rebuild Jerusalem unto Christ the Prince shall be seven weeks, and three-score-and-two weeks.

TERCE.

Antiphon. But the Angel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the Temple.

Answer. An Angel stood at the Altar of the Temple.

Verse. Having a golden censer in his hand.

Answer. At the Altar of the Temple.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. An Angel stood at the Altar of the Temple.

Verse. And the smoke of the incense ascended up before the Lord—

Answer. Out of the Angel's hand.

But if in Paschal-time, it is said as on May 8.

SEXT.

Antiphon. I am the Angel, &c., (*Third Antiphon at Lauds.*)

Chapter. (Dan. ix. 3.)

AND I am come to show thee, for thou art greatly beloved: Seventy weeks are determined, to finish the trangression, and to make an end of sin, and to seal up the vision and prophecy, and to anoint the Most Holy.

Short Responsory.

The smoke of the incense ascended up before the Lord.

Answer. The smoke of the incense ascended up before the Lord—

Verse. Out of the Angel's hand.

Answer. Before the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The smoke of the incense ascended up before the Lord.

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

But if in Paschal-time, it is said as on May 8.

NONE.

Antiphon. Then said Mary, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the Angels will I sing praise unto Thee, O my God.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. I will worship toward Thy holy Temple, and praise Thy Name.

Answer. O my God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. Worship God,

Answer. All ye His Angels.

But if in Paschal-time, it is said as on May 8.

SECOND VESPERS.

(*These are usually the First Vespers of St Joseph.*)

Same as the First, except the following.

Last Psalm.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 197.)

Verse. Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]

Answer. I will worship toward Thy holy temple, and praise Thy Name. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. The Archangel Gabriel said unto Mary: With God nothing shall be impossible. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word. And the Angel departed from her. [Alleluia.]

MARCH 19.

St Joseph, Husband of the Blessed Virgin Mary, Confessor.

Double of the First Class. (*Patronal Feast of the Universal Church.*)

All from the Common Office for a Confessor not a Bishop, (*p.* 598,) *except the following.*

FIRST VESPERS.[1]

First Antiphon. And Jacob begat Joseph, the husband of Mary, of whom was born JESUS, Who is called Christ.

Second Antiphon. The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

Third Antiphon. When as Mary, the mother of JESUS, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

Fourth Antiphon. [Then] Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Fifth Antiphon. [But while he thought on these things, behold,] the angel of the Lord appeared unto him [in a dream,] saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: and she shall bring forth a son, and thou shalt call His name JESUS.

Chapter. (Prov. xxviii. 20 *and* xxvii. 18.)

A FAITHFUL man shall abound with blessings, and he that guardeth his Master shall be honoured.

Hymn.[2]

JOSEPH! to thee by hosts on high
And choirs of Christians, laud be paid!—
Saintly of life,—by purest tie
Joined unto her, the glorious Maid.

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[1] All the Antiphons are from Matth. i. 16, 18-21, 24, except the second, from Luke i. 26, 27.
[2] Translation by the Rev. Dr Littledale.

When thou didst doubt thy wife's repute,
And mark her great with Sacred Load,
The angel taught thee that her Fruit
Came from the Holy Ghost of God.

To clasp the Son, thy Lord, was thine,—
To share His flight to Egypt's shore,—
With tears, to seek in Salem's Shrine
Him lost,—with joy, to find once more.

Death brings to other saints their rest;
Through toil they win the victor's place;—
Thou happier, like the angels blest,
Alive, hast seen God Face to face.

Spare us, O Trinity Most High!
Grant that, with Joseph, we may gain
Thy starry realm, and ceaselessly
There raise to Thee our thankful strain.
Amen.

Verse. [1] He made him lord of His house. Alleluia.

Answer. And ruler of all His substance. Alleluia.

Antiphon at the Song of the Blessed Virgin. Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife.

Prayer.

HELP us, we beseech Thee, O Lord, for the sake of the Husband of Thy most holy Mother, that what we cannot for ourselves obtain, Thou mayest grant us at his petition: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday or Week-day.

MATTINS.

Invitatory. O come, let us worship * Christ the Son of God, Who vouchsafed to be supposed the son of Joseph.

Hymn.[2]

JOY of the Saints! who didst uphold
Our life's sure Hope, the world's one Stay,—
Joseph! as now thy praise is told,
Hearken to us in love to-day.

The great Creator made it thine
To be the spouse of purest Maid,
And father of the Word Divine
In name—salvation's work to aid.

Thou seest with joy in manger lie
The Saviour sung by seers of yore,
And Him, the Son of God Most High,
In lowliness thou didst adore.

The King of kings, the Lord of all,
The God Whom heaven in awe attends,
Whose nod makes trembling demons fall,
To thee in meek submission bends.

To God Most High, the Three in One,
Be praise, Who gave such grace to thee,
He make us win what thou hast won,
The joys of life eternally. Amen.

FIRST NOCTURN.[3]

First Antiphon. Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be enrolled with Mary.

Second Antiphon. The shepherds came with haste, and found Mary and Joseph, and the Babe lying in a manger.

Third Antiphon. Behold, the Angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young Child and His mother, and flee into Egypt.

Verse. [1] He made him lord of His house.

Answer. And ruler of all His substance.

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[1] Ps. civ. 21.

[2] Translation by the Rev. Dr Littledale.

[3] Antiphons from Luke ii. 4, 5, 16; Matth. ii. 13.

First Lesson.

The Lesson is taken from the Book of Genesis (xxxix. 1.)

SO Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the LORD was with him, and he was a prosperous man; and he was in the house of his master; and [his master] knew well that the LORD was with him, and made all that he did to prosper in his hand. And Joseph found grace in his master's sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And the LORD blessed the Egyptian's house for Joseph's sake.

First Responsory.

[1] The LORD was with Joseph, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison.

Verse. And whatsoever they did there, he was the doer of it: because the LORD was with him, and that which he did, the LORD made it to prosper.

Answer. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison.

Second Lesson. (xli. 37.)

THE counsel of Joseph was good in the eyes of Pharaoh, and in the eyes of all his servants, and he said unto them: Can we find such an one as this is, a man in whom the Spirit of God is? Unto Joseph therefore he said: Forasmuch as God hath showed thee all this which thou hast spoken, how shall I find any man more discreet and wise than thou art? Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou.

Second Responsory.

[2] When all the land of Egypt was famished, the people cried to the king for bread. And the king said unto all the Egyptians: Go unto Joseph; and what he saith to you, do.

Verse. The famine was more grievous every day over all the face of the earth, and Joseph opened all the storehouses, and sold unto the Egyptians.

Answer. Go unto Joseph; and what he saith to you, do.

Third Lesson.

AND Pharaoh said again unto Joseph: See, I have set thee over all the land of Egypt. And he took off his ring from his hand, and put it upon his hand; and arrayed him in a vesture of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and an herald cried out that all men should bow the knee before him, and should know that he had been made ruler over all the land of Egypt. And Pharaoh said moreover unto Joseph: I am Pharaoh: without thee shall no man lift up his hand or foot in all the land of Egypt.

Third Responsory.

[3] The Lord hath made me as a father to Pharaoh, and lord of all his house: fear not—for God sent me

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[1] Gen. xxxix. 21, 23.

[2] Gen. xli. 55, 56.

[3] Gen. xlv. 8, 7, 18.

before you into Egypt, to save your lives.

Verse. Come unto me, and I will give you all the good things of Egypt, and ye shall eat the fat of the land.

Answer. For God sent me before you into Egypt, to save your lives.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For God sent me before you into Egypt, to save your lives.

SECOND NOCTURN.[1]

First Antiphon. Joseph arose, and took the young child and His mother by night, and departed into Egypt: and was there until the death of Herod.

Second Antiphon. When Herod was dead, an Angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His mother, and go into the land of Israël: for they are dead which sought the young Child's life.

Third Antiphon. Joseph took the young Child and His mother, and came into the land of Israël.

Verse. [2] His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat of Clairvaux. (*2nd on Luke* i. 26.)

WHAT and what manner of man the blessed Joseph was, we may gather from that title wherewith, albeit only as a deputy, God deemed him fit to be honoured—he was both called, and supposed to be the Father of God. We may gather it from his very name, which, being interpreted, signifieth "Increase." Remember likewise that great Patriarch who was sold into Egypt, and know that the Husband of Mary not only received his name, but inherited his purity, and was likened to him in innocence and in grace.

Fourth Responsory.

[3] Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem: because he was of the house and lineage of David.

Verse. To be enrolled with Mary his espoused wife.

Answer. Because he was of the house and lineage of David.

Fifth Lesson.

IF then, that Joseph that was sold by his brethren through envy, and was brought down to Egypt, was a type of Christ sold by a disciple, and handed over to the Gentiles, the other Joseph flying from the envy of Herod carried Christ into Egypt. That first Joseph kept loyal to his master, and would not carnally know his master's wife; that second Joseph knew that the Lady, the Mother of his Lord, was a virgin, and he himself remained faithfully virgin toward her. To that first Joseph it was given to know dark things in interpreting of dreams; to the second Joseph it was given in sleep to know the mysteries of the kingdom of heaven.

Fifth Responsory.

[4] Arise, and take the young Child and His mother, and flee into Egypt;

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[1] Antiphons from Matth. ii. 14, 19-21.

[2] Ps. xx. 6.

[3] Luke ii. 4, 5.

[4] Matth. ii. 13, 15.

and be thou there until I bring thee word.

Verse. That it might be fulfilled which was spoken of the Lord by the Prophet, saying: Out of Egypt have I called My Son.

Answer. And be thou there until I bring thee word.

Sixth Lesson.

The first Joseph laid by bread, not for himself, but for all people; the second Joseph received into his keeping that Living Bread Which came down from heaven, not for him only, but for the whole world. We cannot doubt but that that Joseph was good and faithful to whom was espoused the Mother of the Saviour. Yea, I say, he was a faithful and wise servant, whom the Lord appointed to be the comfort of His own Mother, the keeper of His own Body, and the only and trusty helper in the Eternal Counsels.

Sixth Responsory.

[1] When His parents brought the Child Jesus into the temple, to do for Him after the custom of the law, Simeon took Him up in his arms, and blessed God.

Verse. And His father and mother marvelled at those things which were spoken of Him.

Answer. Simeon took Him up in his arms, and blessed God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Simeon took Him up in his arms, and blessed God.

THIRD NOCTURN.[2]

First Antiphon. When Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither.

Second Antiphon. Joseph, being warned of God in a dream, turned aside into the parts of Galilee; and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets He shall be called a Nazarene.

Third Antiphon. The father and mother of Jesus marvelled at those things which were spoken of Him and Simeon blessed them.

Verse. The righteous shall grow as the lily.

Answer. Yea, he shall flourish for ever in the presence of the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 18.)

When as Mary, the Mother of Jesus, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. And so on.

Homily by St Jerome, Priest [at Bethlehem,] (*1st Bk. of Commentaries, on Matth.* I.)

Why was the Lord conceived of an espoused virgin rather than of a free? First, for the sake of the genealogy of Mary, which we have obtained by that of Joseph. Secondly, because she was thus saved from being stoned by the Jews as an adulteress. Thirdly, that Himself and His mother might have a guardian on their journey into Egypt. To these, Ignatius, the martyr of Antioch, has added a fourth reason: namely, that the birth might take place unknown to the devil; who would naturally suppose that Mary had conceived by Joseph.

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[1] Luke ii. 27, 28, 33.

[2] Antiphons from Matth. ii. 22, 23; Luke ii. 33, 34.

Seventh Responsory.

[1] The Mother of JESUS said unto Him: Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.

Verse. And He said unto them: How is it that ye sought Me? Wist ye not that I must be about My Father's business?

Answer. Behold, Thy father and I have sought Thee sorrowing.

Eighth Lesson.

"BEFORE they came together, she was found with child of the Holy Ghost." She was found, that is, by Joseph, but by no one else. He had already almost an husband's privilege to know all that concerned her. "Before they came together." This doth not imply that they ever did come together: the Scripture merely showeth the absolute fact that up to this time they had not done so. "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." If any man be joined to a fornicatress they become one body; and according to the law they that are privy to a crime are thereby guilty. How then can it be that Joseph is described as a just man, at the very time he was compounding the criminality of his espoused? It must have been that he knew her to be pure, and yet understood not the mystery of her pregnancy, but, on account of his entire trust in her, was willing to hold his peace.

Eighth Responsory.

[2] JESUS went down with them, and came to Nazareth, and was subject unto them.

Verse. He increased in wisdom and stature, and in favour with God and man.

Answer. And was subject unto them.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And was subject unto them.

The Ninth Lesson is either the first part or the whole of the Homily for the Sunday or Week-day.

LAUDS.[2]

First Antiphon. The parents of JESUS * went to Jerusalem every year, at the feast of the Passover.

Second Antiphon. When they returned * the Child JESUS tarried behind in Jerusalem, and His parents knew not of it.

Third Antiphon. When they found not JESUS, * they turned back again to Jerusalem, seeking Him; and after three days they found Him in the Temple, sitting in the midst of the Doctors, both hearing them and asking them questions.

Fourth Antiphon. His mother said unto Him: Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.

Fifth Antiphon. JESUS went down with them, * and came to Nazareth, and was subject unto them.

Chapter as at First Vespers.

Hymn.[3]

WORSHIPP'D throughout the Church to earth's far ends
With prayer and solemn rite,
Joseph this day triumphantly ascends
Into the realms of light.

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[1] Luke ii. 48, 41-51.

[2] Luke ii. 41-51.

[3] Translation by the late Rev. E. Caswall.

Oh, blest beyond the lot of mortal men!
O'er whose last dying sigh,
Christ and the Virgin Mother watch'd serene,
Soothing his agony.

Loosed from his fleshly chain, gently he fleets
As in calm sleep away;
And diadem'd with light, enters the seats
Of everlasting day.

There throned in pow'r, let us his loving aid
With fervent prayers implore;
So may he gain us pardon in our need,
And peace for evermore.

Glory and praise to Thee, blest Trinity!
One only God and Lord,
Who to Thy faithful ones unfailingly
Their aureoles dost award. Amen.

Verse. The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

Antiphon at the Song of Zacharias. [1] JESUS Himself began to be about thirty years of age, being, (as was supposed,) the son of Joseph.

Prayer as at First Vespers, which Prayer is the same throughout the day.

A Commemoration is made of the Sunday or Week-day.

PRIME.

Antiphon. The parents, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 20th day of March, were born into the better life—

In England, holy Cuthbert, Bishop of Lindisfarne, who from his childhood until his death shone with holy works and miraculous signs, [in the year 687.]

In Judea, holy Joachim, father of the most blessed Virgin Mary, Mother of God. We keep his feast upon the Lord's day within the octave of the Assumption of the same blessed Virgin Mary.

In Asia, holy Archippus, the fellow-soldier of the blessed Apostle Paul, of whom the same Apostle doth make mention in his Epistles unto Philemon and unto the Colossians. [Archippus is called by St Ambrose, Bishop of the Colossians.]

In Syria, the holy martyrs Paul, Cyril, Eugene, and four others.

On the same day, the holy martyrs Photina of Samaria [2] and her sons Joseph and Victor, also Sebastian the general, Anatolius, Photius, Photis, Parasceve, and Cyriaca, sisters, who all confessed Christ and obtained martyrdom.

At Amisus, in Paphlagonia, the seven holy women, Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia, and Theodosia, who were slain for confessing the faith, and to whom were added afterward Derphuta and her sister, [about the year 300.]

At Apollonia, holy Nicetas, Bishop of that see, who was driven into banishment for the honouring of holy images, and there gave up the ghost, [eighth century.]

At the monastery of Fontenelle, holy Wolfran, Bishop of Sens, who resigned his see, and died famous for miracles, [in the year 720.]

At Sienna, in Tuscany, blessed Ambrose, of the Order of Friars Preachers, famous for his holiness, his preachments, and his miracles, [in the year 1286.]

Chapter at the end. (Wisdom x. 10.)

WHEN the righteous fled, Wisdom guided him in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labours.

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[1] Luke iii. 23.

[2] She was probably the woman of the well, died most likely under Nero.

TERCE.

Antiphon. When they returned, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He made him lord of His house.
Answer. He made him lord of His house.
Verse. And ruler of all His substance.
Answer. Lord of His house.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He made him lord of His house.
Verse. His glory is great in Thy salvation.
Answer. Honour and great majesty shalt Thou lay upon him.

SEXT.

Antiphon. When they found not, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xlv. 1, 4.)

A MAN beloved of God and men, whose memorial is blessed. He sanctified him in his faithfulness and meekness, and chose him out of all men.

Short Responsory.

His glory is great in Thy salvation.
Answer. His glory is great in Thy salvation.
Verse. Honour and great majesty shalt Thou lay upon him.
Answer. In Thy salvation.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. His glory is great in Thy salvation.
Verse. The righteous shall grow as the lily.
Answer. Yea, he shall flourish for ever in the presence of the Lord.

NONE.

Antiphon. JESUS went down, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous shall grow as the lily.
Answer. The righteous shall grow as the lily.
Verse. Yea, he shall flourish for ever in the presence of the Lord.
Answer. As the lily.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The righteous shall grow as the lily.
Verse. [1] Planted in the house of the LORD—
Answer. In the courts of the house of our God.

SECOND VESPERS.

All as at First Vespers, except the following:

Verse. [2] Glory and riches shall be in his house.
Answer. And his righteousness endureth for ever.
Antiphon at the Song of the Blessed Virgin. [3] Behold a faithful and wise servant, whom his Lord hath made ruler over His household.

A Commemoration is made of the following, and then of the Sunday or Week-day.

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[1] Ps. xci. 14.
[2] Ps. cxi. 3.
[3] Matth. xxiv. 45.

MARCH 20.

St Cuthbert, Bishop [of Lindisfarne,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant that the prayers of Thy blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In the Second Vespers of St Joseph a Commemoration is made of St Cuthbert.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii., &c., (*p.* 582.)

SECOND NOCTURN.

Fourth Lesson. (*From Bede*, iv. 27, 32, *and Life of St Cuthbert.*)

WHILE Cuthbert was Provost, first, of Melrose, and then of Lindisfarne, he not only afforded to the monks a beautiful example of the monastic life, and admirable exhortations to the same, but would also go out of the monastery and preach to the people round about. Such was his skill in teaching, such the persuasive power of his tenderness, such the light of his face, as it had been the face of an angel, that all came to him, and openly confessed their deeds, and then by fruits meet for repentance, repaired their former iniquities.

Fifth Lesson.

IT was afterward, that, while he was living as an hermit in the isle of Farne, he was chosen Bishop of Lindisfarne. In this office he helped by unceasing prayer the people to him committed, and taught them in instructions full of soul-saving doctrine. And he did that which is the main help of a teacher—whatsoever he bade others do, he did first himself. He loved warmly, he was long-suffering and lowly, he was constant and instant in prayer. He was very courteous to all men. He thought it better than prayer to go and help a sick brother. But when he had been Bishop two years, he went back to Farne Island, to make himself readier to meet death.

Sixth Lesson.

"WHEN," saith the Priest Herefrid, who was present, "he was come very near to death, he gave some words of exhortation concerning peace and lowly-mindedness, short but sharp; and then passed the rest of the day quietly waiting for the blessedness which was coming. When night came, he still continued in prayer, without sleeping. At the usual hour for the night prayer, he received from me the life-giving Sacraments, and provisioned himself for his departure by taking the Body and Blood of the Lord. Then he turned his eyes heavenward, and stretched up his hands, and so breathed forth, to rejoice for ever in the kingdom of heaven, a soul whose whole bent was already gone home to the praise-giving above." [He fell asleep upon the 20th day of March,] in the year of salvation 687.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 594,) *the third part is read along with the eighth to make room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.*

MARTYROLOGY.

Upon the 21st day of March, were born to the better life—

At Monte Cassino, the holy Abbat Benedict, who restored Monasticism in the West, when it was almost fallen away, and wonderfully spread it, [in the year 543.] Blessed Pope Gregory hath written his life, which was rendered glorious by his graces and miracles.

At Alexandria, are commemorated those holy martyrs who were massacred when the Arians and Gentiles broke into the churches on Good Friday, under the Emperor Constantius and the Prefect Philagrius.

On the same day, [in the end of fourth century,] the holy martyrs Philemon and Domninus.

At Catana, holy Birillus, who was ordained Bishop of that see by the blessed Apostle Peter, and after he had converted many Gentiles to the faith fell asleep in peace in extreme old age.

At Alexandria, the blessed Hermit Serapion, Bishop of Thmuis, a man of great power, who was driven into exile by the rage of the Arians, and there passed away to be ever with the Lord.

In the country of Lyons, holy Lupicinus, Abbat [of Laucorme, in the Jura,] whose life was made illustrious by the fame of his holiness and miracles, [in the year 480.]

Vespers of the following, with a Commemoration of St Cuthbert.

MARCH 21.

St Benedict, Abbat and Confessor.

Greater Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 598,) *except the following.*

Prayer throughout from the Common Office, ("O Lord, we beseech Thee, that the prayers, &c.," *p.* 613.)

First Vespers are of St Benedict.

A Commemoration is made of St Cuthbert. Prayer from his Office, and then of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xliv. 1, (*p.* 596.)

SECOND NOCTURN.

Fourth Lesson.

BENEDICT was born of a noble family at Norcia, [about the year of our Lord 480,] and studied letters at Rome. Desiring to give himself altogether to Christ JESUS, he betook himself to a very deep cave at the place now called Subiaco. In this place he lay hid for three years, unknown to all except the monk[1]

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[1] As St Benedict invented Western monasticism, the monks spoken of in this Lesson were probably of some Eastern Order. There are still such in Italy.

Romanus, by means of whom he received the necessaries of life. While he was in the cave at Subiaco, the devil one day assailed him with an extraordinary storm of impure temptation, and to get it under, he rolled himself in brambles till his whole body was lacerated, and the sting of pain drove out the sallies of lust. At last the fame of his holiness spread itself abroad from the desert, and some monks came to him for guidance, but the looseness of their lives was such that they could not bear his exhortations, and they plotted together to poison him in his drink. When they gave him the cup, he made the sign of the Cross over it, whereupon it immediately broke, and Benedict left that monastery, and retired to a desert place alone.

Fifth Lesson.

NEVERTHELESS his disciples followed him daily, and for them he built twelve monasteries, and set holy laws to govern them. Afterwards he went to Cassino, and brake the image of Apollo which was still worshipped there, overturned the altar, and burnt the groves. There, [in the year 529,] he built the Church of St Martin and the little chapel of St John; and instilled Christianity into the townspeople and inhabitants. He grew in the grace of God day by day, so that being endowed with the spirit of prophecy he foretold things to come. When Totila, King of the Goths, heard of it, and would see whether it really were so, he sent his spatharius before him, with the kingly ensigns and attendance, and feigning himself to be Totila. But as soon as Benedict saw him he said: "My son, put off that which thou wearest, for it is not thine." To Totila himself he foretold that he would go to Rome, would cross the sea, and would die after nine years.

Sixth Lesson.

SOME months before he departed this life, Benedict forewarned his disciples on what day he was to die; and he ordered his grave to be opened six days before he was carried to it. On the sixth day, [being the 21st of March, in the year 543,] he would be carried into the Church, where he received the Eucharist, and then, in the arms of his disciples, with his eyes lifted up to heaven, and wrapt in prayer, he gave up the ghost. Two monks saw his soul rising to heaven, clothed in a most precious garment, and surrounded with lights, and One of a most glorious and awful aspect standing above, Whom they heard saying: "This is the way whereby Benedict, the beloved of the Lord, goeth up to heaven."

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 537.) *In Lent the third part is omitted or read along with the second, and the Ninth Lesson is the Homily for the Week-day, of which either the first part only is read, or else all three as one.*

A Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Cyril, Bishop of Jerusalem, who suffered many things from the Arians for the faith's sake. He was several times driven from his see, but at length fell asleep in peace, illustrious for the glory of holiness. The Œcumenical Council of Constantinople, in writing to Pope Damasus, gave a noble witness to the purity of his faith. Mention hath been made of him on the 18th day of this present month of March.

Upon the same 22nd day of March, were born into the better life—

At Narbonne, in Gaul, holy Paul, Bishop of that see. A disciple of the Apostle, who is said to have been the same person as the Proconsul Sergius Paulus, baptized by the blessed Apostle Paul, and on his way into Spain left at Narbonne, where he received the dignity of Bishop, laboured much in the office of preaching, and passed away to heaven, famous for miracles.

At Terracina, holy Epaphroditus, the disciple of the Apostles, who was ordained Bishop of the said city, by the blessed Apostle Peter.

In Africa, the holy martyrs Saturninus and nine others.

On the same day, [in the year 252,] the holy martyrs Callinice and Basilissa.

At Ancyra, the holy martyr Basil, a Priest, who was put to most grievous torments under the Emperor Julian the Apostate, and gave up his soul to God.

At Carthage, the holy Archdeacon Octavian and many thousand martyrs, who were slaughtered by the Vandals for the Catholic faith's sake.

There also, holy Deogratias, Bishop of Carthage, who redeemed many captives whom the Vandals had brought from Rome, and fell asleep in the Lord, famous for holy works, [in the year 457.]

At Osimo, in Picenum, holy Benvenuto, Bishop of that see, [in the year 1276.]

In Sweden, the holy Virgin Katherine, daughter of holy Bridget, [in the year 1381.]

At Rome, the holy widow Lea, whose graces and her going hence to be with God have been recorded by Holy Jerome, [about the year 384.]

At Genoa, the holy widow Katherine, eminent for her contempt of the world and her love toward God, [in the year 1510.]

In Second Vespers a Commemoration is made of the following. Antiphon at the Song of the Blessed Virgin, "O right excellent, &c." *Then of the Week-day.*

MARCH 22.

St Cyril, Patriarch [of Jerusalem,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581), *except the following.*

Prayer throughout.

O ALMIGHTY God, grant unto us, we beseech Thee, at the prayers of Thy blessed Bishop Cyril, so to know Thee, the only true God, and JESUS Christ Whom Thou hast sent, that we may hear His Voice, and He may give unto us eternal life. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from 1 Tim. iii. &c., (*p.* 582.)

SECOND NOCTURN.

CYRIL of Jerusalem was given to the study of the Holy Scriptures from a child, and so learnt therein that he became an eminent champion of the orthodox faith. He embraced the monastic institute in perpetual continency, and all hardship of living. He was ordained Priest by holy Maximus, Patriarch of Jerusalem, and undertook with eminent success the task of preaching the word of God to the faithful and of instructing the catechumens. Thus did he compose those truly wonderful Catecheses, wherein he has embraced, clearly and fully, all the teaching of the Church, and stoutly defended every one of her doctrines against the enemies of the faith. His treatment of these subjects was such that he has overthrown therein, not only the heresies which had then come into being, but, by a kind of foreknowledge, even those which were to arise in later times. Of this an instance is his contention for the real Presence of the Body and Blood of Christ in the wondrous Sacrament of the Eucharist. After the death of holy Maximus, the bishops of the province chose Cyril in his place.

Fifth Lesson.

IN his office of Bishop he had for the faith's sake, like his blessed contemporary Athanasius, to endure many wrongs and sufferings at the hands of the Arian sect. The Arians could not bear that Cyril should steadfastly withstand their heresy. They assailed him with calumnies, deposed him in a pretended council, and drove him out of his see. To escape their rage he fled to Tarsus in Cilicia, and as long as Constantius lived he bore the hardships of exile. After his death and the accession to the imperial throne of the Apostate Julian, Cyril was able to return to Jerusalem, where he set himself with burning zeal to deliver his flock from false doctrine and from sin. He was driven into exile a second time under the Emperor Valens. But when peace was restored to the Church by Theodosius the Great, and the cruelty and insolence of the Arians were restrained, Cyril was received with honour by the Emperor as one of Christ's most eminent soldiers, and was restored to his see. With what earnestness and holiness he fulfilled the duties of his exalted office was made manifest by the flourishing state of the church of Jerusalem at that time, of which a picture hath been left for us by holy Basil, who dwelt there for a while when he went to worship at the holy places.

Sixth Lesson.

TRADITION hath handed down that God Himself crowned with signs from heaven the holiness of this venerable Patriarch. Among these signs is numbered an apparition of a cross, more resplendent than the beams of the sun, which appeared at the beginning of his Patriarchate. Not only Cyril himself, but heathens and Christians alike were eye-witnesses of this marvel, and Cyril first gave thanks to God therefore in the church, and then sent news thereof by letter to the Emperor Constantius. A thing no less wonderful came to pass when the Jews were commanded by the profane Emperor Julian to attempt the restoration of the temple which had been destroyed by Titus. A great earthquake arose, and great masses of fire broke forth from the earth and consumed all the works, so that the Jews and Julian were dismayed and stayed their hand, all the which it can be proved that Cyril had foretold. A little while before his death he was present at the second Council of Constantinople; herein was condemned the heresy of Macedonius, and once more the Arian heresy. After his return to Jerusalem he died a holy death in the 69th year of his age and the 35th of his episcopate. The Supreme Pontiff Leo XIII. commanded that his office and Mass should be celebrated throughout the universal Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 23.)

AT that time: JESUS said unto His disciples: When they persecute you in this city, flee ye into another. And so on.

Homily by St Athanasius, Pope [of Alexandria.] (*Defence of his own flight.*)

It is written in the Law, (Num. xxxv. 11,) "Ye shall appoint you cities to be cities of refuge for you,"—that in these cities they which were pursued to put them to death might enter and be safe. And in the latter days when He was come, even that very Word of the Father, Which had spoken aforetime unto Moses, He gave again the same commandment—"When they persecute you in this city, flee ye into another." And, a while afterward, He said: "When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place, (whoso readeth, let him understand,) then let them which be in Judæa flee unto the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." (Matth. xxiv. 15-18.)

Eighth Lesson.

THE Saints, therefore, knowing these words of the Lord, have obeyed them in their lives. What the Lord hath now commanded by His Own Mouth He commanded through His Saints before that He Himself was come in the flesh, and to obey this commandment worketh in a man perfection, since whatever God commandeth is a thing which it behoveth man to do. For this cause, that very Word of God Which was made flesh for our sake thought it meet when they sought Him, (even as at this present time they are seeking us,) to hide Himself, (John viii. 59,) and, when they persecuted Him, to fly and escape from their laying in wait for Him: although when that time came which He had Himself decreed, and wherein He willed, as touching the Body, to suffer for us all, He willingly gave Himself up to His enemies.

In Lent the following is read with the Eighth to make room for the Homily of the Week-day. At Lauds in Lent a Commemoration is made of the Week-day.

Ninth Lesson.

HOLY men of God, therefore, have learnt to take ensample from their Saviour, (and the Same is and hath been the Teacher of all such, whether of old time, or in these latter days,) and know how that it is lawful to baffle their persecutors by flying from them, and by lying hid when they seek them. For since they know not the day nor the hour wherein an all-seeing God hath ordained their end, they do not daringly give themselves into the power of such as hate them, but rather, knowing it to be written, "My times are in Thy hand," (Ps. xxx. 16,) and that "the LORD killeth and maketh alive," (1 Kings ii. 6,) they "endure unto the end," (Matth. xxiv. 13,) "they wander about," as saith the Apostle, "in sheepskins and goatskins, being destitute, afflicted, [tormented, (of whom the world is not worthy,)] they wander in deserts, [and in mountains,] and" hide "in dens and caves of the earth," (Heb. xi. 37,) until either their appointed time come, or until more plainly God, the real Appointer of times, speaketh unto them, and chaineth up the persecutors, or manifestly giveth them over into the hands of the same, as may be His Own good pleasure.

MARTYROLOGY.

Upon the 23rd day of March, were born into the better life—

In Africa, the holy martyrs Victorian, Pro-consul of Carthage, and two brethren from Aquae Regiae,[1] also two merchants, both named Frumentius, all in the persecution by the Vandals, were, (as writeth the African, Victor, Bishop [of Utica,]) on account of the steadfastness of their Catholic confession, put to the most grievous torments under the Arian king Hunneric, and gloriously crowned, [in the year 484.]

Likewise in Africa, the holy martyr Faithful; there also holy Felix and twenty others.

At Cæsarea, in Palestine, the holy martyrs Nicon, [a Neapolitan,] and ninety-nine others. [All suffered at Taormina, in Sicily, under Decius.]

Also the holy martyrs Domitius, [a native of Phrygia,] Pelagia, Aquila, Eparchius, and Theodosia, [under Julian the Apostate.]

At Lima, [in the year 1606,] in the kingdom of Peru, holy Turibius, Archbishop of that see, by whose work the faith and discipline of the church were spread abroad in America.

At Antioch, the holy Priest Theodulus.

At Cæsarea, the holy Confessor Julian.

In Campania, the holy monk Benedict, who was shut up by the Goths in a glowing furnace, but upon the morrow was found unhurt, [in the year 550.]

At Second Vespers, Antiphon, "O right excellent," &c., *and in Lent a Commemoration of the Week-day.*

MARCH 23.

MARTYROLOGY.

Upon the 24th day of March, were born into the better life—

At Rome, the holy martyrs Mark and Timothy, who were crowned with martyrdom under the Emperor Antonine.

There also the holy martyr Epigmenius, a Priest, who was slain with the sword, by order of the judge Turpius, in the persecution under the Emperor Diocletian.

Likewise at Rome, the blessed martyr Pigmenius, a Priest, who was cast into the river Tiber for Christ's faith's sake, under the Emperor Julian the Apostate.

At Cæsarea, in Palestine, were born into the better life the holy martyrs Timolaus, Denis, Pausides, Romulus, Alexander, another Alexander, Agapius, and another Denis, who won crowns of life by the axe, under the president Urban, in the persecution under the Emperor Diocletian.

In Morocco, were born into the better life the holy brethren Romulus and Secundus, both martyrs, who suffered for Christ's faith, [in the year 304.]

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[1] Aquae Regiae, a town in Byracium, a province in North Africa.

At Trent, the holy child Simeon, most cruelly murdered by the Jews, and who afterwards shone with many miracles, [in the year 1475.]

At Synnada, in Phrygia, holy Agapitus, Bishop of that see, [under Maximin 234-238.]

At Brescia, holy Latinus, Bishop of that see, [beginning of second century.]

In Syria, the holy Confessor Seleucus.

MARCH 24.

MARTYROLOGY.

The morrow is the feast of the Annunciation of the most Blessed Virgin Mary, Mother of God.

Upon the same 25th day of March, were born into the better life—

At Rome, the holy martyr Quirinus, under the Emperor Claudius. He suffered the spoiling of his goods, a foul imprisonment, and many stripes, and was at length slain with the sword, [in the year 269.] His body was cast into the Tiber, but the Christians found it on the island of Lycaonia and buried it in the cemetery of Pontianus.

Likewise at Rome, two hundred and sixty-two holy martyrs.

At Sirmium, [in Hungary,] the holy martyr Irenæus, Bishop of that see, who under the President Probus, in the time of the Emperor Maximian, was first put to grievous torments, then suffered for many days in prison, and at last was beheaded.

At Nicomedia, the holy Dula,[1] a female slave belonging to a certain soldier; she was killed in defending her chastity, and so gained the crown of martyrdom.

At Jerusalem, is commemorated the Good Thief, who confessed Christ upon the Cross, and won from Him the words "This day thou shalt be with Me in Paradise."

At Laodicea, holy Pelagius, Bishop of that see, who suffered exile and other hardships for the Catholic faith's sake, in the time of the Emperor Valens, and fell asleep in the Lord.

At Pistoja, the holy Confessors Barontius and Desiderius, [about the year 700.]

In the island of Aindre, in the river Loire, the Holy Abbat Hermeland, the glory of whose life is set forth by the fame of his miracles, [about the year 718.]

MARCH 25.

Lady Day.

The Annunciation of the Blessed Virgin Mary.

Double of the First Class.

All from the Common Office for Feasts of the Blessed Virgin, (*p.* 620,) *except the following.*

If this Feast fall on Good Friday, or Holy Saturday, it must be transferred to the Monday after Low Sunday, as to its assigned day, but without an Octave, yet to be kept with due solemnity and as a holiday, and with the Paschal rite. Should it fall on Passion Sunday it is to be kept on the day following; if in Holy, or in Easter Week, it must be transferred, as heretofore, to the Monday next after Low Sunday, unless this Monday be occupied by a primary feast of equal rite, in which case it will be kept

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[1] This has the appearance of not being a proper name, but merely the Greek *doule*, a female slave.

on the next day not barred in like manner.

Note. If this Office be transferred into Paschal-time, the word "Alleluia" *is added wherever here given in brackets, and also at the end of the first paragraph (just before the* "Verse") *and of every* "Answer" *in the Responsories.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Verse. Hail, Mary, full of grace. [Alleluia.]

Answer. The Lord is with Thee. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. The Holy Ghost shall come upon thee, O Mary, and the power of the Highest shall overshadow thee. [Alleluia.]

In Lent a Commemoration is made of the Week-day.

MATTINS.

Invitatory. Hail, Mary, full of grace: * the Lord is with thee. [Alleluia.]

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (vii. 10.)

MOREOVER the LORD spake again unto Ahaz, saying: Ask thee a sign of the LORD thy God either in the depth beneath or in the height above. But Ahaz said: I will not ask, neither will I tempt the LORD. And he said: Hear ye now, ye house of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the LORD Himself shall give you a sign. Behold the Virgin shall conceive, and bear a son, and shall call his name Emmanuel. Butter and honey shall he eat, until he may know to refuse the evil, and choose the good.

First Responsory.

[1] The angel Gabriel was sent to Mary, a Virgin espoused to Joseph, to bring unto her the word of the Lord: and [2] when the Virgin saw the light she was afraid. Fear not, Mary, for thou hast found grace from the Lord. Behold, thou shalt conceive and bring forth a son, and He shall be called the Son of the Highest.

Verse. The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever.

Answer. Behold, thou shalt conceive and bring forth a son, and He shall be called the Son of the Highest.

Second Lesson. (Isa. xi. i.)

[3] AND there shall come forth a rod out of the stem of Jesse, and a flower shall grow out of his roots. And the Spirit of the LORD shall rest upon him; the Spirit of wisdom, and understanding, the Spirit of counsel and might, the Spirit of knowledge [and of godli-

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[1] Luke i. 26, 30-33.

[2] Compare the Apocryphal "Gospel of the Nativity of Mary," ch. ix.

[3] Ch. viii. commences with the birth of Maher-shalal-hash-baz the son of Isaiah and "the Prophetess," giving occasion to a prophecy stretching to the end of ch. xii., foretelling the deliverance of Israel not only from Rezin and Pekah, but from her other enemies, and an ultimate time of blessedness and prosperity. The passage in the text is to be understood of the Messiah. (Rom. xv. 12.)

ness:][1] and he shall be filled with the Spirit of the fear of the LORD. He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Second Responsory.

[2] Hail, Mary, full of grace; the Lord is with thee: the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing Which shall be born of thee shall be called the Son of God.

Verse. How shall this be, seeing I know not a man? And the Angel answered and said unto her,—

Answer. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing Which shall be born of thee shall be called the Son of God.

Third Lesson.

THE wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the lily. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon is given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart: Be strong, and fear not, behold your God will come with recompence of vengeance; God Himself will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness are waters broken out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.

Third Responsory.

Receive, O Virgin Mary, receive the word of the Lord, which is sent thee by His Angel: thou shalt conceive, and shalt bring forth God and Man together. And thou shalt be called blessed among all women.

Verse. Thou shalt bring forth a son, and remain a maiden undefiled: thou shalt conceive and be a Mother, still Virgin unspotted.

Answer. And thou shalt be called blessed among all women.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And thou shalt be called blessed among all women. [Alleluia.]

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*2nd for Christmas.*)

THE Almighty and merciful God, Whose nature is goodness, Whose will is power, and Whose work is mercy, did, at the very beginning of the world, as soon as the devil's hatred had mortally poisoned us with the venom of his envy, foretell those remedies which His mercy had foreordained for our healing. He bade the serpent know that there was to be a Seed of the woman Who should yet bruise the swelling of his pestilential head; this Seed was none other than the Christ to come in the flesh, that God and Man in one Person, Who, being born of a Virgin, should, by His undefiled birth, damn the seducer of man.

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[1] Not in the Hebrew.

[2] Luke i. 28, 34, 35.

Fourth Responsory.

[1] Behold, the Virgin shall conceive, and bear a son, saith the Lord, [2] and His name shall be called Wonderful, the Mighty God.

Verse. He shall sit upon the throne of David, and upon his kingdom for ever.

Answer. And His name shall be called Wonderful, the Mighty God.

Fifth Lesson.

THE devil rejoiced that by his fraud he had so deceived man as to make him lose the gifts of God, forfeit his privilege of eternal life, bring himself under the hard sentence of death, and find in his misery a certain comfort in the accomplice of his guilt; he rejoiced also that God, in His just anger, was changed towards man, whom He had made in such honour. But, dearly beloved brethren, that Unchangeable God, Whose Will cannot be divorced from His goodness, by His own secret counsel carried out in a mysterious way His original purpose of goodness, and man, who had been led into sin by the wicked craft of the devil, perished not to disappoint that gracious purpose of God.

Fifth Responsory.

There shall come forth a rod out of the stem of Jesse, and a Flower shall grow out of his roots. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. [Alleluia.]

Verse. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might.

Answer. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. [Alleluia.]

Sixth Lesson.

WHEN therefore, dearly beloved brethren, the fulness of that time came, which God had appointed for our Redemption, our Lord JESUS Christ entered this lower world, came down from His heavenly throne, and, while He left not that glory which He hath with the Father before the world was, was incarnate by a new order and a new birth—new, in that He Who is Invisible among His own, was made visible among us; He Who is Incomprehensible, willed to be comprehended; He Who is before the ages, began to be in time; the Lord of all shadowed the glory of His Majesty, and took upon Him the form of a servant; the Impassible God vouchsafed to become a man subject to suffering; and the Immortal laid Himself under the laws of death.

Sixth Responsory.

O Mary, how holy and how spotless is thy virginity—I am too dull to praise thee! For thou hast borne in thy breast Him Whom the heavens cannot contain.[3]

Verse. Blessed art thou among

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[1] Isa. vii. 14.

[2] Isa. ix. 6, 7.

[3] 3 (1) Kings viii. 27.

women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

At that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And so on.

Homily by [1] St Ambrose, Bishop [of Milan,] (*Bk.* ii. *on Luke.*)

The mysteries of God are unsearchable, and it is especially declared by a Prophet, that a man can hardly know His counsels. (Wisd. ix. 13.) Nevertheless, some things have been revealed to us, and we may gather from some of the words and works of the Lord our Saviour, that there was a special purpose of God, in the fact that she who was chosen to be the mother of the Lord was espoused to a man. Why did not the power of the Highest overshadow her before she was so espoused? Perhaps it was lest any might blasphemously say that she had conceived in fornication the Holy One.

Seventh Responsory.

Rejoice with me, all ye that love the Lord, for while I was yet a little one, I pleased the Most High. And I have brought forth from my bowels God and man. [Alleluia.]

Verse. [2] All generations shall call me blessed, since the Lord hath regarded the lowliness of His handmaiden.

Answer. And I have brought forth from my bowels God and man. [Alleluia.]

Eighth Lesson.

"And the angel came in unto her." Let us learn from this Virgin how to bear ourselves, let us learn her modesty, let us learn by her devout utterance, above all let us learn by the holy mystery enacted. It is the part of a maiden to be timid, to avoid the advances of men, and to shrink from men's addresses. Would that our women would learn from the example of modesty here set before us. She upon whom the stare of men had never been fixed was alone in her chamber, and was found only by an angel. There was neither companion nor witness there, that what passed might not be debased in gossip: and the angel saluted her. The message of God to the Virgin was a mystery, which it was not lawful for the mouth of men, but only of angels, to utter. For the first time on earth the words are spoken: "The Holy Ghost shall come upon thee." The holy maiden heareth, and believeth. At length she saith: "Behold the handmaid of the Lord: be it unto me according to thy word." Here is an example of lowliness, here is a pattern of true devotion. At the very moment that she is told she is chosen to be the mother of the Lord she at once declareth herself His handmaid. The knowledge that she was mother of God caused in the heart of Mary only an act of humility.

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[1] Dec. 7.

[2] Luke i. 48.

Eighth Responsory.

Rejoice, O Mary, by whose mighty hand the Church hath victory o'er her foes achieved, since thou to Gabriel's word of quickening power in lowliness hast listened, and believed—thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

Verse. Blessed art thou that hast believed, for there is a performance of those things which were told thee from the Lord.

Answer. Thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

The Ninth Lesson is the Homily for the Week-day, either the first part or all three as one.

LAUDS.

First Antiphon. The Angel Gabriel was sent * to a virgin espoused to a man whose name was Joseph; and the virgin's name was Mary. [Alleluia.]

Second Antiphon. Hail, Mary, * full of grace, the Lord is with thee: blessed art thou among women. [Alleluia.]

Third Antiphon. Fear not, Mary, * thou hast found grace with the Lord: behold, thou shalt conceive, and bring forth a Son. [Alleluia.]

Fourth Antiphon. The Lord shall give unto Him the throne of His father David, and of His kingdom there shall be no end. [Alleluia.]

Fifth Antiphon. Behold the handmaid of the Lord: * be it unto me according to thy word. [Alleluia.]

Chapter. (Isa. vii. 14.)

BEHOLD, the virgin shall conceive and bear a Son, and His Name shall be called Emmanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.

Verse. Hail, Mary, full of grace. [Alleluia.]

Answer. The Lord is with thee. [Alleluia.]

Antiphon at the Song of Zacharias. How shall this be, * thou Angel of God, seeing I know not a man? Hear, O Virgin Mary: the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. [Alleluia.]

Prayer throughout.

O GOD, Who didst will that Thy word should, by the message of an Angel, take flesh in the womb of the Blessed Virgin Mary, grant unto us, we beseech Thee, that all we who do believe her to be in very deed the Mother of God, may be holpen by her prayers in Thy sight. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

PRIME.

Antiphon. The Angel Gabriel, &c. (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 26th day of March, were born into the better life—

At Rome, upon the Lavican Way, [in the third century,] the holy martyr Castulus. He was a chamberlain of the Palace, and a receiver of the saints. He was three times hung up and interrogated, and as he remained steadfast in confessing the Lord, he was crowned with martyrdom by being thrown into a pit, and buried alive in sand.

Likewise at Rome, the holy martyrs Peter, Marcian, Jovinus, Thecla, Cassian, and others.

In the Pentapolis, in Libya, the holy martyrs Theodore, Bishop [of Zaragossa, who was preaching in Pentapolis-Cyrene in North Africa,] the Deacon Irenaeus, and the Readers Serapion and Ammonius.

At Sirmium, the holy martyrs the Priest Montanus, and Maxima, [his wife,] who were drowned in the river for Christ's faith's sake.

Likewise the holy martyrs Quadratus, Theodosius, Emmanuel, and forty others.

At Alexandria, [in the year 354,] the holy martyrs Eutychius and others, who were slain with the sword for the Catholic faith, under the Arian Bishop George, in the time of the Emperor Constantius.

On the same day, [in the year 309,] holy Ludger, Bishop of Munster, who preached the gospel to the Saxons.

At Zaragossa, in Spain, [in the year 651,] the holy Confessor Braulio, Bishop of that see.

At Treves, [in the year 400,] holy Felix, [who had been] Bishop [of that see for 12 years, and had then retired to a monastery which he had built in honour of the Blessed Virgin, the martyrs of the vanguard of the Theban Legion, and several magistrates of the town of Treves, who had been martyred at the same time.]

Chapter at the end. (Isa. xi. 1.)

THERE shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the LORD shall rest upon Him.

TERCE.

Antiphon. Hail, Mary, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Fear not, &c., (*Third Antiphon at Lauds.*)

Chapter. (Luke i. 32.)

THE Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.

NONE.

Antiphon. Behold the handmaid, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

All as at the First Vespers, except the

Antiphon at the Song of the Blessed Virgin. The Angel Gabriel said unto Mary: Hail, thou that art full of grace, * the Lord is with thee: blessed art thou among women. [Alleluia.]

In Lent a Commemoration is made of the Week-day.

March 26.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor and Doctor of the Church, John of Damascus, famous for holiness and teaching. He strove manfully for the honouring of the holy images, both by word and writing, against the Emperor Leo the Isaurian: wherefore the Emperor commanded that his right hand should be smitten off; whereupon he commended himself to the image of the blessed Virgin Mary, which he had defended, and forthwith he received back his hand whole and sound. Of whom mention is made upon the 6th day of May.

At Druzipara, in Pannonia, under the Emperor Maximian, the holy soldier Alexander, who after triumphing for Christ in many contendings, and working many miracles, was beheaded, and so finished his testimony.

On the same day, the holy martyrs the Senator Philetus, his wife Lydia, and his children Macedon and Theoprepis, as also the General Amphilochius, and the notary Chronides, who were all slain for confessing Christ.

In Persia, the holy martyrs Zanitas, Lazarus, Marotes, Narses, and five others, who were most cruelly slain under Sapor, King of the Persians, and so won the palm of martyrdom, [in the year 326.]

At Saltzburg, [in the year 718,] the holy Confessor Rupert, Bishop of that see, who wondrously spread the gospel among the Bavarians and Styrians.

In Egypt, the holy Hermit John, a man of great holiness, who, among other graces, was gifted with the spirit of prophecy, whereby he foretold unto the Emperor Theodosius his victory over the tyrants Maximus and Eugenius.

March 27.

St John of Damascus, Confessor and Doctor of the Church.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 598,) *except the following.*

Prayer throughout.

O ALMIGHTY and everlasting God, Who didst fill Thy blessed servant John with heavenly teaching, and wondrous strength of spirit to maintain the honouring of holy images. Grant unto us at his prayers and after his ensample to take pattern by their holy lives whose images we honour, and ever to feel the power of their help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers, Antiphon at the Song of the Blessed Virgin, "O right excellent, &c.," *and in Lent the Commemoration of the Week-day.*

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1. (*p.* 615.)

SECOND NOCTURN.

THIS John is called John of Damascus, from his native place. He was of noble birth, and studied sacred and profane letters at Constantinople, under the monk Cosmas. At what time the Emperor Leo the Isaurian was making a wicked attack upon the honouring of holy images, John, at the desire of the Roman

Pontiff, Gregory III., earnestly defended both by his words and his writings, the holiness of this honour. By this he roused against him so great a hatred on the part of Leo, that that Prince, by forged letters, accused John as a traitor to the Caliph of Damascus, whom he was serving as a councillor and minister. John denied the charge, but the Caliph was deceived by it, and caused his right hand to be cut off. He called earnestly for the help of the most holy Virgin, and she manifested the innocency of her servant by reuniting his hand to his arm, as though it had never been cut off. This miracle moved John to carry out a design which he had long had in mind. He obtained from the Caliph, albeit with difficulty, leave to go away, distributed all his goods to feed the poor, and freed all his slaves, then visited as a pilgrim the holy places in Palestine, and at length withdrew, along with his teacher Cosmas, to the monastery of St Saba, between Jerusalem and the Dead Sea. There he was ordained priest.

Fifth Lesson.

AS a monk John set a bright example to all the others, especially as regarded lowliness and obedience. He sought for the lowest offices in the community, as though they were in a peculiar sense his own, and fulfilled them with the greatest care. When he was sent to Damascus to sell baskets made by himself, he welcomed the mockery and jests of the lowest classes in that city where he had before time been charged with the most honourable offices. He was so devoted to obedience that he not only started up to obey every nod of his superiors, but also never thought it right to ask the reason of any duty laid upon him, however difficult or however strange it might be. While thus living he never ceased earnestly to defend the Catholic doctrine as to the honouring of holy images. For this reason he drew upon himself the hatred and persecution of the Emperor Constantine Copronymus, as he had first done that of the Emperor Leo the Isaurian, and this all the more because he freely rebuked the arrogance of these Emperors, who must needs take in hand matters concerning the faith, and pronounce sentence upon them according to their own judgment.

Sixth Lesson.

IT is a marvel how many things John devised both for the protection of the faith, and for the encouragement of godliness, and expressed in his writings both in prose and verse. He was worthy of the high praise which was given him by the Second Council of Nice. On account of the golden streams of his eloquence, he was surnamed Chrysorrhoas, or John of the golden streams. It was not against the enemies of holy images alone that he defended the orthodox faith. He fought stoutly against the Acephali, the Monothelites, and the Theopaschites. He maintained the laws and the power of the Church. He taught with great learning the Primacy of the Prince of the Apostles, and many times calleth him the Pillar of the Churches, the unbroken rock, and the Teacher and Ruler of the world. The whole of his writings are not only steeped in learning and teaching, but have a certain savour or simple piety, especially when he is praising the Mother of God, toward whom he was filled with a special reverence and love. But the greatest praise of John is that he was the first who arranged in order a complete course of theology, and prepared the way in which holy Thomas of Aquino has so clearly dealt with the whole body of sacred doctrine.

This truly holy man, full of days and good works, fell asleep in the peace of Christ about the year of salvation 754. The supreme Pontiff, Leo XIII., established his office and Mass throughout the universal church, whereof he also gave him the title of doctor.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vi. 6.)

AT that time: It came to pass also on another Sabbath, that Jesus entered into the synagogue, and taught; and there was there a man whose right hand was withered. And so on.

Homily by St Peter Chrysologus. (*Sermon* 32.)

This man is a figure of all men. His healing is a type of their healing, and his soundness is a pledge of that soundness for which all have looked so long. The hand of man hath withered through the deadness of faith rather than through the drying up of the sinews, and by the fault of the conscience rather than by the weakness of the flesh. The withering up of man's hand hath been of old time, and a sickness which smote him at the very beginning of the world, and no art or benefit of man could heal that which had been blasted by the wrath of God. That hand had touched the forbidden thing, it had sought that which was unlawful when it had been stretched out to the tree of the knowledge of good and evil. It had need of Him who had made it, not to lay a plaster upon it, but to cancel the sentence which He had uttered, and to loosen by pardon that which He had bound by judgment.

(*Eighth Lesson.*) This man's healing is a type of the healing of all men, our perfect health is to be found in Christ, then shall our miserable hand be withered no more when there droppeth thereon the Blood of the Suffering Lord, when it is stretched forth to the Tree of Life, which is the Cross. When it gathereth the mighty fruit of His suffering, when it layeth hold upon the Tree of Salvation, when the body is so nailed thereto with the nails of the Lord that it can never return again to the tree of lust and barren enjoyment.

And He said to the man which had the withered hand, "Rise up, and stand forth in the midst." Rise up and stand forth in the midst, O Thou that dost confess thine own weakness, thou that dost call for pity from on high, thou that canst witness to the power of God; rise up and stand forth in the midst, thou that tellest of the unbelief of the Jews; the power of so many signs hath not pierced them, so many works of healing hath not beset them; let the pity shown to such misery constrain them and soften them.

(*Ninth Lesson outside Lent.*) "He said unto the man, Stretch forth thine hand, and he did so; and his hand was restored whole as the other." "Stretch forth thine hand"—the hand which had been blasted by a commandment is by a commandment loosed. "Stretch forth thine hand"—the punishment which had been the work of God was a sufficient testimony of Who had been the Judge Who had inflicted it, and the pardon was a proof that the Pardoner was the same. Brethren, pray that upon the synagogue only may the shadow of such an affliction fall, and that there may be in the Church no hand which is withered by greed, shrunken by avarice, paralyzed by theft, stricken by selfishness ; but if such there be, let him who is so afflicted give his ear unto the Lord, and stretch forth his hand in works of godliness, let him exercise it in mercy, and set it to almsgiving. He that knoweth not how to lend unto the Lord by giving unto the poor, knoweth not how to be healed by the Lord.

In Lent, Ninth Lesson is the Homily of the Week-day, of which a Commemoration is also made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor John of Capistrano, of the Order of Friars Minors, illustrious for the holiness of his life, and his zeal for the propagation of the Catholic faith, who by his prayers and miracles procured the defeat of a vast army of Turks, and delivered the fortress of Belgrade from beleaguerment. Of whom mention is made upon the 23rd day of October.

Upon the same 28th day of March, were born into the better life—

At Cæsarea, in Palestine, [about the year 260,] the holy martyrs Priscus, Malchus, and Alexander. During the persecution under the Emperor Valerian they were dwelling on a little plot of ground in the suburbs of the said city, and when heavenly crowns of martyrdom were then being offered, their love of God and faith in Him enkindled them to go openly to the judge, and to rebuke him for that he so raged after the blood of the godly, whereupon he forthwith commanded them to be devoured by wild beasts for Christ's name's sake.

At Tarsus, in Cilicia, the holy martyrs Castor and Dorotheus.

In Africa, the holy martyrs Rogatus, Successus, and sixteen others.

At Rome, [in the year 440,] the holy Confessor Pope Sixtus III.

At Nursia, [in the year 517,] the holy Abbat Speus, a man of wondrous patience, and when he passed away out of this life all his brethren saw his soul wing its flight heavenward in a bodily shape like a dove.

At Chalons, in Gaul, the burial, [in the year 593,] of the holy Confessor Guntram, King of the Franks, who gave himself up so utterly to the things of the Spirit that he fled from the glory of the world, and gave all his goods for the churches, and the poor.

At Second Vespers a Commemoration is made of the following. Prayer from his Office, and then of the Week-day.

MARCH 28.

St John of Capistrano, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) except the following.

Prayer throughout.

O GOD, Who by Thy blessed servant John didst cause Thy faithful people, through the power of the most Holy Name of Jesus, to prevail against the enemies of His Cross, grant unto us, we beseech Thee, the help of the prayers of the same Thy servant that we may prevail against our ghostly enemies, and may be made worthy to receive from Thee a crown of righteousness. Through the same JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 610.)

SECOND NOCTURN.

Fourth Lesson.

THIS John was born at Capistrano, in the Abruzzi. He was educated at Perugia, and became so expert in letters, both sacred and profane, that on account of his eminent knowledge of law, Ladislaus, King of Naples, set him over several cities. He was seeking in righteousness to bring the affairs of these places out of trouble into peace, when he himself was kidnapped and put in chains. From this captivity he marvellously escaped, and then professed himself a Friar Minor under the rule of Francis of Assisi. Here he went forward in the study of divinity, and had as a teacher the holy Bernardine of Sienna, of whom he was one of the most marked followers, especially in spreading abroad the honour paid to the Most Holy Name of Jesus, and to the Mother of God. The bishopric of Aquila was offered to him, but he refused it. He was chiefly known by the hardship of his self-denial, and by the writings which he published in large numbers for the reform of manners.

Fifth Lesson.

HE devoted himself without ceasing to the preaching of the Word of God, in the which work he travelled throughout nearly all Italy, and by the power of eloquence and of miracles not a few, he recalled souls almost countless into the path of salvation. Martin V. appointed him Inquisitor to stamp out the sect of the Fraticelli. Nicolas V. appointed him Inquisitor-General in Italy against Judaism and Mohammadanism, and he brought many such misbelievers to believe in Christ. He did much good work in the affairs of the Eastern Church, and at the Council of Florence, wherein he shone like a sun, he brought back the Armenians to the Catholic church. The same Pope Nicolas V., at the request of the Emperor Frederick III., sent him into Germany as Nuncio of the Apostolic See, in order that he might bring back the heretics to the Catholic faith and the minds of the princes to peace and agreement. He did a wonderful work for God's glory during the six years that he laboured in Germany and other countries, and by his teaching of the truth and the striking evidence of his miracles brought back to the bosom of the Church almost countless numbers of Hussites, Adamites, Taborites, and Jews.

Sixth Lesson.

IT was mainly at the entreaty of John that Calistus III. proclaimed a Crusade, and John hastened about through Pannonia and other provinces, where by his words and his letters he so roused the minds of princes to that holy war, that in a short while seventy thousand Christian soldiers were enrolled. It was mainly through his advice and by his power that victory was gained at Belgrade, when one hundred and twenty thousand Turks were either slain or put to flight. The news of this victory reached Rome upon the sixth day of August, and Pope Calistus thereupon consecrated that day for ever to the solemn commemoration of the transfiguration of the Lord Christ. As John lay sick unto death at Illak, many princes came to see him, and he exhorted them to protect religion. He gave up his soul in holiness to God, [upon the 23rd day of October,] in the year of salvation 1456. God confirmed his glory by many miracles after his death, and when these had been duly proved Alexander VIII. enrolled his name with those of the saints in the year 1690, and two hundred years after his canonization Leo XIII. extended his Office and Mass to the whole Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ix. i.)

AT that time: JESUS called the twelve Apostles together and gave power and authority over all devils and to cure diseases. And so on.

Homily by St "Buona-Ventura," [Cardinal] Bishop [of Albans,] (*on Luke* ix.)

Apostles are so called as a mark of their authority, for this word Apostle signifieth "sent," and they were sent out to preach, as it is written, (1 Cor. i. 17,) "Christ sent me not to baptize but to preach the gospel." They were sent to preach not any small thing but a very great thing, even the Kingdom of God, whereby we may understand the teaching of the truth, as it is said, (Matth. xxi. 43,) "The Kingdom of God should be taken from you and given to a nation bringing forth the fruits thereof." The Kingdom of God may also be understood to signify the grace of the Holy Ghost, as it is written, (Rom. xiv. 17,) "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost"; as also it was said, (Luke xvii. 21,) "The Kingdom of God is within you." The Kingdom of God may also be understood to signify eternal glory, as it is said, (John iii. 5,) "Amen, I say unto thee, except a man be born again of water and of the Holy Ghost he cannot enter into the Kingdom of God."

Eighth Lesson.

THE Apostles were sent to preach the Kingdom of God in all these three senses, that is to say, as the true teaching, as the grace of God, and as eternal glory. In order to invest their teaching with authority He gave them the power to cure diseases, whence where it is written (2) "And He sent them to preach the Kingdom of God" it is also said "And to heal the sick." This power He gave in order to confirm the truth of their preaching, as it is written, (Mark xvi. 20,) "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following." The sign that a preacher is indeed sent forth by the Spirit of God is that they that hear him should be cured of the disease of sin. (*Ninth Lesson out of Lent.*) There are three manifest signs which show whether a preacher hath been sent by the Lord to preach the gospel. The first is that he should be sent by one having authority to do so, such as is a bishop, and above all the Pope, who is in the place of Peter, yea of Jesus Christ. So that he who is sent by him is sent by Christ. The second sign is a love for souls in the person who is sent, so that he seeketh mainly the honour of God and the salvation of souls. The third sign is that his hearers should bring forth fruit and should be converted. By the first sign a preacher is known as being sent by the Father, by the second he is known as being sent by the Son, by the third he is known as being sent by the Holy Ghost. Of the first sign it may be said, (Ps. xliv. 17,) "Instead of Thy Father shall be Thy children"; of the second sign it may be said, (2 Cor. iv. 5,) "We preach not ourselves, but Christ Jesus our Lord"; of the third sign it may be said, (John xv. 16,) "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." And he who is thus sent forth can say, (Luke iv. 18,) "The Spirit of the Lord is upon me because He hath anointed me to preach the gospel."

The Ninth Lesson is the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARTYROLOGY.

Upon the 29th day of March, were born into the better life—

In Persia, under King Sapor, [in the year 326,] the holy martyrs Jonah and Barachisius. Jonah was pressed under a screw until his bones were broken, and cut through the middle. Barachisius was choked, by pouring boiling pitch into his mouth.

At Balbec, in the Lebanon, [in the year 362,] the holy martyr Cyril the Deacon. The savage Gentiles, under the Emperor Julian the Apostate, cut open his belly, tore out his liver, and ate it.

At Nicomedia, [in the year 303,] suffered the holy martyrs Pastor, Victorinus, and their Companions.

In Africa, [about the year 461,] the holy Confessors Count Armogastes, Masculus the chief player, and Saturus, steward of the king's house, who suffered many and grievous pains and insults for confessing the truth, at the time of the Vandal persecution under the Arian King Genseric, and so finished a course of glorious contention.

In the city of Asti, [in the second century,] the holy martyr Secundus.

In the monastery of Luxeuil, [diocese of Besançon, in the year 625,] the holy Abbat Eustacius, a disciple of holy Columbanus. He was the father of nearly six hundred monks, and was famous not only for the holiness of his life, but also for miracles.

At Second Vespers a Commemoration of the Week-day.

MARCH 29.

MARTYROLOGY.

Upon the 30th day of March, were born into the better life—

At Rome, upon the Appian Way, the Blessed Tribune Quirinus, [in the year 130.] Holy Pope Alexander was committed to ward with him, and by the same he and all his house were baptized. Under the Emperor Hadrian he was brought before the Judge Aurelian, and as he remained steadfast in the faith, his tongue was cut out, he was racked, and his hands and feet cut off, and at last his contending was finished by the sword.

At Thessalonica, the holy martyrs Domninus, Victor, and their Companions, [perhaps under Maximianus.]

At Constantinople is made the commemoration of very many holy martyrs, Catholic communicants whom in the time of the Emperor Constantius the arch-heretic Macedonius tortured and slew in divers unheard-of ways; among other things, he pinched off the nipples of the breasts of the faithful women with the lids of boxes, and seared the wound with hot iron.

At Senlis, holy Regulus, Bishop of Arles, [and of Senlis, in the year 130.]

At Orleans, in Gaul, holy Pastor, Bishop of [that see, perhaps in the year 557.]

At Syracuse, [in Sicily,] the holy Confessor Zozimus, Bishop of that see, [in the year 660.]

On Mount Sinai, holy John, Abbat [of Mount Sinai in the years 525-605,] surnamed Climacus, [which is, being interpreted, "of the ladder."[1] He was probably a native of Palestine.]

At Aquino, the holy Confessor Clinius. [Native of Greece, and a monk of Monte Casino, fifth century.]

MARCH 30.

MARTYROLOGY.

Upon the 31st day of March, were born into the better life—

At Tekoah, in Palestine, the holy Prophet Amos, who was often-times scourged by the priest Amazia, and pierced in the temples with a bar by his son Ozia. He was afterward borne back half dead into his own country, and there gave up the ghost, and is buried with his fathers, [785 B.C.]

In Africa, the holy martyrs Theodulus, Anesius, Felix, Cornelia, and their Companions.

In Persia, under King Isdegerd, the holy martyr Benjamin the Deacon. Because he would not cease from preaching the word of God, sharp reeds were forced under his nails, and a thorny stake thrust into his bowels, and so he finished his testimony, [in the year 401.]

At Rome, the holy virgin Balbina, the daughter of the blessed martyr Quirinus. She was baptized by holy Pope Alexander, and after she had overcome the world, [in the year 169,] she was buried on the Appian Way, by her father's side.

MARCH 31.

MARTYROLOGY.

Upon the 1st day of April, were born into the better life—

At Rome, the holy martyr Theodora, sister of the great martyr Hermes. She suffered by order of the judge Aurelian, under the Emperor Hadrian, and is buried beside her brother upon the Salarian Way, not far from the city.

On the same day, the holy martyr Venantius, Bishop of Toledo.

In Egypt, the holy martyrs Victor and Stephen.

In Armenia, the holy martyrs Quintian and Irenæus.

At Constantinople, [about the year 830,] the holy Confessor Macarius, who died in exile, under the Emperor Leo, because of his defence of holy images.

At Grenoble, holy Hew, [born 1053, died 1132,] Bishop of that see, who passed the latter part of his life, even for many years, in the wilderness, and passed away, famous for miracles, to be ever with the Lord.

At Amiens, the holy Abbat Valery, at whose grave miracles are oftentimes wrought. [Monk of Luxeuil, and first Abbat of Leuconais, in the year 619.]

FEAST DAYS IN APRIL.

APRIL 1.

MARTYROLOGY.

Upon the 2nd day of April, were born into the better life—

The holy Confessor Francis of Paola, founder of the Order of Friars Minim, [in the year 1507.] He was famous for his graces and miracles, and Leo X. enrolled his name among those of the Saints.

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[1] As he is said to have written "The Ladder of Perfection."

At Cæsarea, in Palestine, the holy martyr Amphian. During the persecution under the Emperor Galerius Maximian he rebuked the President Urban as he was sacrificing unto idols, and for this cause he was savagely mangled, and most cruelly tormented. His feet being wrapped in flax steeped in oil, and set on fire, and at length he was drowned in the sea, and thus did he go through fire and through water, and was brought out into a place of refreshment.

There also suffered the holy martyr Theodosia, a Virgin of Tyre, during the same persecution. When she saw the holy Confessors standing before the judgment seat, she publicly saluted them, and besought them that when they should be come unto the Lord they would remember her. For this cause the soldiers took her, and led her before Urban the President, and by his command her sides and her breasts were deeply mangled, and she was cast into the sea, [in the year 307.]

At Lyons, holy Nicetius, Bishop of that city, famous for his life and miracles, [in the year 573.]

At Como, the holy Confessor Abundius, Bishop of that see, [in the year 468.]

At Langres, holy Urban, [6th] Bishop of that see, [in the year 395.]

In Palestine, holy Mary of Egypt, commonly called the sinner, [fifth century.]

APRIL 2.

St Francis of Paola, Confessor.

Double.

All from the Common Office for Feasts of one Confessor not a Bishop, (*p.* 598,) *except the following.*

FIRST VESPERS.

Prayer.

O GOD, Who exaltest the meek, and hast raised up Thy Blessed Confessor Francis even unto the glory of Thy Saints, grant unto us, we beseech Thee, for his sake, so to walk after him in lowliness of heart, that in the end we may attain, as he hath, to that great reward which Thou hast promised unto all such as be so minded. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the Office.

In Lent a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season; or, in Lent, from Ecclus. xxxi. 8, (*p.* 610.)

SECOND NOCTURN.

Fourth Lesson.

THIS Francis was born of humble parents at Paola, a town in Calabria, [about the year of our Lord 1416.] His parents, who had long been childless, obtained him, after making a vow, by the prayers of blessed Francis. While he was yet a lad, the love of God moved him to withdraw into a desert place, where he lived for six years, hardly as to the body, but sumptuously in meditation on things heavenly. Nevertheless, when the fame of his holy life was noised abroad, and many betook themselves to him, that they might learn godliness, he was drawn out of the desert by love to his neighbour, and built a church near Paola, wherein he laid the first foundations of his Order.

Fifth Lesson.

IN his words there was a wonderful charm: he kept his virginity always inviolate: he was so great a lover of lowliness that he used to call himself the last of all, and would that his disciples should be called the Minimi, which is, being interpreted, the Least of the brethren. His raiment was coarse; he went always bare-footed; and he slept on the ground. The extreme smallness of the amount of food which he took was extraordinary. He ate only once a day, and that after sunset. Then he took only bread and water, with scarcely any of such condiment as is allowed in Lent. He bound his disciples by a fourth vow, added to those of Poverty, Chastity, and Obedience, to observe the same rule of eating as himself.

Sixth Lesson.

IT was the will of God to make the holiness of His servant manifest by many miracles. The most notorious of these is that on one occasion when some seamen refused to take him over the Straits of Messina, he spread his cloak upon the sea, and crossed over on it with his companion. In the spirit of prophecy he foretold many things to come. Louis XI., King of France, held him in great worship, and bade him to his court.[1] At last, at Tours, in the ninety-first year of his age, and the 1507th of our salvation,[2] he departed hence to be ever with the Lord. His body was not buried for eleven days after his death, but it not only showed no signs of corruption but even gave forth a sweet savour. Pope Leo X. caused him to be numbered among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 612.) *In Lent the third part is omitted or read as one with the second, and the Ninth Lesson is either the first part or the whole of the Homily for the Week-day, of which a Commemoration is also made at Lauds.*

In Lent the Week-day is commemorated at Lauds and Second Vespers.

MARTYROLOGY.

Upon the 3rd day of April, were born into the better life—

In England, [in the year 1253,] holy Richard, Bishop of Chichester, famous for his holiness and the glory of his miracles.

At Taormina, in Sicily, holy Pancras, Bishop of that see, who sealed with his blood the testimony of the gospel of Christ which the holy Apostle Peter had sent him thither to preach.

At Isnia, in Scythia, the holy martyrs Evagrius and Benignus.

At Thessalonica, under the Emperor Diocletian, the holy Virgins Agape and Chionia, because they refused to deny Christ, they were first starved in prison, and then cast into the fire, the flame took no hold upon them, but when they had prayed to the Lord, they then gave up their souls to him, [in the year 304.]

At Tyre, the holy martyr Vulpian. During the persecution under the

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[1] In the hope that Francis could by miracle prolong his life. The Saint could only be induced to go by the absolute commands of Sixtus IV. He arrived at Plessis-les-Tours, April 24, 1482. Alban Butler says that he effected "a perfect change" in the King's heart, before his death, which occurred, Aug. 30, 1483.

[2] Alban Butler gives a year later.

Emperor Maximian Galerius, he was sewn up inside a sack along with an adder and a dog, and drowned in the sea, [in the year 305.]

At the Monastery of Mecidion, on Mount Olympus, the holy Abbat Nicetas, who suffered many things under the Emperor Leo the Armenian, on account of the honouring of holy images.

In England, the holy Virgin Burgundofora, Abbess [of Farmoutier, about the year 655.][1]

At Palermo, the holy Confessor Benedict of San Fradello, of the Order of Friars Minors, who was by race a black, whence he was commonly called "the Nigger." He was famous for his signs and mighty works. He fell asleep in the Lord upon the 4th day of April, [in the year 1585.] The Supreme Pontiff Pius VII. enrolled his name among those of the Saints.

Vespers of St Richard from the Chapter.

APRIL 3.

St Richard, Bishop [of Chichester,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD, Who, for the sake of Thy blessed Confessor and Bishop Richard, hast made Thy Church bright with famous signs and wonders, grant unto us Thy servants to be holpen by his prayers in the way toward the glory of everlasting blessedness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Richard begins with the Chapter.

A Commemoration is made of St Francis of Paola. Prayer from his Office, and, in Lent, of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, from Tim. iii. 1, (*p.* 582,) *or from the Common.*

SECOND NOCTURN.

Fourth Lesson. (*From his Confessor, R. Bocking, and Harpsfield's Church History of the Thirteenth Century.*)

THIS Richard was Chancellor of Canterbury, and followed the holy archbishop Edmund to France. After the death of that Saint, Richard set himself to study theology among the Friars Preachers at Orleans, and there took Priest's Orders. He thence returned into England, and undertook the care of a parish, (which he held without other preferment,) but was, not long afterwards, first re-appointed Chancellor of Canterbury, and then elected Bishop of Chichester, but, in consequence of the King's objection to him, it was not until after two years' time that he obtained possession of his See at the bidding of the Pope.

Fifth Lesson.

ESTABLISHED over the Church of Chichester, he discharged most earnestly the duties of an holy shepherd of souls. The hardness and sternness of his own living enabled him not only to feed his people's souls with the life-giving Word, but also their bodies with needful food. He was very diligent in visiting the sick, and would bury the dead with his own hands. He often excused their debts to those who owed unto him, and when he was behoven to go to law with any man, his chief desire was to cherish charity toward his adversary, being used to say that we ought not so to seek our own rights, as to weaken that love whereunto our neighbour hath right by the command of God Himself.

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[1] Her alleged connection with England seems inexplicable except upon the ground of some accidental error.

Sixth Lesson.

THE Pope charged him with the duty of preaching the Crusade, and he persevered in that work until, in the midst of a journey undertaken in the cause, he died at Dover, as he had himself foretold. At the point of death he caused an image of Christ suffering to be brought to him, and commended his soul to his Redeemer, while he kissed the figured wounds. This man of God died upon the third day of April, in the year of our salvation 1253.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 588.)

In Lent the last is read along with the eighth in order to make room for the Homily of the Week-day, *of which also a Commemoration is made at Lauds.*

MARTYROLOGY.

Upon the 4th day of April, were born into the better life—

At Seville, in Spain, the holy Confessor Isidore, Bishop of that see, famous for his holiness and teaching, who lighted up all Spain by his zeal for the Catholic faith, and by his observance of the discipline of the Church, [in the year 639.]

At Thessalonica, under the Emperor Maximian and the President Faustinus, the holy martyrs, the Deacon Agathopodes, and the Reader Theodulos, who were drowned in the sea with stones tied round their necks, because of their confession of the Christian faith.

At Milan, the burial of the holy Confessor Ambrose, Bishop of that see, by whose labours, teaching, and miracles at the time of the Arian misbelief nearly the whole of Italy was converted to the Catholic faith, [in the year 397.] [We keep his feast upon the 7th day of December, which is that of his ordination as bishop.]

At Constantinople, the holy Monk Plato, who struggled resolutely for many years against the heretics, breakers of the holy images, [in the year 813.]

In Palestine, [in the fifth century,] the holy Hermit Zosimus, who saw to the burying of holy Mary of Egypt.

Vespers are of the following, *from the Chapter*, *inclusive.*

APRIL 4.

St Isidore, Archbishop [of Seville,] Confessor and Doctor of the Church.

Double.

All from the Common Office for Feasts of Doctors, (*p.* 615,) *except the following. Prayer throughout*, "O God, Who didst give, &c."

A Commemoration is made of the preceding. Prayer from his Office.

At First Vespers, "O right excellent, &c.," *and in Lent*, *a Commemoration of the Week-day.*

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 615.)

SECOND NOCTURN.

Fourth Lesson.

ISIDORE, the admirable teacher, was a Spaniard by birth, being the son of Severian, governor of the Province of Carthagena. He was trained up in all godliness and learning by his holy brethren Leander, Archbishop of Seville, and Fulgentius, Bishop of Carthagena. He was well instructed in the Latin, Greek, and Hebrew letters, and he came from his masters a most eminent scholar in all human knowledge, and a pattern of all Christian graces. While yet he was very young, he attacked with such firmness the Arian heresy, which had of former times polluted the Gothic nation, who then were the chief rulers of Spain, that he was near being murdered by the heretics. After that Leander was departed this life,[1] Isidore was chosen to the See of Seville, against his own will, but at the vehement instance of King Reccared, and with the strong assent of the clergy and people. Holy Gregory the Great not only confirmed his election by his own Apostolic authority, and caused him to be adorned, as is the custom, with a Pallium sent from the body of Blessed Peter, but is also stated to have appointed him Vicar of the Apostolic See for all Spain.

Fifth Lesson.

WHEN he was Archbishop no tongue can tell how leal he was, how lowly, and meek, and merciful, how careful to restore the laws of Christianity and the Church, and how unwearied in establishing the same by his word and writings, yea, how brightly he shone in all graces. He was a leading promoter and spreader of monastic institutions throughout Spain. He built many monasteries. He founded colleges in which, when his duty allowed him spare time for sacred study and reading, he taught the many disciples who betook themselves to him from all quarters. Among these, two of the most distinguished were the holy Bishops Ildephonsus of Toledo, and Braulio of Saragossa. He called the Council of Seville, wherein, in a most incisive and eloquent discourse, he shattered and crushed the heresy of the Acephali, by which Spain was then threatened. So great was his fame among all men for the holiness of his life and doctrine, that scarcely sixteen years after his death the whole Council of Toledo, by the acclamation of more than fifty Bishops, among whom was the holy Ildephonsus himself, declared him to be worthy to be called the excellent Teacher, the newest ornament of the Catholic Church, one whose learning would endure to the end of the world, and of worshipful memory. It was the opinion of the holy Braulio that he was not only fit to be compared to Gregory the Great, but also that he was a gift from God to Spain instead of the Apostle James.

Sixth Lesson.

ISIDORE wrote Books "of Etymologies" and "on Church Offices," and likewise many others, so useful in the administration of Christian and Church Law, that the holy Pope Leo IV. felt no scruple in writing to the Bishops of Britain, that the sayings of Isidore were worthy to be kept like those of Jerome and Austin, whenever there is to be done some strange work, wherein the rules of the Canon Law are not enough defined. Many sentences from his writings may also be discovered embedded in the Canon Law of the Church itself. He presided over the Fourth Council of Toledo, the most celebrated that ever met in Spain. Before his death he had purged Spain of the Arian heresy, and publicly foretold his own dissolution and the wasting of the kingdom by the Saracens which was to come. He passed away to heaven, at Seville, where he had ruled his Church for forty years, [upon the 4th day of April,] in the year of our Lord 636. In accordance with his own commands, his body was first buried between his brother Leander and his sister Florentina, but Ferdinand I., King of Castille and Leon, bought it for a great price from Enet,[1] the Saracen, who then ruled at Seville, carried it to Leon, and there built a Church in honour of him, wherein his said body lieth, illustrious through miracles, and reverenced with great worship by the people.

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[1] A.D. 600 or 601.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. And so on.

Homily by St Isidore, Archbishop [of Seville.] (*Bk.* ii. *to St Fulgentius on Offices*, c. 5.)

Whosoever is set over the people to teach them and to catechise them in good works, him it behoveth in all things to be holy, and in nothing to be held blameworthy. For he which rebuketh another for sin, should have no dealings with sin himself. Since with what face can he rebuke them which are under him, if he which is rebuked of him be able to answer him straightway, saying: Begin by teaching thyself to do well? Verily, whosoever setteth himself to teach others to live well, him it behoveth first of all to correct his own life, so that in all things he may be able to give the same his own life for an ensample, and may provoke all to good living by his works as well as by his words. Likewise also he must needs be learned in the Scriptures, since if the life of a Bishop be holy only, then is he profitable to himself only. But if he be learned also in his teaching and discourse, he is able to edify his neighbours, both teaching such as are his own, and confounding the gainsayers, who, unless they be confounded and unmasked, are easily able to lead astray the hearts of the simple.

Eighth Lesson.

SUCH an one it behoveth, that his discourse should be pure, plain, open, very weighty, and seemly, full of sweetness and comeliness, touching often the mystery of Law, the teaching of faith, the manliness of self-control, and the training of righteousness. Such an one it behoveth to exhort all men with varying exhortation, according to the profession and way of life of each, that is to say, such an one must know what, to whom, when, and how to speak. His duty is, before all others, to read the

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[1] Motadhid Abbâd, Cadi of Seville. Dozy, Hist. des Musulmans d'Espagne, vol. iv. pp 119-123.

Scriptures, to know the Canons, to copy the ensamples of the Saints, to be instant in watching, fasting, and prayer, to keep peace with his brethren, to separate himself from none of the members of Christ, to condemn no man untried, and to excommunicate no man unheard. Such an one it behoveth, as he is the first in authority, so also to be the first in lowliness, yet ever so, that, by misplaced lowliness, he suffer not nor encourage the sins of those that are under him, nor use his authority hardly and with violence, but as one that is the more careful of the flock committed unto him, as being mindful of that stricter account which he will have to give at the fearful judgment seat of Christ.

Ninth Lesson.

(*In Lent this Lesson is either the first part or the whole of the Homily for the Week-day*, *in which case what follows is either omitted or read as one with the Eighth Lesson.*)

SUCH an one must have firm hold on charity, that gift which surpasseth all others, and without which all others are nothing worth. Charity is the keeper of chastity, and that keeper's home is lowly-mindedness. With all other gifts he must needs be eminent for purity, yea, his must be a mind belonging utterly to Christ, and clean and free from any fleshly defilement. But these are not all his needful gifts. Besides these, it behoveth him to undertake the care of the poor, and to do the same with zeal and likewise with prudence, to feed the hungry, to clothe the naked, to entertain strangers, to ransom prisoners, to be the guardian of the widow and the orphan, to watch over all without ceasing, and to be heedful that his alms be neither foolish nor wasteful. In him hospitality must shine, entertaining all men with courtesy and brotherly love; for if it be the duty of all the faithful to listen to that Gospel which saith: "I was a stranger, and ye took Me in," (Matth. xxv. 35,) how much more is it the duty of Bishops, whose house it behoveth to be an home for all men?

In Lent the Week-day is commemorated at Lauds.

MARTYROLOGY.

Upon the 5th day of April, were born into the better life—

At Vannes, in Brittany, the holy Confessor Vincent, surnamed Ferrer, of the Order of Friars Preachers, who was mighty in work and in word, and brought to Christ many thousands of unbelievers, [in the year 1419.]

At Thessalonica, the holy Virgin Irene. She hid the holy books contrary to the edict of the Emperor Diocletian, and therefore suffered imprisonment, was smitten with an arrow, and burnt with fire by order of the President Dulcetius, the same judge under whom her sisters Agape and Chionia had suffered already.

In the island of Lesbos, suffered five holy martyrs.

On the same day the holy martyr Zeno, who was flayed, daubed over with pitch, and cast into the fire.

In Africa, [in the year 559 or 570,] suffered the holy martyrs who were massacred in church upon Easter day, in the persecution under the Arian king Genseric. Among them was the Reader, who was shot with an arrow through the neck, as he was in the pulpit singing the Alleluia.

Vespers are of the following, from the Chapter inclusive.

APRIL 5.

St Vincent Ferrer,[1] Confessor.

Double.

All from the Common Office for Feasts of one Confessor not a Bishop, (p. 598,) except the following.

Prayer throughout.

O GOD, Who wast pleased to enlighten Thy Church through the worthy deeds and Gospel preaching of Thy blessed Confessor Vincent, grant unto us Thy servants grace so to order our lives after his ensample, that we, being holpen by his protection, may by Thee be ever delivered from all evil. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Isidore, Antiphon, "O right excellent, &c.," *and, in Lent, of the Week-day.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season; or, in Lent, from Ecclus. xxxi. 8, (*p.* 610.)

SECOND NOCTURN.

Fourth Lesson.

THIS Vincent was born of respectable parents, at Valencia in Spain, [upon the 23rd day of January, in the year of our Lord 1357.] Even as a child he had an heart like the heart of an old man. Considering, to the utmost of his young understanding, how fleeting is the course of this dark world, he, in the eighteenth year of his age, took the habit of a Friar in the Order of Preachers. After he had made his solemn profession, he devoted himself to sacred learning, and took the degree of Master in Divinity with much distinction. He soon after received permission from his superiors to preach the word of God, on which duty he entered with such power and success, striving against the unbelief of the Jews, and overthrowing the errors of the Saracens, that he brought an exceeding great multitude of unbelievers to believe in Christ, and turned many thousands of Christians from sin to sorrow, and from vice to virtue. He was a chosen vessel unto God to proclaim the tidings of salvation among all nations, and tribes, and tongues, crying out that the last day, that awful day of judgment, is at hand, smiting consternation into the minds of all, as many as heard him, weaning their love from a perishing world, and turning it to God.

Fifth Lesson.

WHILE Vincent wrought the Apostolic work of preaching committed to him, he lived ever as follows: Every morning he sang a solemn Mass, and every day he preached in public. He fasted every day, unless prevented by some absolute necessity. He refused to no one his holy and just advice. He never ate meat, nor wore linen. He quieted public disturbances, and negotiated the peace of kingdoms. When the seamless garment of the

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[1] Ferrerius or Ferrarius—*i.e.*, Smith. The name might be Englished, if not translated, Ferrers, being the same as that of the noble English family of the Comites Ferrarii or Earls Ferrars, who still have, and exercise, the right, in allusion to their name, of levying a tax of an horse-shoe on every peer of the Realm who comes for the first time within a certain distance of the Castle of Oakham, in Rutlandshire.

Church was rent by an horrid schism, he worked his every nerve to unite it again, and keep it one. He was a burning and a shining light of all virtues, walking always in lowliness and simpleness, so that he meekly welcomed and embraced them which spake evil against him and persecuted him.

Sixth Lesson.

THE Power of God confirmed his life and doctrine with many great signs and wonders. He often laid his hands upon the sick and they recovered. He cast out unclean spirits, and made the deaf to hear, the dumb to speak, and the blind to see. He cleansed the lepers, and raised the dead. After passing through many countries of Europe with exceeding profit to souls, worn out with age and disease, but still ever the same unwearied herald of the Gospel, he brought his life and his preaching together to an happy end, at Vannes in Brittany, [upon the 5th day of April,] in the year of salvation 1419. Pope Callistus III. numbered him with the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of Pope St Gregory*, (*p.* 605.) *In Lent the third part is omitted or read as one with the second, and the Ninth Lesson is either the first part, or the whole of the Homily for the Week-day.*

In Lent the Week-day is commemorated at Lauds and Second Vespers.

MARTYROLOGY.

Upon the 6th day of April, were born into the better life—

At Rome, the blessed martyr, Pope Sixtus I., who ruled the Church, [in the years 117-127,] in the time of the Emperor Hadrian, and, under the Emperor Antoninus Pius, cheerfully welcomed the death of the body that so he might gain Christ.

In Macedonia, the holy martyrs Timothy and Diogenes, [in the year 345.]

In Persia, [at Adiabene,] an hundred and twenty holy martyrs, [about the year 344.]

At Ascalon, the holy martyrs Platonides and two others.

At Carthage, the holy martyr Marcellinus, who was slain by heretics, [in the year 413,] because he defended the Catholic faith.

At Rome, the holy Confessor, Pope Celestine [I., in the years 422-432,] who condemned Nestorius, Archbishop of Constantinople, and drave out Pelagius. It was by his authority that the holy General Council of Ephesus was held against the said Nestorius.

In Ireland, the holy Confessor Kelly, Archbishop of Armagh, [in the year 1128,] in the which see he came immediately before blessed Maleachlan.

In Denmark, holy William, Abbat [of Eskill,] famous for his life and miracles, [born 1105, died 1202.] [Of the order of Canons Regular of St Victor, Nephew of Hew, 42nd Abbat of St Germain des Près.]

In Lent, at Second Vespers, a Commemoration is made of the Week-day.

APRIL 6.

MARTYROLOGY.

Upon the 7th day of April, were born into the better life—

At Rouen, [in the year 1719,] the holy Confessor John Baptist de la Salle. He was foremost in the teaching of the young, the poor especially, and deserved well of both religion and civil society. He founded the Congregation of the Brothers of the Christian Schools.

In Africa, the holy martyrs Epiphanius, the Bishop, also Donatus, Rufinus, and thirteen others.

At Synope, in Pontus, two hundred holy martyrs, [in the year 310.]

[At Soti,] in Cilicia, the holy martyr Calliopius, who after divers torments under the prefect Maximian was crucified head downwards, and so gained a noble crown of martyrdom, [in the year 304.]

At Nicomedia, the holy martyrs Cyriacus and ten others.

At Alexandria, the holy martyr Peleusius the Priest.

At Rome, holy Hegesippus, who came to Pope Anicetus, at Rome, [in the year 157,] very soon after the time of the Apostles, and abode there until the time of Pope Eleutherius, [and died in the year 180.] He wrote in plain words a Church history from the Passion of the Lord until his own time, to set forth the lives of those in whose footsteps he followed.

At Verona, the holy Confessor Saturninus, Bishop of that see, [in the fourth century.]

In Syria, the holy Hermit Aphraates, who defended the Catholic faith by the power of his miracles against the Arians, in the time of the Emperor Valens.

APRIL 7.

MARTYROLOGY.

Upon the 8th day of April, were born into the better life—

At Alexandria, the holy martyr Ædesius, brother of the blessed Apphian. Under the Emperor Maximian Galerius he openly rebuked the wicked judge for condemning to the lions the virgins vowed to God, wherefore he was apprehended by the soldiers, put to most cruel torments, and drowned in the sea, for the Lord Christ's sake.

In Africa, the holy martyrs Januarius, Maxima, and Macaria.

At Carthage, the holy martyr Concessa.

On the same day are commemorated holy Herodion, Asyncritus, and Phlegon, concerning whom the blessed Apostle Paul writeth in his Epistle unto the Romans.

At Corinth, blessed Denis, Bishop of that city, who by the learning and grace which he had in the Word of God, taught by his epistles not only the people of his own city and province but also the bishops of other provinces and cities, and who had such a veneration for the Popes of Rome that he was used to have their Epistles publicly read in the Church upon the Lord's Day. He flourished in the times of the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus.

At Tours, [in the year 494,] holy Perpetuus, Bishop of that see, a man of wonderful holiness.

At Fiorentino, in Campania, holy Redemptus, [in the year 586,] Bishop of that see, of whom mention is made by blessed Pope Gregory.

At Como, the holy Confessor Amantius, Bishop of that see, [about the year 446.]

APRIL 8.

MARTYROLOGY.

On the 9th day of April, were born into the better life—

At Antioch, holy Prochorus, one of the seven first deacons. He was illustrious for his faith and miracles, and was crowned with martyrdom. [He was the 3rd of the seven deacons, and 66th of the 72 disciples. He was a nephew of St Stephen. After being with St John in Asia, he was made Bishop of Nicomedia, in Bithynia, by St Peter, and later on sent to Antioch.]

At Rome, the holy martyrs Demetrius, Concessus, Hilary, and their Companions.

At Sirmium, suffered seven holy Virgins, all martyrs, who purchased eternal life at the price of their blood.

At Cæsarea, in Cappadocia, [in the year 362,] the holy martyr Eupsychius, who was crowned with martyrdom under the Emperor Julian the Apostate for casting down the shrine of Fortune.

In Africa, the holy martyrs of Massylita, [probably Fez,] upon whose birthday holy Austin made a discourse.

At Diarbekr, in Mesopotamia, [in the fifth century,] holy Acatius, Bishop of that see, who even melted down and sold the vessels of the Church to redeem captives withal.

At Rouen, the holy Confessor Hew, Bishop of that see, [in the year 730.]

In the city of Die, [in the sixth century,] holy Marcellus, Bishop thereof, who was famous for miracles.

In Judea, holy Mary of Cleophas, sister of Mary the most Holy Mother of God.

At Rome is commemorated the translation of the body of holy Monica, mother of the blessed Austin, Bishop [of Hippo,] which the supreme Pontiff Martin V. caused to be brought into the city from Ostia, and honourably buried in the church of the said blessed Austin, [in the year 1430.]

At Mons, in Hainault, [in the year 686,] the blessed Waldetrude, [First Abbess of Mons and Foundress of that City,] famous for the holiness of her life and for her miracles.

APRIL 9.

MARTYROLOGY.

Upon the 10th day of April, were born into the better life—

The prophet Ezechiel, who was put to death [570 B.C.] at Babylon by a judge of the people of Israel because he had rebuked him for worshipping idols. He was buried in the sepulchre of Shem and Arphaxad, the forefathers of Abraham, and many have been used to resort thither to pray.

At Rome, very many holy martyrs, who were baptized by holy Pope Alexander, [in the years 101-109,] while he was kept in prison. The Prefect Aurelian caused them all to be put on board an old ship and carried to the deep sea, where they were drowned, with stones tied round their necks, [in the year 116.]

At Alexandria, the holy martyrs the Priest Apollonius and five others, who were drowned in the sea in the persecution under the Emperor Maximian.

In Africa, under the Emperor Decius and the Prefect Fortunian, the holy martyrs Terence, Africanus, Pompey, and their Companions, who were beaten with rods, racked, and tormented in divers other ways, and at length beheaded, and so finished their testimony.

Upon the same day, [in the year 1012,] holy Macarius, Patriarch of Antioch, famous for his graces and miracles.

At Valladolid, in Spain, [in the year 1625,] the holy Confessor Michael de Sanctis, a Barefooted Friar of the Order of the Most Holy Trinity for the Redemption of Captives, eminent for the innocency of his life, the wonderful depth of his penance, and his excelling love of God, his name The Supreme Pontiff Pius IX. enrolled among those of the Saints.

APRIL 10.

MARTYROLOGY.

Upon the 11th day of April, were born into the better life—

At Rome, [in the year 461,] the holy Confessor, Pope Leo I., who on account of his eminent worthiness is called the Great. In his times was held the holy Council of Chalcedon, wherein, through his legates, he condemned Eutyches, and whereof by his authority he confirmed the decrees. He ordained many things, wrote excellently, deserved well of the holy Church of God, as a good shepherd over all the Lord's flock, and fell asleep in peace.

At Pergamos, in Asia, holy Antipas, "the faithful witness," of whom holy John doth make mention in his Revelation. Under the Emperor Domitian he was thrust into the inside of a brazen bull heated red hot, and so finished his testimony.

At Salona, in Dalmatia, the holy martyrs Domnion, Bishop [of that city, who was converted by St Peter and sent thither,] and eight soldiers.

At Gortyna, in Crete, [about the year 180,] holy Philip, Bishop of that see, very famous for his life and teaching. He governed the church committed unto him in the times of the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus, and shielded it from the rage of the Gentiles and the wiles of the heretics.

At Nicomedia, [under Diocletian,] the holy Priest Eustorgius.

At Spoleto, [in the year 554,] the holy Confessor Isaac the monk, whose graces have been recorded by holy Pope Gregory.

At Gaza, in Palestine, under the Emperor Justinian, the holy Hermit Barsanuph.

APRIL 11.

St Leo I. (called "the Great,") Pope, Confessor, and Doctor of the Church.

Double.

All from the Common Office for Feasts of Doctors, (p. 615,) *except the following.*

Prayer at First Vespers and throughout the Office: "Hear, O Lord, we beseech Thee, the prayers, &c.," (*p.* 591.)

At First Vespers in Lent, a Commemoration is made of the Week-day.

FIRST NOCTURN.

Lessons from 1 Peter i. 1, *as on the Fifth Sunday after Easter*, (*p.* 454.)

SECOND NOCTURN.

Fourth Lesson.

LEO I. was an Etruscan who ruled the Church[1] at the time when Attila, king of the Huns, whose surname is the Scourge of God, invaded Italy, and after a siege of three years, took, sacked, and burnt Aquileia. Thence he was hurrying to Rome, on fire with anger, and his troops were already preparing to cross the Po, at the place where that river is joined by the Mincio, when he was met by Leo, moved with compassion at the thought of the ruin which hung over Italy. By his God-given eloquence, Attila was persuaded to turn back, and when he was afterwards asked by his servants why, contrary to his custom, he had so meekly yielded to the entreaties of the Bishop of Rome, he answered that he had been alarmed by a figure dressed like a Priest, which had appeared at the side of Leo while he was speaking, holding a drawn sword, and had made as though to kill the king unless he consented. And so he returned into Pannonia.

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[1] He was consecrated, Sept. 29, 440, a short time after his election.

Fifth Lesson.

MEANWHILE Leo went back to Rome, where he was received with rejoicing by all men. A while later, Genseric entered the city, but Leo, by the power of his eloquence and the authority of his holy life, persuaded him to abstain from fire, insult, and slaughter. When Leo beheld how the Church was assailed by many heresies, and in dire trouble through the Nestorians and Eutychians, to purify the same and establish her in the Catholic Faith, he called the Council of Chalcedon, where, in an assembly of six hundred and thirty Bishops Nestorius was again condemned, along with Eutyches and Dioscorus; the decrees of which Council were confirmed by the authority of Leo.

Sixth Lesson.

AFTER these matters, this holy Pope set himself to the restoration and building of Churches. By his advice that godly woman Demetria built the Church of St Stephen upon her farm on the Latin Road, at the third milestone from the city. He himself built another Church upon the Appian Way, which Church is called that of St Cornelius. He restored likewise many other Churches, and the holy vessels used therein. He built Clergy-houses at the three Basilicas of Peter, Paul, and Constantine.[1] He built a monastery hard by the Basilica of St Peter. He appointed for the graves of the Apostles certain keepers, whom he called the Chamberlains[2] of the said Apostles. He ordained that in the action of the Mystery[3] should be uttered the words—"An holy sacrifice, an offering without spot." He ordered that no nun should have the covering of her head blessed[4] until she had made trial of her virginity for forty years. After doing all these and other illustrious works, and after he had written much that is both godly and easy to be understood, he fell asleep in the Lord on the eleventh day of April,[5] [in the year 461.] He held the Papal See for twenty-one years, ten months, and twenty-eight days.

THIRD NOCTURN.

Seventh Lesson.

The lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of Man, am? And so on.

Homily by Pope St Leo [the Great.] (*2nd on the anniversary of his own election.*)

When the Lord, as we read in the Evangelist, asked His disciples: "Who did men, amid their divers speculations, believe that He, the Son of Man, was; blessed Peter answered and said: Thou art the Christ, the Son of the living God. And JESUS answered and said unto him: Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father, Which is in heaven: and I say also unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Thus therefore standeth the ordinance of the Truth, and blessed Peter, abiding still that firm rock which God hath made him, hath never lost that right to rule in the Church which God hath given unto him.

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[1] This is St Saviour's, commonly called St John Lateran.
[2] Cubicularii. More correctly "Gentlemen of the Bed-chamber."
[3] That is, in the Canon of the Mass, called the "action" in the Roman Missal.
[4] Take the solemn vows, on which occasion the veil is blessed.
[5] Alban Butler says Nov. 10.

Eighth Lesson.

IN the universal Church it is Peter that doth still say every day, "Thou art the Christ, the Son of the living God," and every tongue which confesseth that JESUS is Lord is taught that confession by the teaching of Peter. This is the faith that overcometh the devil and looseth the bands of his prisoners. This is the faith which maketh men free of the world and bringeth them to heaven, and the gates of hell are impotent to prevail against it. With such ramparts of salvation hath God fortified this rock, that the contagion of heresy will never be able to infect it, nor idolatry and unbelief to overcome it. This teaching it is, my dearly beloved brethren, which maketh the keeping of this Feast to-day to be our reasonable service, even the teaching which maketh you to know and honour in myself, lowly though I be, that Peter who is still entrusted with the care of all other shepherds and of all the flocks to them committed, and whose authority I have, albeit unworthy to be his heir.

Ninth Lesson.

(*In Lent this Lesson is either the first part or the whole of the Homily for the Week-day, in which case what follows is either omitted or read as one with the Eighth Lesson.*)

WHEN, therefore, we address our exhortations to your godly ears,[1] believe ye that ye are hearing him speak whose office we are discharging. Yea, it is with his love for you that we warn you, and we preach unto you no other thing than that which he taught, entreating you that ye would gird up the loins of your mind and lead pure and sober lives in the fear of God. [2] My disciples dearly beloved, ye are to me, as the disciples of the Apostle Paul were to him, (Phil. iv. 1,) a crown and a joy, if your faith, which, in the first times of the Gospel, was spoken of throughout the whole world, (Rom. i. 8,) abide still lovely and holy. For, albeit it behoveth the whole Church which is spread throughout all the world, to be strong in righteousness, you it chiefly becometh above all other peoples to excel in worth and godliness, whose house is built upon the very crown of the Rock of the Apostle, and whom not only hath our Lord JESUS Christ, as He hath redeemed all men, but whom also His blessed Apostle Peter hath made the foremost object of his teaching.

In Lent the Week-day is commemorated at Lauds and Vespers.

MARTYROLOGY.

On the 12th day of April, were born into the better life—

At Verona, the holy martyr Zeno, Bishop [of that see,] which he governed with admirable faithfulness amid the storms of persecution. He was crowned with martyrdom in the time of the Emperor Gallienus.

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[1] Lit., the ears of your holiness. So St Austin addresses his congregation as "your love."

[2] It must of course be remembered, as in the Eighth Lesson, so more especially in this, that St Leo addresses the Romans.

In Cappadocia, the holy martyr Saba the Goth, who was put to grievous torments and then drowned in the river, when Athanaric, king of the Goths, was persecuting the Christians under the Emperor Valens. At the which time, according to holy Austin, very many orthodox Goths won the crown of martyrdom.

At Braga, in Portugal, [about the year 300, under Diocletian,] the holy martyr Victor. He was only as yet preparing for baptism, when he refused to worship an idol, and with great faithfulness confessed Christ JESUS, for the which cause he was put to many torments and beheaded, and so obtained baptism in his own blood.

At Fermo, in Picenum, the holy Virgin and martyr Vissia.

At Rome, upon the Aurelian Way, holy Pope Julius [I.], who contended stoutly for the Catholic Faith against the Arians, and after many eminent acts fell asleep in peace, [in the year 352,] famous for holiness.

At the town of Gap, the holy Confessor Constantine, Bishop [of that see, about the year 455.]

At Pavia, holy Damian, Bishop of that see, [about the years 671-710.]

At Second Vespers, in Lent, Commemoration is made of the Week-day.

APRIL 12.

MARTYROLOGY.

Upon the 13th day of April, were born into the better life—

At Seville, in Spain, the holy martyr Hermenegild, son of Leovigild, the Arian king of the Visigoths. His misbelieving father had cast him into prison on account of his confession of the Catholic Faith, and when upon the solemn night of Easter he refused to receive Easter Communion from the Arian Bishop he caused him to be smitten with the axe, and so did this king as a martyr exchange a kingdom on earth for the kingdom of heaven, [in the year 586.]

At Pergamos, in Asia, the holy martyrs Carpus, Bishop of Thyatira, the Deacon Papylus, the excellent lady Agathonica his sister, their servant Agathodorus, and many others, who were diversely tormented, and crowned with martyrdom after blessed confessions, in the persecution under the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus. [More likely under Decius in the year 251.]

In the same persecution there suffered at Rome the holy martyr Justin, the admirable philosopher. He had presented to the emperors aforenamed his second book in defence of our religion, and was then earnestly spreading the same by his disputations when he was accused of Christianity through the devices of Crescens the Cynic, whose infamous life and manners he had rebuked, and for a reward of his faithful speaking he received the crown of martyrdom, [in the year 167.] We keep his feast upon the 14th day of this present month.

Upon the same day, in the persecution under the Emperor Diocletian, the holy martyrs Maximus, Quintilian, and Dadas, [at Dorostis, in Bulgaria.]

At Ravenna, the holy Confessor Ursus, Bishop of that see, [in the year 396.]

APRIL 13.

St Hermenegild, Martyr.

Semi-double.

All from the Common Office for Feasts of One Martyr, (*p.* 548, *or* 514,) *except the following.*

FIRST VESPERS.

Hymn.

If it happens for any reason that these Vespers are omitted, this Hymn is said at Mattins, and the Hymn for Mattins at Lauds.

O THOU who on the throne of Spain
Didst shed Nicæa's glorious light—
Whose faith waxed strong a place to gain
With them who die to win the fight;

We know thy faith unsullied stood
Alike before earth's smile and frown,
Knowing that death an higher good
That bore thee to a martyr's crown.

Lent's forty days that were thy last
Thy soul with such meek courage stored,
That thou didst leave the earthly Fast
To keep thine Easter with the Lord.

As to thy heart in worship bound
To our's Nicæa's Symbol lies;
With thee may we one day be found
Where that bright faith in knowledge dies! Amen.

Prayer throughout.

O GOD, Who didst teach Thy blessed Martyr Hermenegild to choose an heavenly rather than an earthly crown, grant, we beseech Thee, that we, like him, may so pass through things temporal that we finally miss not those which are eternal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent Commemoration is made of the Week-day.

MATTINS.

Hymn.

A FATHER'S love, that called to sin,
Thine higher love to Christ passed by;
The glories of a crown were dim
Before thy spirit's piercing eye.

As in earth's peace so in her strife
The love of JESUS bore thee through,
Till, quickened to the higher life,
Thou hadst borne all that men can do—

All men can do!—and thou, above,
The victor's palm-branch bearest now;
O in the presence of God's love
The Church's champion still be thou!

As to thy heart in worship bound
To ours Nicæa's Symbol lies;
With thee may we one day be found
Where that bright faith in knowledge dies! Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, from Rom. viii. 12, (*p.* 565.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book intituled the Dialogues, written by Pope St Gregory [the Great.] (*Bk.* iii. *ch.* 31.)

KING[1] Hermenegild, the son of Leovigild, King of the Visigoths, was turned from the Arian heresy to the Catholic Faith by the preaching of that most worshipful man Leander, Bishop of Seville, the same who was for a long season mine own familiar friend. Then his father, being himself an Arian, strove to bring him back to that heresy, first by offering him gifts, and then seeking to awe him by threatening. And when he answered alway that, having once had knowledge of the true faith, he never could forsake it, his father was wroth, and took away his kingdom from him, and plundered him of all his goods. And when not even so could he sap the manliness of his soul, he cast him into a most strait prison, having his neck and his hands in fetters of iron. And so that young King Hermenegild began to hold in little esteem an earthly kingdom, and to long exceedingly for an heavenly. Yea, he clothed himself in sackcloths in the prison, and as he lay bound therein, he poured forth supplications to Almighty God to give him strength. There he lay bound, having suffered the loss of all things, but his suffering made him but to esteem more worthless the glory of this world, which passeth away so easily.

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[1] "He was invested by his father with the Royal diadem and the fair principality of Bætica." Gibbon, xxxvii.

Fifth Lesson.

BUT when the day of the glad Passover came, at dead of night,[1] the unbelieving father sent to his son the Arian Bishop, to offer him, as the price of his favour, to receive at the hands of the said Bishop the Communion which was the result of a sacrilegious consecration. But when the Arian Bishop came into the prison, the servant of God, remembering that he was not his own but God's man, rebuked the unbeliever as he deserved, and drave him from his presence with just reproaches; for though he was weak and bound as touching this outer body, yet was he strong in the mighty castle of his soul. The Bishop, therefore, went away again to that Arian father. And when he came to Leovigild, he waxed exceeding wroth, and sent his servants to kill God's faithful witness where he lay. Which thing was done; for as soon as they came to him into the prison, they clave his head with an axe, and freed him from the dying life of this house of our tabernacle. And so they did to him all that which they that kill the body are able to do, and it was a thing which now of a long season he feared not, seeing that when they have done that, they have no more that they can do, but fearing rather Him Who, when He hath killed, hath power to cast both body and soul into hell. But God, to make manifest the glory of His servant, was pleased to work signs from heaven, for of a sudden the solemn swell of singing of Psalms was heard at that dead hour of night from round about the place where lay the body of the kingly martyr, kingly now in an higher and truer sense than the sense of earthly kingship, since he had witnessed a good confession for the truth, sealing it with his blood.

Sixth Lesson.

SOME say, too, that lights were seen there that night. Wherefore it came to pass that the body of the martyr became the rightful object of reverence to all God's faithful people. The unbelieving father, murderer of his own child, was seized with remorse, and repented him of what he had done, but he sorrowed not unto salvation. For though he knew that the Catholic faith was true, he stood in fear of his people, and deserved not to attain unto it. He fell sick, and, when he was at the point of death, he made it his duty to recommend King Reccared his surviving son to the care of the Bishop Leander, whom aforetime he had grievously persecuted, that though Reccared was now left in heresy, the Bishop might work in him by his exhortations the same change that he had worked in his brother,—which when Leovigild had said, he died. After his death, King Reccared took for his ensample not his unbelieving father but his martyred brother. He forsook the Arian heresy, and brought the whole nation of the Visigoths to believe in the true faith, so that he allowed no man in his kingdom to be an officer, who dared any longer range himself through heresy as an enemy of the Kingdom of God. Neither need we marvel that Reccared was a preacher of the faith, since he had had to his brother a martyr, for whose sake Almighty God hath holpen him to bring back so many to the bosom of their Father Who is in heaven.

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[1] Between Holy Saturday, the 13th, and Easter Day, the 14th of April, A.D. 586.

THIRD NOCTURN.

Whether in or out of Paschal-time the Lessons are from Luke xiv. 26, *with the Homily of Pope St Gregory*, (*p.* 555.) *In Lent the Third of these Lessons is omitted, or read as one with the Second, and the Ninth Lesson is either the first part or the whole of the Homily for the Week-day, which is also commemorated at Lauds and Second Vespers.*

MARTYROLOGY.

On the morrow we keep the feast of the holy martyr Justin, the admirable philosopher. He had presented to the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus his second book in defence of our religion, and was then earnestly spreading the same at Rome by his disputations when he was accused of Christianity through the devices of Crescens the Cynic, whose life and infamous manners he had rebuked, and for a reward of his faithful speaking he received upon this day the crown of martyrdom.

Upon the same 14th day of April, were born into the better life—

Likewise at Rome, upon the Appian Way, under the Emperor Alexander and the Prefect Almachius, the holy martyrs Tiburtius, Valerian, and Maximus. Tiburtius and Valerian had been converted to Christ by the exhortations of blessed Cicely and baptized by the holy Pope Urban, and for the confession of their faith were cudgelled and beheaded. Maximus was a chamberlain of the Prefect, and was moved to believe in Christ by beholding the steadfastness of Tiburtius and Valerian, and being confirmed in the same faith by an apparition of angels, he was lashed to death with scourges loaded with lead.

At Terni, the holy martyr Proculus, Bishop of that see, [about the year 306.]

Likewise the holy Virgins and martyrs Domnina and her Companions, [about the year 272.]

At Alexandria, [in the fifth century,] the holy martyr Thomais.

On the same day, the holy martyr Ardalion. He was a player, and was making a mock upon the stage of the sacred rites of the Christians, when he was converted all of a sudden, and attested his conversion not only by his words but also by his blood, [about the year 300.]

At Lyons, the holy Confessor Lambert, Bishop of that see, [in the year 688.]

At Alexandria, the holy Abbat Fronto, [in the desert of Nitria he had 70 monks,] famous for the holiness of his life, and for his miracles, [in the reign of Antonine, about the year 151.]

At Rome, [in the sixth century,] holy Abundius, watchman of the Church of St Peter.

Vespers of the following.

APRIL 14.

St Justin, Martyr.

Double.

All from the Common Office for One Martyr, (*p.* 548, *or* 514,) *except the following.*

Prayer throughout.

O GOD, Who through the preaching of the Cross, which is to them that perish foolishness, didst wonderfully teach unto Thy blessed martyr Justin the excellency of the knowledge of Christ JESUS Our Lord, grant unto us at his prayers the grace to cast off all false teaching and ever to hold fast to the faith. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Hermenegild. Prayer from his Office. Then in Lent of the Week-day, and lastly in any case of the holy martyrs Tiburtius, Valerian, and Maximus. In Paschal-time the latter is taken from Lauds.

Prayer.

O ALMIGHTY God, for Whom holy Tiburtius, Valerian, and Maximus uplifted their testimony, grant, we beseech Thee, unto all whosoever call the same to solemn memory, grace to imitate the example of their godly courage. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Rom. viii. 12, (*p.* 565).

SECOND NOCTURN.

Fourth Lesson.

JUSTIN, the son of Priscus, was a Greek by race, but was born at Nablus in Palestine. He passed his youth in the study of letters. When he became a man he was so taken with the love of philosophy and the desire of truth that he became a student in the schools of all the philosophers and examined the teaching of them all. In them he found only deceitful wisdom and error. The light of heaven was given him, through an old man of worshipful aspect whom he knew not, and he embraced the philosophy of the true Christian faith. Henceforth he had the books of the Holy Scriptures in his hands by day and by night, and by meditating thereon the fire of God was so kindled in his soul that, himself possessing the excellency of the knowledge of Christ JESUS our Lord, he wrote many books, with all the learning which he possessed, to set forth the Christian faith and to spread it abroad.

Fifth Lesson.

AMONG the most famous of the works of Justin are his two Apologies or Defences of the Christian faith. These he brought before the Senate when the Emperors Antoninus Pius, and his sons, as also Marcus Antoninus Verus and Lucius Aurelius Commodus, were savagely persecuting the followers of Christ, and by their means, and his vigorous disputations in favour of the same faith, he obtained a public edict from the government to stay the slaughter of the Christians. But Justin himself did not escape; he had rebuked the life and infamous manners of the Cynic Crescens, and was accused and arrested through that person's plottings. He was brought before Rusticus, the President of Rome, who asked him what were the doctrines of the Christians, whereto he answered, in the presence of many witnesses, with this good confession: "The right doctrine which we Christian men do keep with godliness is this, that we should believe that there is one God, Who is the Maker and Creator of all things, both those things which are seen and those things which bodily eyes do not see, and that we should confess the Lord JESUS Christ, the Son of God, Who was foretold of old time by the prophets, and Who will come to be the Judge of all mankind."

Sixth Lesson.

IN order to rebut the slanders of the heathen, Justin had in his first Apology given an open account of the gathering of the Christians for divine worship, and what were the holy Mysteries celebrated in these assemblies. The President therefore asked him what was the place where he and Christ's other faithful ones in the city were accustomed to meet. Justin, lest he should betray that which was holy unto God and his brethren, told only where was his own lodging, where he was used to abide and to teach his disciples, hard by the famous Church of the Shepherd, in the house of Pudens. The President then gave him the choice whether to sacrifice to the gods or to be hided with scourges over his whole body. The unconquered champion of the faith answered that he had always desired to suffer in the Name of the Lord JESUS Christ, from Whom he looked to receive a mighty reward in heaven. The President thereupon sentenced him to death, and then this excellent philosopher, giving praise to God, was first beaten and afterwards shed his blood for Christ's sake, and so received the crown of a glorious martyrdom. Some of the faithful secretly stole away his body, and buried it in a fitting place. The Supreme Pontiff Leo XIII. commanded that his Office and Mass should be used throughout the whole Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 1.)

IN the meantime, [when there were gathered together an innumerable multitude of people, in so much that they trod one upon another,] Jesus began to say unto His disciples [first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy, for] there is nothing covered, that shall not be revealed; neither hid, that shall not be known. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople,] (on *Matthew* x. 26.)

["The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not, therefore: for] there is nothing covered, that shall not be revealed; and hid, that shall not be known." It is as though He would say: It is comfort enough for you, if I, your Master and Lord, am a partaker in your reproach. But if it grieve you unto this present to hear these things, bethink you likewise that it is but a little while, and ye shall be free from that reproach. For what is it that grieveth you? is it that they call you tricksters and deceivers? Wait but a little while and all men shall call you the preservers and benefactors of the world. In a little while all the things which are dark now shall be made clear, and the falsehood of them that reproach you and your own goodness shall be shown in the light. For when that which cometh to pass shall itself show that ye are preservers and benefactors, and filled with all goodness, men will regard not the words of your gainsayers but the truth. They that now speak evil of you will be found out in the slanderers, liars, and calumniators, and ye shall be seen to be brighter than the sun; time shall make you known and shall preach you with a voice louder than the voice of a trumpet, and shall bring forward all men as the witnesses of your goodness. Let not, therefore, those things which are now spoken cast you down, but rather let the hope of the good things which are to come lift you up. For the things which regard you cannot be hidden.

Eighth Lesson.

AND when He had freed them from pain, fear, and care, and set them above the reproaches of men, He spake unto them in due season concerning the freedom of preaching, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." It was not darkness when He uttered these words, neither was He speaking into their ear. These words were a figure; He was speaking to them alone and in a little corner of Palestine, and therefore He saith "in darkness and in the ear," as comparing this manner of speech with that boldness of speaking wherewith He was afterwards to inspire them. Preach, He saith, not in one nor two nor three cities, but throughout the whole world: go over the earth and the sea, the land that is dwelt in and the land that is not dwelt in; speak all things with great boldness to kings and to peoples, to philosophers and to rhetoricians; therefore without any subtlety, but with all freedom, He saith, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops."

In Lent the Ninth Lesson is the Homily of the Week-day, but in Paschal-time the following (for the Holy Martyrs.)

Ninth Lesson.

VALERIAN was a Roman, of a family as noble as that of the blessed maiden Cecily, to whom he was contracted in marriage, in the reign of the Emperor Alexander Severus. At her persuasion he and his brother Tiburtius were baptized by the holy Pope Urban.[1] When it came to the knowledge of Almachius, the Prefect of the city, that they were become Christians, had given their substance to the poor, and were burying the bodies of the faithful, he sent for them and strongly rebuked them; but as they constantly confessed that Christ is God, and that the gods of the heathen are but vain images of devils, he commanded them to be beaten with rods. But, forasmuch as no blows could force them to worship the image of Jupiter, but they seemed rather to wax strong in witnessing to the truth of the faith that was in them, they were beheaded at the fourth mile-stone from the city. One of the clerks of the Prefect, named Maximus, who had led them out to die, was so moved at the sight of their courage that he himself, with many other servants of the Prefect, owned to being a Christian: they were sentenced to be scourged to death with whips loaded with lead, under the which torment, in a little while, all these, who had once been the devil's ministers, passed away as martyrs of Christ the Lord.

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[1] Apparently an anachronism. See De Rossi in the Bolletino Archæologico, and Dom. Guéranger's "Ste Cécile."

At Lauds, in Lent, a Commemoration is made of the Week-day, and then, in any case, of the Holy Martyrs, which in Paschal-time is taken from First Vespers.

MARTYROLOGY.

Upon the 15th of April, were born into the better life—

At Rome, the noble ladies Basilissa and Anastasia, disciples of the Apostles. Forasmuch as they stood firm in the faith under the Emperor Nero, their tongues and feet were cut off, and they gained the crown of martyrdom by being slain with the sword.

Upon the same day, the holy martyrs Maro, Eutyches, and Victorinus. They were first exiled to the island of Ponza, along with the blessed Flavia Domitilla, for confessing Christ, but were afterwards liberated in the reign of the Emperor Nerva. They converted many to the faith, and were at length put to death with divers torments by order of the Judge Valerian, in the persecution under the Emperor Trajan.

In Persia, under the Emperor Decius, the holy martyrs Maximus and Olympias. They were first hided with cudgels and scourges loaded with lead, and at length their heads were beaten with the cudgels until they gave up the ghost.

At Fiorentino, in Campania, the holy martyr Eutychius, [at the end of the first century, possibly with some companions.]

At Myra, in Lycia, holy Crescens, who achieved martyrdom by fire.

Likewise the holy martyrs Theodore, [a Priest,] and Pausilippus, who suffered under the Emperor Hadrian, [at Heracleia, on the Sea of Marmora.]

At Second Vespers in Lent, a Commemoration is made of the Week-day.

APRIL 15.

MARTYROLOGY.

Upon the 16th day of April, were born into the better life—

At Rome, [in the year 1783,] the holy Confessor Benedict Joseph Labre, illustrious for his contempt of himself, and his absolute voluntary poverty.

At Corinth, the holy martyrs Callistus and Charisius, and seven others, who were all drowned in the sea, [third century.]

At Saragossa, in Spain, the eighteen holy martyrs, Optatus, Lupercus, Successus, Martial, Urban, Julia, Quintilian, Publius, Fronto, Felix, Caecilian, Eventius, Primitivus, Apodemius, and four others who were all named Saturninus: all these were tormented and slain at one time under Dacian, President of Spain, [about the year 304.] Prudentius has celebrated their illustrious martyrdom in poetry.

Likewise at Saragossa, the holy Virgin and martyr Encratis, who, after her body had been mangled, her breasts cut off, and her liver torn out, still survived, and was kept shut up in prison until her body mortified, [in the year 303 or 304.]

In the same city, the holy martyrs Caius and Crementius, who having confessed Christ for the second time, remained firm in His faith, and drank the cup of His testimony, [after the year 303.]

There likewise, [in the sixth century,] the holy martyr Lambert.

At Palencia, holy Turibius, Bishop of Astorga, who with the help of holy

Pope Leo rooted the Priscillianist heresy completely out of Spain, and fell asleep in peace, famous for miracles. [in the year 400.]

At Braga, in Portugal, [in the year 665,] holy Fructuosus, Bishop of that see.

On the same day, holy Paternus, Bishop of Avranche, [in the year 565.]

At Valenciennes, in Belgium, the holy Confessor Drogo. [in the year [illegible].]

At Sienna, in Tuscany, blessed Joachim, of the Order of Servants of the Blessed Virgin Mary, [in the year 1305.]

APRIL 16.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Stephen [Harding, third Abbat of Citeaux, in Gaul,] who was the first to dwell in the Cistercian desert, and joyfully welcomed holy Bernard and his companions when they came to him. [He died in the year 1134.]

Upon the same 17th day of April, were born into the better life—

At Rome, the holy martyr Pope Anicete, [in the year 175,] who received the palm of martyrdom in the persecution under Marcus Aurelius Antoninus and Lucius Verus.

In Africa, the blessed martyr Mappalicus, who, [in the year 250,] was crowned, along with divers other martyrs, as it is written by holy Cyprian in his epistle to the Martyrs and Confessors.

Likewise in Africa, the holy martyrs Fortunatus and Marcian.

At Antioch, the holy martyrs Peter the Deacon and Hermogenes his servant.

At Cordova, the holy martyrs Elias the Priest, and the monks Paul and Isidore, [in the year 856.]

At Vienne, [in the year 540,] holy Pantagathus, Bishop [of that see. He sat for five years and is reckoned the twentieth Bishop of the see. He was present at the Third Council of Orleans. He had been consul.]

At Tortona, the holy Confessor Innocent, Bishop [of that see, in the year 351.]

In the monastery of Chaise-Dieu, in the Diocese of Clermont, the holy Confessor Robert, the founder and first Abbat of that monastery, [in the year 1067.]

APRIL 17.

St Stephen Harding, Abbat and Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 598), except the following.

Prayer throughout.

O GOD, by the gift of Whose Grace the blessed Abbat Stephen left all things, in order that he might be perfect, grant unto all them who enter upon the path of perfection according to the Gospel, that they may neither look behind them nor linger by the way, but may run without stumbling to Thee-ward, and may lay hold upon that eternal life whereunto they have been called. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made, in Lent, of the Week-day, and then in any case of St Anicetus, Pope and Martyr, from the Common Office, (p. 514, or 548,) with the Prayer, "O God, Who year by year, &c." *(p. 522, or 557.)*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus. xxxi. &c., (*p.* 610).

SECOND NOCTURN.

Fourth Lesson.

STEPHEN HARDING was of noble English birth, and took the monastic habit as a young man in the monastery of Sherbourne. For the purpose of study he went first to Scotland and afterwards to Paris. After giving some attention to profane learning and deeply studying sacred letters he made a pilgrimage to Rome, and on his return thence into France he was drawn to join the blessed Fathers Robert and Alberic in the new hermitage (?) of Molesne. There he was called to share their charge, and in his grief at the decay of discipline in Molesne he bethought him to return to Werwic (?).

Fifth Lesson.

FROM Werwic (?) he was recalled by obedience to Molesne, and there wrought so effectually that when the question of reformation was started he was among the first who toiled with the utmost fervour to establish a new monastery at Cîteaux. With the approbation of Hew, Bishop of Lyons and Legate of the Apostolic See, Stephen and his companions began the new monastery, and where he first became Prior under Alberic, and after his death Abbat. He was so devoted to the regular monastic observance that he kept the courts of princes at a distance from his monastery. And he was such a lover of poverty that he left to those who came after him the rule of plainness even in the church furniture.

Sixth Lesson.

WHEN he was afflicted at the death of his sons without any seeming heirs, he had the joy of welcoming holy Bernard and his companions. He foretold the wondrous fruitfulness of the new Order and marvelled at its progress. Seeing his people multiplied around him, he shaped with the same laws and rules many monasteries sprung from Cîteaux, the which monasteries the Supreme Pontiffs afterward confirmed and highly praised. He was most devout to the Virgin Mother of God, and placed the new colony under her patronage. He resigned his office of ruler when he was broken down with old age and hard work, and passed away to be ever with the Lord, full of good works and lowliness of spirit, upon the 28th day of March in the year 1134. The Abbats of the neighbourhood buried his body beside that of his predecessor Alberic. In the Roman Martyrology he is mentioned upon the 17th day of April, which is that of his canonization.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of the Venerable Bede*, (*p.* 614,) *the Ninth is read along with the Eighth, and the Ninth Lesson is in Lent the Homily of the Week-day, and out of Lent.*

Ninth Lesson (*of St Anicete*).

THIS Anicete was a Syrian who ruled the Church in the time of the Emperor Marcus Aurelius Antoninus. It was his ordinance which forbade the clergy to grow long hair. He held five December ordinations wherein he ordained seventeen Priests, four Deacons, and nine Bishops for divers sees. He lived as Pope eight years, eight months, and twenty-four days. He bore witness to his faith in Christ even unto blood, and, being crowned on the seventeenth day of April, [in the year of salvation 173,] was buried upon the Appian Way in the Cemetery which has since been called that of St Calixtus.

At Lauds, in Lent, a Commemoration is made of the Week-day, and in any case of St Anicete from the Common Office, (*p.* 522, *or* 557.)
Prayer, "O God, Who year by year, &c.," (*p.* 522, *or* 557.)

MARTYROLOGY.

Upon the 18th day of April, were born into the better life—

At Rome, under the Emperor Commodus and the Prefect Perennius, the blessed Senator Apollonius. A slave informed upon him as being a Christian, and he was commanded to give an account of his faith. In order to do this he wrote an admirable treatise, which he read in the Senate; but the Senate, nevertheless, ordered him to be beheaded for Christ's sake.

At Messina, the holy martyrs Eleutherius, Bishop of Illyrium, and Anthia his mother. He was famous for the holiness of his life, and for his power of working miracles. Under the Emperor Hadrian he was tortured upon a heated iron-bed, a grating, and a vessel filled with boiling oil, pitch, and rosin. These he overcame, and was thrown to the lions; but by them he was left unhurt, and in the end his throat was cut along with that of his mother.

Likewise at Messina, the holy Prefect Corebus, who was converted to the faith by holy Eleutherius, and was slain with the sword.

At Brescia, the holy martyr Calocerus, who was converted to Christ by holy Faustinus and Jovita, and under the aforesaid Emperor Hadrian by his testimony finished a glorious contention.

At Cordova, the holy martyr Perfectus the Priest, who was killed by the Moors for holding forth against the Mahomedan religion. [The place of his death, which was in the year 850, is still called the Field of Truth.]

At Milan, holy Cardinal Galdin, Bishop of that see, who gave up his soul to God on finishing a discourse against heretics, [in the year 1176. He was a Cardinal Archbishop and a Legate of the Holy See.]

At Monte Senario, in Tuscany, [in the thirteenth century,] the blessed Confessor Amadeo, one of the seven founders of the Order of Servants of the Blessed Virgin Mary, whose feast we keep upon the 13th day of February. He was eminent for his burning love toward God.

At Second Vespers in Lent a Commemoration is made of the Week-day.

APRIL 18.

MARTYROLOGY.

Upon the 19th day of April, were born into the better life—

At Canterbury, in England, the holy martyr Ælphege, Bishop of that see. [He had been Bishop of Winchester. He died in the year 1012.]

At Corinth, the holy martyr Timon, one of the seven first Deacons. He first dwelt as a teacher at Berea, and thence came, spreading the word of God as far as Corinth; there he is said to have been cast into the fire by the Jews and Greeks, but remained unharmed, and was crucified. [He was successively Bishop of Tyre and of Bostra. He preached in Berea, Corinth, the island of Cyprus—where he prepared the way for St Barnabas, Phœnicia, and Arabia.]

At Malathia, in Armenia, the holy martyrs Hermogenes, Caius, Expeditus, Aristonicus, Rufus, and Galata, who were all crowned upon one and the same day.

At Cancavella, in Catalonia, the holy martyr Vincent, [in the year 291.]

On the same day, [in the second century,] the holy martyrs Socrates and Denis, who were run through with lances.

At Jerusalem, the holy martyr Paphnutius.

At Antioch, in Pisidia, [in the ninth century,] holy George, Bishop of that see, who died in exile for the honouring of holy images.

At Rome, the holy Pope, Leo IX., [from the year 1049 till 1054,] illustrious for his grace and the fame of his miracles. [He is the same as St Bruno, 40th Bishop of Toul.]

In the monastery of Lobbes, holy Bishop Ursmar, [Abbat of Lobbes, in the years 644-713.]

At Florence, [in the year 396,] the holy Confessor Crescentius, disciple of the blessed Zenobius, Bishop [of that see. Among the early Bishops of the church of Florence, St Zenobius, the 5th of that see, is celebrated. He was elected about the year 376 and ministered till the year 407. He buried his sub-deacon St Crescent with his own hands. St Crescent is mentioned by St Ambrose.]

APRIL 19.

St Aelphege, Archbishop of Canterbury, Martyr.

Double.

All from the Common Office, (*p.* 514, *or* 548,) *except the following.*

Prayer throughout.

O GOD, Who upon blessed Ælphege, the earnest Confessor of Thy Name, hast conferred the honour of the high Priesthood, and the palm of martyrdom, mercifully grant that his prayers for us may so avail with Thee, that we may be able to rejoice with him in everlasting joy in Thy presence.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ÆLPHEGE was born in a noble position, but as a young man he left all things for the love of Christ, and gave himself up to the service of God in the monastery of Deershurst, in the diocese of Worcester; thence in search of greater perfection he betook himself to Bath, where he shut himself up in a narrow cell, and led the life of a hermit in great hardness. The fame of his graces spread abroad from his hiding-place, and many gathered around him desiring to be ruled by him. For them he founded the monastery of Bath, and himself administered it for some years, with wondrous godliness and wisdom. After the death of blessed Ethelwald, Bishop of Winchester, there was a dissension among the clergy and monks as to whom they should choose in his place. Then holy Dunstan, Archbishop of Canterbury, being warned of God, drew Ælphege out of his monastery and set him over the church of Winchester. In this bishopric he was a bright example of all graces, but most especially of daily mortification, love of penance, and singular kindness toward the poor.

Fifth Lesson.

AFTER the death of Alfric, Archbishop of Canterbury, Ælphege, at the desire of all men, was set in his place. When he was seated on the archiepiscopal throne he held synods, wherein he strove with all his might to preserve in their full force both Christian godliness and church discipline, which were in danger through the woeful state of the times; he never ceased to toil to convert sinners from the error of their ways, and offered up for them every day prayers and tears and the Victim of atonement. At that time the English people were in sore straits because of the often-invading and plundering by the Danes, and the holy Archbishop, in the wideness of his love, assuaged all the sorrows of all. Moreover, also, he preached Christ to the enemy themselves, and brought many of them to the Christian faith.

Sixth Lesson.

PRESENTLY the Danish army beleaguered Canterbury, and threatened the citizens with the last extremities. Ælphege was advised by his friends to escape from the city, but he would not desert his flock in the hour of danger. The city was taken and set on fire, and the Danes gave themselves up to a frenzy of bloodshed. The Archbishop threw himself amidst the swords of these raging savages and adjured them to stay from the slaughter of the innocent. They seized him, and when they had inflicted upon him many outrages and blows, had burnt his Cathedral church before his face, and had killed nine out of ten of the monks and citizens, they took him away with them, and kept him shut up for seven months in a foul prison. A plague broke out in the Danish army, and two thousand in a short while died thereof; the rest, in the fear of death, felt that they had drawn down upon them the anger of God, and betook themselves to Ælphege, who repaid them good for evil by healing the sick through blessed bread. They then promised him his freedom at the price of a vast sum of money which he should collect out of the endowments of the Church and of the poor. This condition the man of God refused, and with noble and unshaken soul offered them, instead of earthly gold, the gold of wisdom in the knowledge of the only true God and of JESUS Christ, Whom He had sent. The savages ran upon him, cast him to the ground, and dealt him many wounds. He was praying for their salvation with his last words, and commending his own flock to the Chief Shepherd, when his head was split open with an axe. He was thus murdered in the year 1012, upon the 19th day of April, upon the which day mention is made of him in the Roman Martyrology. God was pleased to mark his death by many and great wonders, whereby the Danes were moved to allow the people of London to bury his body in solemn state in the church of St Paul. Eleven years afterwards, in the time of King Canute, his body was found to be still incorrupt, and was taken to the church of the Saviour at Canterbury.

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin*, (*p.* 519.)

MARTYROLOGY.

Upon the 20th day of April, were born into the better life—

At Rome, the holy martyrs Sulpitius and Servilian. They were converted to the faith of Christ by the preaching and miracles of the blessed Virgin Domitilla, and were put to death by Anian, Prefect of the city, in the persecution under the Emperor Trajan, for refusing to offer sacrifice to idols.

Upon the same day, the holy martyrs Victor, Zoticus, Zeno, Acindinus, Cæsareus, Severian, Chrysophor, Theonas, and Antonine, who were variously tried under the Emperor Diocletian, and attained to martyrdom, [most likely in Nicomedia.]

At Tomi, in Scythia, holy Theotimus, [Bishop of that see, about the year 409,] whose holiness and miracles were so striking that he was honoured even by the unbelieving savages.

At Embrun, in Gaul, holy Marcellinus, the first Bishop of that city, who came from Africa in consequence of a warning from God, along with his holy companions Vincent and Domninus, and by his word and the wondrous signs, for which he is famous even unto this day, brought to believe in Christ a great number of the dwellers on the Seaward Alps, [in the year 374.]

At Auxerre, [in the fifth century,] the holy Priest Marcian.

On the same day, the holy Confessor Theodore, nicknamed "Hairy" on account of the rough sackcloth garment which he wore. He is famous for many mighty works, more especially against evil spirits; and from his body there floweth an ointment whereby the sick are healed. [He was of a noble family of Constantinople. His date is not known exactly, but it was certainly after the persecution of Diocletian. He lived in a desert in Thrace, which is called after him, the Hairy Desert.]

At Monte Pulciano, [in the year 1317,] the holy Virgin Agnes, of the Order of St Dominic, famous for miracles.

APRIL 20.

MARTYROLOGY.

Upon the 21st day of April, were born into the better life—

At Canterbury, in England, holy Anselm, Archbishop of that see, illustrious for his holiness and teaching, [in the year 1109.]

In Persia, [in the year 345,] the holy martyr Simeon, Bishop of Seleucia and Ctesiphon. He was arrested by order of Sapor, King of the Persians, loaded with chains, and brought before the iniquitous judgment-seat. He refused to worship the sun, and with a free and unfaltering voice bore witness for Christ JESUS. He suffered a long while in prison along with a hundred others, whereof some were bishops, some priests, and others clergy of divers orders. He recalled to repentance Usthazanes, the king's tutor, who had fallen away from the faith, but who now bravely underwent martyrdom. On the day after, which was the anniversary of the Lord's Sufferings, all the others were slain with the sword before the eyes of Simeon, who earnestly exhorted every one of them, and at the last was himself also beheaded. There suffered, moreover, along with him his eminent Priests Abdechalas and Ananias; also Pusicius, the foreman of the king's workmen, who encouraged Ananias when he was wavering, and who was put to a very cruel death by having his tongue cut out through a hole in his neck; and after him was put to death his daughter, who was an hallowed virgin.

At Alexandria, the holy martyrs, the Priest Arator, Fortunatus, Felix, Silvius, and Vitalis, who fell asleep in prison.

Also, the holy martyrs Apollo, Isacius, and Crotates, who suffered under the Emperor Diocletian.

At Antioch, [after the year 686,] the holy Bishop of that city, Anastasius of Sinai.

APRIL 21.

St Anselm, Archbishop [of Canterbury,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for Feasts of Doctors, (*p.* 615,) *except the following. Prayer throughout*, "O God, Who didst give, &c.," (*p.* 591.) *At First Vespers*, "O right excellent, &c." (*p.* 581.)

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 615.)

SECOND NOCTURN.

Fourth Lesson.

ANSELM was born of noble and Catholic parents, named Gundulph and Hermenberga, at Aosta, in Piedmont, [about the year of our Lord 1033.] From his tenderest years his diligence in study, and his aspirations to a more perfect state of life, gave no indistinct foreshadowing of the holiness and learning to which he afterwards attained. The heat of youth drew him for a while into the snares of the world, but he soon returned to his first courses, and, forsaking his country and his goods, betook himself [in 1060] to the monastery of Bec, under the rule of St Benedict. There he made his profession as a monk, and under the rigid discipline of Herluin, the Abbat, and the learned instruction of the profound Lanfranc, with great zeal of spirit and eager obedience to the Rule, he made such progress in learning and godliness, that he shone before all others as an ensample of holiness of life, and power of doctrine.

Fifth Lesson.

MORTIFICATION and purity were his marked characteristics, and by constant fasting all taste for food seemed to have died in him. He spent the day in the monastic work, in teaching, and in answering hard questions upon religion, and he took away from sleep during what remained to him of the night, that he might refresh his soul by thoughts of God, wherein he was alway comforted by an unceasing flow of tears. When he was chosen Prior of the monastery, he so won over, by his charity, lowliness, and wisdom, some brethren who looked ill upon him, that from enviers, as he had found them, he turned them into lovers of God and of himself likewise, with exceeding gain to the strictness of observance in that Abbey. After the death of the Abbat, [in 1078,] Anselm, though against his own will, was chosen to succeed him. In this high place the light of his learning and holiness so shone all round about, that he was reverenced not only by Kings and Bishops, but was taken up by the holy Pope Gregory VII., who, amid the great persecutions which were then trying him, wrote with words of great love to Anselm to recommend himself and the Catholic Church to his prayers.

Sixth Lesson.

AFTER the death of Lanfranc, Archbishop of Canterbury, [in 1089,] Anselm, whose teacher Lanfranc had formerly been, was driven by William II., King of England, supported by the entreaties of the clergy and people, though sorely against his own wishes to take upon him the government of that Church. Raised to that See [upon the 4th day of December, in the year 1093,] he straightway set himself to reform the corrupt manners of the people, and, first by his word and example, and then by his writings and the Councils which he held, succeeded in restoring the ancient godliness and discipline of the Church. But when the aforesaid King William tried by force and threats to seize on the rights of the Church, Anselm withstood him as beseemed a Priest, and after that he had suffered the plundering of all his goods and been sent into banishment, he betook himself to Rome to Urban II. There he was received with great worship, and won high praise for that in the Council of Bari, [in 1098,] he maintained by countless proofs from Scripture and the holy Fathers, against the error of the Greeks, that the Holy Ghost proceedeth from the Son also. When William lived no more, his brother Henry I., King of England, [in the year 1100,] called back Anselm thither, and there he fell asleep in the Lord, [upon the 21st day of April, 1109.] His is a name illustrious not for miracles only, nor for holiness, (and indeed he had a wondrous love for his Lord Who had suffered for him, and for the blessed Maiden Mother of the Same our Lord,) but also for the deep learning which he used for the defence of the Christian Religion and the good of souls. That wonderful knowledge of theology which he had, and which is shown in all the books which he wrote, seemeth to have been given him from heaven for the teaching of all writers on the same subject, who have used what is called the Scholastic method.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Hilary*, (*p.* 618.)

MARTYROLOGY.

Upon the 22nd day of April, were born into the better life—

At Rome, upon the Appian Way, the holy martyr Soter, Pope [in the years 162-170.]

At Rome likewise, the holy martyr Caius, Pope [in the years 283-295,] who was crowned with martyrdom under the Emperor Diocletian.

At Smyrna, holy Apelles and Lucius, who were among the earliest disciples of Christ. [Apelles is said by the Greeks to have ruled the Church of Smyrna, and Lucius that of Laodicea. They are mentioned by St Paul in the Epistle to the Romans, ch. xvi.]

Upon the same day very many holy martyrs, who were slain with the sword for Christ's Name's Sake by order of King Sapor in divers places throughout the whole kingdom of Persia, in the year following the death of Simeon, and like him upon the day upon which is made the memorial of the Passion of the Lord. In this contending for the faith [from the year 341 till 386,] there suffered the eunuch Azades, who was a favourite of the king; Milles, Bishop [of a town in Persia,] who was illustrious for his holiness and for the glory of his miracles; Acepsimas, Bishop [of Honite, in Syria,] along with James his Priest; the Priests Aithalas, [Deacon of Bathnukadra,] and Joseph, [Priest of Bethcatuba,] the Deacons Azadanes and Abd-Jesus, and very many others of the clergy; likewise also the Bishops Mareas and Bicor, along with twenty other bishops, and nearly two hundred and fifty of the clergy; likewise also very many monks, and hallowed virgins, among whom was Tarbula, the sister of holy Simeon, along with her waiting-woman, who were most cruelly slain by being bound to beams and cut through with a saw.

Also in Persia, [in the year 251,] the holy martyrs, the Priests Parmenius, Helimenas, and Chrysotelus, and the Deacons Luke and Mucius, whose triumph is recorded in the history of the sufferings of the holy martyrs Abdon and Sennen.

At Alexandria, the holy martyr Leonides, who suffered under the Emperor Severus.

At Lyons, [in the year 177,] holy martyr Epipodius, who was arrested along with his colleague Alexander, in the persecution under the Emperor Antoninus Verus, and after suffering most grievous torments was beheaded.

At Sens, [in the year 541,] the holy Confessor Leo, Bishop of that see.

At Anastasiopolis, [in Galatia, in the year 613,] holy Theodore, Bishop [of that see,] famous for miracles.

At Second Vespers "O right excellent, &c.," *and a Commemoration is made of the following.* (*All from the Common.*)

APRIL 22.

The Holy Martyrs, Popes Soter and Caius.

Semi-double.

All from the Common Office for Many Martyrs in Paschal-time, (*p.* 514,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

SOTER, a countryman of Fondi in Campania, succeeded the holy martyr Anicete, [in the year 173.] It was he who ordained that nuns should not touch the sacred vessels and linen of the Altar, nor serve with the incense in the Church. He ordained likewise, that on the anniversary of the Lord's Supper, every one should receive the Body of Christ, except those who were forbidden to do so on account of grievous sin. He sat as Pope three years, eleven months, and twenty-eight days. He ordained in the month of December eighteen Priests, nine Deacons, and eleven Bishops for divers places. He was crowned with martyrdom under the Emperor Marcus Aurelius, [in 177,] and was buried after the manner of them that had gone before him, in the Cemetery, which was afterwards called that of St Calixtus.

Fifth Lesson.

CAIUS was a Dalmatian and a kinsman of the Emperor Diocletian [and succeeded holy Eutychian in the year 283.] It was he who ordained that the following should be the order of degrees in the Church through which all should pass before they be made Bishop: First, Doorkeeper; second, Reader; third, Exorcist; fourth, Acolyte; fifth, Subdeacon; sixth, Deacon; seventh, Priest. Caius fled from the cruelties practised by Diocletian against the Christians, and lay hid for a while in a cave, but after eight years he and his brother Gabinus won the crown of martyrdom, [upon the 21st day of April, in the year 296.] At that time he had sat in the chair of Peter twelve years, four months, and five days, and had ordained in the month of December twenty-five Priests, eight Deacons, and five Bishops. He was buried in the Cemetery of Calixtus upon the twenty-second day of April. It was Urban VIII. who renewed the memorial of him in the city, rebuilt his Church, which had been in ruins, and distinguished it by making it one of those whence the Cardinals take their titles, and of those which are called "Stations," and enriching it with the reliques of the Saint.

Sixth Lesson from the Sermons of St Ambrose, (*p.* 517.)

THIRD NOCTURN.

Lessons from John xv. 5, *with the Homily of St Austin*, (*p.* 525.)

Prayer at Lauds and throughout the Office, "O Lord, we beseech Thee, &c.," (*p.* 522.)

MARTYROLOGY.

Upon the 23rd day of April, were born into the better life—

The holy martyr George, whose illustrious martyrdom, [in the year 303,] the church of God honours among the crowns of her martyrs.

At Valence, in Gaul, the holy martyrs the Priest Felix and the Deacons Fortunatus and Achilleus. They had been sent forth to preach the Word of God by blessed Irenæus, Bishop of Lyons, and had brought a great part of the city of Valence to believe in Christ, when they were cast into prison by Cornelius the general. They were long beaten, their legs were broken, they were tied to the outside of turning wheels, hung in smoke upon the rack, and at length slain with the sword, [in the year 212.]

In Prussia, [in the year 997,] the holy martyr Adalbert, Bishop of Prague, who preached the Gospel to the Poles and Hungarians.

At Milan, [in the year 423,] the holy Confessor Marolus, Bishop [of that see.]

At Toul, in Gaul, holy Gerard, Bishop of that city, [in the year 994.]

Vespers of the following, without any commemoration of SS. Soter and Caius.

APRIL 23.

St George, Martyr, Patron of England.

Double of the First Class, with an Octave.

All from the Common Office, (*p.* 514,) *except the following.*

Prayer throughout.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed martyr George, mercifully grant that all they which seek Thy mercy through him may effectually obtain the gift of Thy grace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

(*Also at Lauds and Second Vespers, and throughout the Octave.*)

Verse. Lord, Thou hast compassed him—Alleluia.

Answer. With Thy favour as with a shield. Alleluia.

Antiphon at the Song of the Blessed Virgin. The Saints through faith subdued kingdoms, wrought righteousness, obtained promises. Alleluia.

MATTINS.

FIRST NOCTURN.

Lessons from Rom. viii. 12, (*p.* 565.)

SECOND NOCTURN.

Fourth Lesson.

THE martyr George beareth among the Easterns the title of [the holy and glorious] Archmartyr,[1] [George the Triumphant.] He suffered a glorious death, for Christ's sake, in the persecution under Diocletian. When peace was given to the Church soon after, under Constantine, the memory of the martyr began to be celebrated, and churches were built under his invocation at Lydda in Palestine and at Constantinople. For thenceforth an extraordinary enthusiasm with regard to him grew up among the faithful, first in all parts of the East, and afterwards in the West. Of old time, when Christian armies had been about to fight, they have been used to call as patrons upon holy George, Maurice, and Sebastian. There had been already special honour paid in England to the holy martyr George, and the supreme Pontiff Benedict XIV. declared him the protector of the whole kingdom.

Fifth Lesson.

From St Cyprian as the Fourth Lesson, (*p.* 524.)

Sixth Lesson.

As the Fifth Lesson, (*p.* 525.)

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin*, (*p.* 519.)

At Lauds, Verse and Answer and Antiphon at the Song of Zacharias as at First Vespers.

MARTYROLOGY.

Upon the 24th day of April, were born into the better life—

At Sevis, in Switzerland, the holy martyr Faithful of Sigmaringen, of the Order of Friars Minor Capuchins. He had been sent thither to preach the Catholic faith, but was murdered by the heretics, and so attained martyrdom, [in the year 1622,] and was numbered among the holy martyrs by the Supreme Pontiff Benedict XIV.

At Rome, the holy martyr Saba, a commander of troops. He was accused of visiting the Christians in prison, and freely confessed Christ in the presence of the judge. He was scorched with torches, and thrust into a vessel of boiling pitch, whence he came forth unhurt, by the which marvel seventy men were turned to Christ, who all stood fast to their confession, and were slain with the sword, when after Saba himself was drowned in the river, and so gained the crown of his testimony, [in the year 272.]

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[1] "Magni nomine commendatus." This is inaccurate, because imperfect. The title of Megalomartyr—*i.e.*, Great-martyr or Arch-martyr—is given by the Orientals to some others as well as to George. The complete liturgical title used in the Greek service books is as given above, and the distinctive personal epithet is "tropæophoros," here rendered triumphant. This saint is one of the most popular in Christendom, but who he was, and indeed everything about him, except the fact of martyrdom, is enveloped in the greatest obscurity. The labours of the Bollandists tend to show that he was a soldier by profession, and that he is a martyr (otherwise anonymous) who was tortured to death for pulling down the edict of Diocletian against Christianity, at Nicomedia, in A.D. 303. He seems, says Alban Butler, to have been arrested on Good Friday, (April 16,) and after having been tortured for eight days, to have received his crown on the Friday following, April 23. He was the first victim of Diocletian's persecution.

At Lyons, in Gaul, the holy martyr Alexander. In the persecution under the Emperor Antoninus Verus he was imprisoned, and afterwards lashed to such an extent that his inner parts could be seen through holes between his ribs; then he was nailed to a cross, and gave up his blessed spirit. There suffered along with him thirty-and-four others, of whom mention is made upon other days.

Upon the same day, the holy martyrs Eusebius, [said to have been converted by St George,] Neon, Leontius, Longinus, and four others, who were slain with the sword after grievous torments in the persecution under the Emperor Diocletian.

In England, [in the year 624,] the holy Bishop Mellitus, who was sent into this country by holy Gregory, and converted to the faith the East Saxons and their King. [He was the first Bishop of London, and afterwards of Canterbury.]

At Elvira, in Spain, the holy Confessor Gregory, Bishop [of that see, about the end of the fourth century.]

At Brescia, holy Honorius, Bishop of that see, [in the year 586.]

In Scotland,[1] the holy Priest and monk Egbert. A man of marvellous lowliness and self-denial, [in the year 729,] whose feast we keep upon the 27th day of this present month of April.

At Rheims, the holy Virgins Bona and Doda, [the first Abbesses of St Peter's at Rheims, in the year 673.]

At Second Vespers, Verse and Answer and Antiphon at the Song of the Blessed Virgin as at First Vespers.

A Commemoration is made of the following from the Common Office, (p. 514,) with Prayer from his own Office.

APRIL 24.

St Faithful of Sigmaringen, Martyr.

Double.

All from the Common Office for Feasts of One Martyr in Paschal-time, (p. 514,) except the following.

Prayer throughout.

O GOD, Who didst vouchsafe to enkindle in blessed Faithful the fire of Thy Seraphim,[2] and to glorify his toil to give men a true knowledge of Thee by the palm-branch of martyrdom and by great signs and wonders, be entreated, we beseech Thee, for his sake and by his prayers, and so establish us in the knowledge and love of Thee, that we also, like him, may be found "faithful" even unto death in serving of Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

FAITHFUL was born of the respectable family of Rey in the town of Sigmaringen in Swabia, [in the year of our Lord 1577.] From his childhood he was adorned with many bright gifts of nature and grace. Intellectually distinguished, and assisted by all the advantages of education, he took at Fribourg the degrees of Philosophy and of Civil and Canon Law, and it was while engaged in these studies, that he began to strive after the height of perfection in the school of Christ, to which end he earnestly trained himself in all the exercises of godliness. He ceased not to exhort to Christian godliness, both by his words and works, the noblemen who made him their companion, and who were drawn from the chief families of divers parts of Europe.[1] While on his travels, he was careful to mortify the lusts of the flesh by frequent austerities, and so to get the command of himself, that he was never seen under any circumstances to be moved to anger. He was a zealous champion of law and justice, and when he returned into Germany, he won a most distinguished name in his profession as an advocate. After a while, however, in view of the dangers which beset him at the Bar, he determined to enter on a path safer as regarded his eternal salvation, and, in obedience to an inward call from above, he sought admission into the Seraphic Order, among the Capuchin Friars Minor, [in the year 1612.]

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[1] The Martyrology says in *Hibernia*.

[2] Probably a sort of play upon the name of the "Seraphic Order," often given to the Franciscans.

Fifth Lesson.

AFTER he had obtained his holy wish, he showed himself even in his noviceship a singular despiser of the world and of himself, and still more so when with great spiritual joy he had made his solemn profession to the Lord. By his observance of the Rule, he became the wonder and the example of all. He gave himself chiefly to prayer and sacred learning, but he excelled, by a remarkable grace, in the ministry of the Word, and thereby not only stirred up the Catholics to bring forth more fruit, but also drew misbelievers to the knowledge of the truth. He was set at the head of communities of Friars in divers places, and discharged the duty so laid upon him with great praise for prudence, justice, meekness, wisdom, and lowliness. He was animated by a vehement love of the strictest poverty, and cleansed the convent of whatever was not altogether needful. While he pursued himself with an healthy hatred, and most stern fastings, watchings, and scourgings, he showed to all others a love like the love of a mother for her sons. When a contagious fever made horrid ravages among the Austrian soldiers, he gave himself up with his whole soul to unwearied offices of tenderness toward the helpless sick. In allaying quarrels and relieving the temporal distress of his neighbour, he bore himself with such wisdom and zeal as to earn the name of "Father of his country."

Sixth Lesson.

HE tenderly and warmly loved the maiden Mother of God and her Rosary, and he besought God under the patronage of many of His holy servants, but especially under that of the same blessed Mother, to vouchsafe to let him offer his life and his blood together for the sake of the Catholic faith. This burning desire came upon him more and more, day by day, as he celebrated with great ardour of spirit the Holy Liturgy; and by the unexpected Providence of God it came to pass that this brave soldier of Christ was chosen President of the Missions which the Congregation for the Propagation of the Faith had at that time just founded for the Grisons. He accepted this hard task with a willing and joyful heart, and discharged it with such zeal, that many heretics were turned to the orthodox faith, and great hope was engendered that the whole of that people would return to the peace of Christ and His Church. Faithful, who was gifted with the spirit of Prophecy, often foretold the great woes which afterwards came upon the Grisons, and that he himself would be murdered by the heretics. At last, on a certain 23rd of April, some of the heretics, who pretended to be converted, entreated him to come and preach the following day at the Church of a place which is called Sevis. He complied with the treacherous invitation, but, as he knew that plots were being laid against him, he had made himself ready beforehand for the last conflict. On the 24th day of April, in the year 1622, he went to Sevis, and began to preach, but his discourse was interrupted by a riot, and [on his way back,] he was [met by a party of Calvinists, and] brutally murdered. By this glorious death, which he suffered with a willing and cheerful heart, he offered to God in his own blood the first-fruits of martyrdom from the above-mentioned Congregation. God hath since glorified him by many signs and wonders, especially at Coire and Feldkirchen, where his reliques are kept with much popular veneration.

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[1] He was a travelling tutor.

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin*, (*p.* 519.)

At Lauds a Commemoration is made of the Octave of St George from his Office, and then of St Mellitus, Archbishop of Canterbury, from the Common Office, (*p.* 590.)

Prayer, "Grant, we beseech Thee," &c., (*p.* 590.)

MARTYROLOGY.

Upon the 25th day of April, were born into the better life—

At Alexandria, the blessed Evangelist Mark. He was the disciple and interpreter of the Apostle Peter. He wrote his Gospel at the prayer of the brethren at Rome. He took it with him and went to Egypt, where he was the first man who proclaimed Christ at Alexandria, and where he founded that Church. He was afterward arrested as a believer in Christ, bound with cords, and dragged over stones to his grievous suffering. Then he was remanded to prison, where he was comforted first by a visitation of angels and then by the Lord Himself appearing unto him, and was called unto the kingdom of heaven in the 8th year of Nero, [in the year 68.]

At Rome, the Greater Litanies, [instituted in sixth century by Pope St Gregory I., The Great,] take place at St Peter's Church.

Upon the same day, were likewise born into the better life—

At Syracuse, the holy martyrs Evodius, Hermogenes, and Kallistas. [They were brothers and sister.]

At Antioch, [in the year 479,] the holy martyr Stephen, Patriarch of that see, who suffered many things at the hands of the heretics who assailed the Council of Chalcedon, and was cast into the river Orontes, in the time of the Emperor Zeno.

There likewise, [in the second century,] the holy Deacons Philo and Agathopodes.

At Alexandria, holy Anian, Pope of that see. He was the disciple of blessed Mark, and held that Papacy next after him, and fell asleep in the Lord, famous for his graces, [about the year 86.]

At Lobes, [in the year 737,] the holy Confessor Ermin, Bishop of that see.

Vespers are of the following.

APRIL 25.

St Mark, Evangelist.

Double of the Second Class.

All from the Common Office for Evangelists in Paschal-time, (*p.* 514,) *except the following.*

Prayer throughout.

O GOD, Who didst exalt Thy blessed Evangelist Mark, by giving him grace to preach Thine Evangel, grant unto us, we beseech Thee, ever to follow more and more what he teacheth, and ever to be shielded from all evil by his prayers. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Faithful. From the Common, with Prayer from his Office.

FIRST NOCTURN.

Lessons from Ezekiel i. 1, (*p.* 545).

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Church Writers, composed by St Jerome, Priest [at Bethlehem.]

MARK was the disciple and interpreter of Peter, and it was from what he had heard Peter tell, that, at the request of the brethren at Rome, he wrote the shortest of the Gospels. When Peter had heard it, he approved it, and gave it to the Church to be read, by his authority. Mark betook himself to Egypt, with the Gospel which he had compiled, and was the first man who preached Christ at Alexandria. There he founded a Church with such teaching and austerity of life, that all who followed Christ were constrained to imitate him.

Fifth Lesson.

LAST of all, Philo, that most learned Jew, observing that the first Church of Alexandria still kept the law of Moses, wrote a book concerning their manners, as if in praise of his own nation, wherein he saith that under the teaching of Mark, the Christians of Alexandria had all things in common, just as Luke telleth us was the case with all them that believed at Jerusalem. Mark died in the eighth year of Nero, and was buried at Alexandria. Anianus succeeded him.

Sixth Lesson, from St Gregory on Ezekiel, (*p.* 546.)

THIRD NOCTURN.

Lessons from Luke x. i., *with the Homily of St Gregory*, (*p.* 547.)

MARTYROLOGY.

Upon the 26th day of April, were born into the better life—

At Rome, the blessed Pope Cletus. He was the second who ruled the Church after the Apostle Peter, and was crowned with martyrdom in the persecution under the Emperor Domitian.

There also the holy martyr Pope Marcellinus, who was beheaded for Christ's faith's sake, in the persecution under the Emperor Maximian, along with Claudius, Cyrinus, and Antonine, at the time when the persecution was so great that seventeen thousand Christians were crowned with martyrdom within the space of one month.

At Amasea, in Pontus, [about the year 322,] the holy martyr Basil, Bishop of that see, who gained an illustrious martyrdom under the Emperor Licinius. His body was cast into the sea, but was found by Elpidiphorus on the warning of an angel, and was honourably buried.

At Braga, in Portugal, [in the first century,] the holy martyr Peter, first Bishop of that city.

At Vienne, the holy Confessor Clarence, Bishop of that see, [about the year 620.]

At Verona, holy Lucidius, Bishop of that see.

In the monastery of Centule, [in the seventh century,] the holy Confessor, the Priest Requier.

At Troyes, the holy virgin Exuperantia, [in the year 380.]

On this day there is a Procession followed by a special Mass, in memory of the like ceremony, whereby in the time of St Gregory the anger of God was appeased, and a plague stayed in Rome. All persons bound to recite the Office and who are not present at the Procession, are bound to recite the Litany, after Lauds. This Procession and Litany is not transferred with the Feast of St Mark, unless April 25*th were Easter Sunday, and then only to Tuesday.*

In Second Vespers a Commemoration is made of the following. Prayer from their Lauds.

Note. If any of the following Feasts fall on Rogation Monday, or on the Eve of the Ascension, the Lessons of the First Nocturn are those from Scripture which are given in the Common Offices, unless proper Lessons are assigned, or the First Epistle of St Peter is to be begun. In such case, also, the third part of the Homily for the Feast is omitted or read as one with the second, and the Ninth Lesson is either the first part or the whole of the Homily for the Week-day, and the said Week-day is Commemorated at Vespers and Lauds. Note also that a Feast falling on those three days does not abolish the Litanies.

APRIL 26.

The Holy Martyrs, Popes Cletus and Marcellinus.

Semi-double.

All from the Common Office for Many Martyrs, (p. 514, *or* 564,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. On Rogation Monday from Rom. viii. 12, (*p.* 565,) *unless from* 1 Peter i. 1, (*see above.*)

SECOND NOCTURN.

Fourth Lesson.

CLETUS was a Roman, the son of Æmilian, of the Fifth Region of the city, and the street called Noble. He ruled the Church in the time of the Emperors Vespasian and Titus. In accordance with the precept of the Prince of the Apostles he ordained twenty-five Priests for the city. He was the first Pope who made use in his letters of the phrase "Health and Apostolic Benediction." When he had ruled the Church for twelve years, seven months, and two days, and brought it into an excellent state of order, in the reign of the Emperor Domitian, and the second persecution since the time of Nero, he was crowned with martyrdom, and buried on the Vatican mount, hard by the body of blessed Peter.

Fifth Lesson.

MARCELLINUS was a Roman; he ruled the Church from the year 296 to the year 304, during the savage persecution which was ordered by the Emperor Diocletian. He suffered through the false severity of those who blamed him as being too indulgent toward them who had fallen into idolatry, and for this reason also hath been slandered to the effect that he himself burnt incense to idols; but this blessed Pope, on account of his confession of the faith, was put to death along with three other Christians, whose names are Claudius, Cyrinus, and Antoninus. At the command of the Emperor their bodies were cast out unburied, and lay so for thirty-six days. At the end of that time St Peter appeared in a dream to Blessed Marcellus, and in obedience to his command the said Marcellus went with certain Priests and Deacons, singing hymns, and carrying lights, and buried these four bodies honourably in the Cemetery of Priscilla upon the Salarian Way. Marcellinus ruled the Church for seven years, eleven months, and twenty-three days. During this time he held two Advent ordinations, and ordained at them four Priests, and five Bishops for divers Sees.

Sixth Lesson.

From St Ambrose, &c., (*p.* 517, *Fourth Lesson.*)

THIRD NOCTURN.

Lessons from John xv. 5, *with the Homily of St Austin*, (*p.* 525.)

LAUDS.

Prayer throughout.

O LORD, we beseech Thee that the precious testifying of Thy blessed Martyrs and Bishops Cletus and Marcellinus may profit us, and their godly prayers protect us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

At Lauds a Commemoration is made of the Octave of St George from his Office.

MARTYROLOGY.

Upon the morrow we keep the feast of the holy Priest and monk Egbert, a man of marvellous lowliness and self-denial, of whom mention has been made upon the 24th day of this present month of April.

Upon the same 27th day of April, were born into the better life—

At Nicomedia, the holy martyr Anthimus, Bishop of that see, who was beheaded for confessing Christ, in the persecution under the Emperor Diocletian, and so gained the glory of martyrdom. He was followed by almost all his flock, whereof by command of the judge some were slain with the sword, some burnt in fire, and some embarked upon ships and drowned in the sea.

At Tarsus, in Cilicia, the holy

martyrs Castor and Stephen. [St Stephen was perhaps a Bishop.]

At Rome, blessed Pope Anastasius [I., in the year 401,] a man very rich in poverty and apostolic care, of whom St Jerome writeth that Rome deserved not long to have him, lest the head of the world should be cut off under such a Bishop, since no long while after his death Rome was taken and sacked by the Goths.

At Bologna, [in the sixth century,] the holy Confessor Tertullian, Bishop of that see.

At Brescia, [in the fifth century,] holy Theophilus, Bishop of that see.

At Constantinople, the holy Abbat John, [of the monastery of Cathares Hegumenos,] who contended much for the honouring of holy images under the Emperor Leo the Isaurian, [in the year 813, under Leo the Armenian. Leo the Isaurian reigned from 717-741.]

At Taragona, the blessed Peter Armengal, of the Order of the Blessed Virgin Mary of Ransom for the Redemption of Captives. He suffered many things for the redemption of the faithful in Africa, and at length died a blessed death in the convent of St Mary-of-the-Meadows, [in the year 1304.]

At Lucca, in Italy, [in the year 1278,] the blessed Virgin Zita, very famous for her graces and miracles.

Vespers of the following from the Chapter inclusive.

APRIL 27.

St Egbert, Confessor.

Semi-Double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) except the following.

Prayer throughout.

O GOD, Whose Spirit didst make Thy blessed servant Egbert to thirst for the salvation of his neighbour, and to send forth preachers for the work of the Gospel, turn unto Thyself, we beseech Thee, for his sake, the heart of Thy people, and enkindle in them the fire of the same Thy Spirit, that they may be steadfast in faith and faithful in work. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

As regards St Egbert, begin with the Chapter. A Commemoration is made of SS. Cletus and Marcellinus from the Common Office with their own Prayer, and then of the Octave of St George from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

EGBERT was born in England of a noble family. He was a very intelligent lad, who inspired bright hopes, and for this reason, like many others of his countrymen, he went to Ireland, where he learned sacred letters and the monastic discipline in the monastery of Rath-maoilsidhe. It came to pass that a pestilence carried off many of his companions, and he himself fell sick thereof. He turned then to God with all his heart and besought Him for a longer life, that he might correct his slothfulness thitherto and might exercise himself more abundantly in good works, and he added thereto that he would live always as a stranger and a pilgrim outside his own country, and would give himself more to prayer and fasting. God heard his prayer, and he received the holy order of the priesthood, and adorned it by a fit manner of living, by lowliness and gentleness, by self-restraint and other virtues, by constant readiness to teach, and by goodness in distributing those things which were given to himself by rich men, so that he became a burning and shining light before the eyes of all.

Fifth Lesson.

AFTER passing many years adorned with all graces, he conceived in his heart to be profitable to many, and to proclaim the Word of God to the Germans that believed not, and who are a race from whom the English spring; or, if he could not succeed in this, to go to Rome to visit the shrines of the Apostles and martyrs. But after he had been warned by God the second time, and after he had tried to take the journey and had been forced to return home, he was bidden to go to the monasteries of Columba, and to strengthen them in the teaching and tradition of the Apostles. He returned, therefore, to the place of his accustomed pilgrimage, and in silence awaited the will of the Lord. However, when he saw that God hindered him that he should not preach the Gospel unto the Gentiles, he strove to send forth holy men who should do the work of Apostles in his stead; wherefore in the year of salvation 690 there went to Maestricht upon the Rhine, under his direction, twelve Apostolic men famous for their labours and learning, of the whom holy Wildebrod was the leader and standard-bearer.

Sixth Lesson.

THESE twelve men, burning with zeal for the glory of God and the salvation of souls, toiled in Friesland and the part thereabout, and by the grace of God working with them brought them to believe in Christ. Now when the monks in the island of Iona and the monasteries subject thereto, did not yet observe the time of Easter and the shape of the tonsure according to the Canons, there came unto them the Priest Egbert, beloved of God, and reshaped all their manner of doing and living according to the Catholic tradition. He dwelt in that island for thirteen whole years. In the year of the Incarnation of the Lord 729, Easter Day was kept upon the 24th day of April, and upon that day Egbert said Mass and thereafter fell asleep in the Lord. Wonderful, writeth the Venerable Bede, was the provision of God's goodness, that upon that same day whereon the feast was first kept according to the Catholic rule, he passed out of this world unto Heaven, whence the brethren rejoiced not only because of a sure and Catholic knowledge regarding the time of Easter, but also because of the help of their father when he was gone hence to be ever with the Lord. In the Roman Martyrology Egbert is named among the Saints upon the 24th day of April.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 547.) *At Lauds a Commemoration is made of the Octave of St George.*

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Paul of the

Cross, founder of the congregation called that of the Cross and Passion of our Lord JESUS Christ, and of whom mention is made upon the 18th day of October, upon the which day, [in the year 1775,] he fell asleep in the Lord.

Upon the same 28th day of April, were born into the better life—

At Ravenna, the holy martyr Vitalis, father of holy Gervase and Protase. He had removed the body of blessed Ursicinus and buried it with due respect; for the which cause he was arrested by Paulinus the consular, and when they had racked him, they cast him into a deep pit and buried him alive under earth and stones, and with that testimony he passed away to be with Christ, [in the year 171.]

At Milan, the holy martyr Valeria, wife of holy Vitalis.

At Atino, holy Mark, who was ordained Bishop of that see by the blessed Apostle Peter, and was the first that preached the Gospel to the Equicoli, [inhabitants of the Campania round Rome.] He received the crown of martyrdom under the President Maximus, in the persecution under the Emperor Domitian.

At Alexandria, the holy Virgin Theodora. She would not sacrifice to idols and was sent to a brothel; but one of the brethren, named Didymus, by the favour of God changed clothes with her, and so delivered her thence. Later on, in the persecution under the Emperor Diocletian, they were beheaded together under Eustratius the President, and so were crowned together.

Upon the same day, the holy martyrs Aphrodisius, [first Bishop of Beziers,] Caralippus, Agapius, and Eusebius, [in the year 65.]

In Hungary, under the Emperor Diocletian, the holy martyr Pollio. [He was a Reader in the church of Cibales, in the country of Valentinian. Cibales was between the rivers Save and Drave, and is now in ruins. St Pollio suffered on the same day, though at a distance of some years, as his Bishop Eusebius.]

At Brusa, in Bithynia, the holy martyr Patrick, Bishop of [that see,] Acatius, Menander, and Polyænus, [third century.]

At Tarazona, in Spain, the holy Confessor Prudentius, Bishop [of that see, before the year 846.]

At Pentina, in the Abruzzi, [in the seventh century,] holy Pamphilus, Bishop of Valva, famous for his charity to the poor and gift of miracles. He is buried at Sulmona.

Vespers of the following.

APRIL 28.

St Paul of the Cross, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) *except the following.*

Prayer throughout.

O LORD JESUS Christ, Who didst gift Thine holy servant Paul with great love that he might preach the mystery of Thy cross, and hast been pleased that through him a new family should grow up in Thy Church, grant unto us at his prayers that upon earth we may so call Thy sufferings to mind as worthily to gain the fruit thereof in heaven, Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

A Commemoration is made of St Egbert. Prayer from his Office, then of the Octave of St George, and then of the holy martyr Vitalis, from the Common Office, (p. 514,) *with the Prayer,* "Grant, we beseech Thee, &c.," (*p.* 522.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PAUL of the Cross was sprung of a noble family of the Danëi, at Castellazzo, hard by Alessandria, in the Province of Acqui, [in the territory of the then Republic of Genoa,] but was born at Ovada, in the same province. The holiness with which he was afterwards to shine was foreshown by a strange light which filled his mother's chamber while she was in labour, and by the remarkable help which was bestowed upon him by the great Queen of Heaven, who delivered him unhurt from certain destruction when he was fallen into a river as a lad. From the first use of reason he burnt with love for JESUS crucified, and began to spend long times in contemplating Him. He chastised his innocent flesh with watching, scourging, fasting, and all severe hardships, and on Friday he drank vinegar mingled with gall. He was seized with a desire for martyrdom, and enlisted in the army which was being raised at Venice to fight against the Turks; but in consequence of the Will of God, made known to him while he was in prayer, he left the army in order to serve in a more exalted regiment whose duty it hould be to defend the Church and to toil for the eternal salvation of men. When he returned home he refused a very honourable marriage, and also the inheritance which was bequeathed to him by his father's brother, and would fain enter upon a straiter way of the cross and be clad by his own Bishop with a rough tunic. By command of the Bishop, on account of his eminent holiness of life and knowledge of the things of God, he began, even before he became a clerk, to toil in the Lord's field with great profit of souls by preaching the Word.

Fifth Lesson.

HE betook himself to Rome, and when he had there studied a regular course of theology he was ordained Priest in obedience to the command of the Supreme Pontiff Benedict XIII., who also gave him permission to gather comrades around him. He withdrew to the solitude of Mount Argentaro, whither he had been already called by the Blessed Virgin, at which same time she also showed him in vision a black habit marked with the emblems of the sufferings of her Son. At Mount Argentaro, he laid the foundations of his new Congregation, which under the blessing of God grew quickly, through the labours of Paul, and attracted to it eminent men. It received the confirmation of the Apostolic See more than once, with the rules which Paul himself had received from God in prayer and the addition of a fourth vow, that, namely, to promote the blessed remembrance of the sufferings of the Lord. He founded a congregation of holy virgins also, who should dwell constantly upon the overflowing love of the Divine Bridegroom. Amid all these works his untiring love for souls caused him never to weary in the preaching of the Gospel, and he led into the path of salvation men almost countless, among whom were some of the most lost, or those who had fallen into heresy. The greatest and most wonderful power of his preaching was how he told of the sufferings of Christ, so that he himself and his hearers would alike burst into tears, and hardened hearts were cloven by repentance.

Sixth Lesson.

THE fire of the love of God burnt so in his heart that the part of his under-garment which was next thereto often presented the appearance of having been scorched, and two of his ribs seemed to be raised. He could not withhold his tears, more especially when he was saying Mass, and when he was in a state of trance, as oftentimes befell, his body was sometimes seen to be raised into the air, and his face to shine as with light from heaven. Sometimes when he was preaching a heavenly voice was heard prompting him, or his words became audible at the distance of several miles. He was eminent for the gifts of prophecy, of speaking with tongues, of reading the heart, and of power over evil spirits, over diseases, and over the inanimate elements of nature. The Supreme Pontiffs themselves regarded him as dear and venerable, but he held himself to be but an unprofitable servant, and a sinful wretch upon whom devils might well trample. He held to the bitter hardships of his life, even unto a great age, and passed to heaven from Rome, [upon the 18th day of October,] being the day which he had himself foretold, in the year 1775, after he had addressed to his disciples noble exhortations which are as the heritage of his spirit, and had been comforted by the sacraments of the Church, and by an heavenly vision. The Supreme Pontiff Pius IX. numbered his name among those of the blessed, and then, after renewed signs and wonders, among those of the Saints.

THIRD NOCTURN.

Lesson from Luke x. 1, *with the Homily of St Gregory*, (*p.* 547.)

The last is omitted to make room for the

Ninth Lesson (*of St Vitalis*).

VITALIS was a soldier, and the father of the holy Martyrs Gervase and Protase. He went to Ravenna with Paulinus the judge, and there saw the physician Ursicinus led out to die, because he owned to being a believer in Christ. As the torments went on, Ursicinus seemed to waver a little, and Vitalis cried out to him, "Ursicinus! as a physician thou hast been used to heal other men's bodies, take heed lest thou let thine own soul die eternally." These words encouraged Ursicinus, and he endured bravely in his testimony even unto the end; but Paulinus was filled with fury, and caused Vitalis to be seized, tormented on the rack, and finally thrown into a pit and buried under an heap of stones.[1] When it was over, a certain priest of Apollo, who had urged on Paulinus against Vitalis, was seized by the devil, and began to cry out, "Vitalis! Vitalis! thou art Christ's Martyr, but thou makest me to burn! thou makest me to burn!" until in that phrenzy he threw himself into the river.

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[1] About A.D. 62.

At Lauds a Commemoration is made of the Octave of St George, and then of St Vitalis, from the Common Office, (p. 522,) *with the Prayer,* "Grant, we beseech Thee, &c," *as yesterday at Vespers, (p.* 522.)

MARTYROLOGY.

Upon the 29th day of April, were born into the better life—

At Milan, the holy martyr Peter, of the Order of Friars Preachers, who was murdered by heretics for the Catholic faith's sake, [in the year 1252.]

At Paphos, in Cyprus, holy Tychicus, the disciple of the blessed Apostle Paul, whom that Apostle doth in his Epistles call "a beloved brother and a faithful minister and fellow-servant in the Lord." [He was a native of the province of Asia.]

At Cirtha, in Numidia, [in the year 260,] the holy martyrs Agapius, Bishop [of Carthagena,] and Secundinus, Bishop [of Braga,] who had long been banished to that city in the persecution under the Emperor Valerian, wherein the fury of the Gentiles did most seek to try the faith of the just. From having been eminent Priests they became glorious martyrs; and there suffered along with them the soldier Emilian, the holy Virgins Tartulla and Antonia, and a certain woman with her twin children.

On the same day, the seven Saints who had been robbers but were converted to Christ by holy Jason, and by martyrdom gained life everlasting, [in the year 100. They are called the robbers of Corfu. Their names are Saturninus, Jusischolus, Faustian, Januarius, Marsalius, Euphrasius, and Mammius.]

At Brescia, the holy Confessor Paulinus, Bishop of that see, [about the year 428. The Bollandists call him Paul I., and say there never was a Bishop Paulinus of Brescia.]

In the monastery of Cluny, [in the year 1109,] holy Hew, Abbat of Cluny.

In the monastery of Molesme, holy Robert, first Abbat of Cîteaux. [He was a monk of Moûtier-la-Celle, Abbat of Saint-Michel de Tonnerre, Prior of Saint-Ayoul, and founder of Molesme and Cîteaux, [in the year 1110.]

Vespers of the following from the Chapter inclusive.

APRIL 29.

St Peter, Martyr.

Double.

All from the Common Office for Feasts of Martyrs, (p. 514, *or* 548,) *except the following.*

Prayer throughout.

GRANT us grace, we beseech Thee, O Almighty God, to follow with zeal conformable thereto after the pattern of that great ensample of faith, Thy blessed Martyr Peter, who, for the spreading of the same faith, did so run as to obtain the palm of martyrdom. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Peter begin with the Chapter.

A Commemoration is made of St Paul of the Cross from the Common Office, (p. 598,) *with the Prayer from his Office, then of the Octave of St George.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Peter was born at Verona, [in the year of our Lord 1205,] of parents polluted with the Manichæan heresy, but he himself began his lifelong strife against error when he was but a little child. When he was seven years old he went to school, and was asked by his heretic uncle what he learnt there: he answered that he had learnt the Christian Creed: and neither his father nor his uncle were ever able to shake his constancy in the faith, either by cajolements or threats. When he was a young lad he went to Bologna to study, and there he was called by the Holy Ghost to an higher state of life, and entered the Order of Friars Preachers, [at fifteen years of age.]

Fifth Lesson.

HE was marked by great perfection as a Friar: so watchful was he over the purity of his body and soul, that he never felt himself defiled by a mortal sin. He chastened his body by fasting and watching, and ennobled his soul by the contemplation of the things of God. He was constantly busied in works for furthering the salvation of souls; and had a peculiar gift of grace for clearly convincing heretics. Such was his power as a preacher, that countless crowds were drawn together to hear him, and many were moved to repentance.

Sixth Lesson.

THE faith which was in him burnt so hotly, that he longed to seal his confession with his blood, and oftentimes he earnestly besought from God the grace to do so. It was but a little while before the heretics murdered him, that he foretold, in preaching, his own approaching death. While he was intrusted with the duties of the Holy Inquisition, he was returning from Como to Milan, when an ungodly ruffian assailed him and wounded him once and again in the head with a sword. Peter, to whom these blows were nearly fatal, began with his last breath to recite that Profession of the Faith, to which as a little child he had clung with such manly courage, but the murderer thrust the weapon into his side, and he passed away to receive a Martyr's palm in heaven. It was [the 6th day of April, in] the year of salvation 1252. In the following year, Innocent IV., seeing by how many miracles God had been pleased to glorify him, added his name to the sacred roll of Martyrs.

THIRD NOCTURN.

Lessons in Paschal-time from John xv. 1, *with the Homily of St Austin,* (*p.* 519,) *out of Paschal-time, from* Luke xiv. 26, *with the Homily of St Gregory,* (*p.* 555.)

At Lauds a Commemoration is made of the Octave of St George.

MARTYROLOGY.

The morrow is the Octave of the holy martyr George.

Upon the same 30th day of April, were born into the better life—

At Rome, [in the year 1380,] the holy Virgin Katharine of Sienna, of the order of St Dominic, famous for her life and miracles, whose name Pius II. enrolled among those of the holy virgins, and whose feast we keep upon the 5th day of May.

At Lambesa, in Numidia, the holy martyrs the Reader Marian, and the Deacon James. Marian had already triumphed over persecution by confessing Christ, under the Emperor Decius, but was arrested again along with his illustrious companion. After dire torments both were wondrously strengthened by revelations from God, and were at last beheaded, along with many others, [in the year 260.]

At Saintes, [in the first century,] the blessed martyr Eutropius, Bishop of that see, who was consecrated a Bishop by holy Clement and sent into Gaul, where he long preached, and then died a conqueror, having his head broken in for confessing Christ.

At Cordova, the holy martyrs the Priest Amator, the Monk Peter, and Lewis, [in the year 855.]

At Novara, [in the fourth century,] the holy martyrs the Priest Lawrence, and the boys whom he had taken as pupils.

At Alexandria, the holy martyrs the Priest Aphrodisius, and thirty others.

At Ephesus, the holy martyr Maximus, who was crowned in the persecution under the Emperor Decius.

At Fermo, in Picenum, the holy Virgin and martyr Sophia.

At Naples, in Campania, [in the fifth century,] holy Severus, Bishop of that see, who, amid other wondrous works, did on an occasion raise a dead man from the grave to convict of untruthfulness the false creditor of a widow and orphans.

At Evorea, in Epirus, holy Donatus, Bishop of that see, who was distinguished for his eminent holiness in the time of the Emperor Theodosius.

At London, in England, holy Erconwald, [in the year 698,] Bishop of that see, [from the year 665 for eleven years. He was Abbat of Chertsey, and founded both that monastery and one for women at Barking, which was governed by his sister St Edilburga,] who was famous for many miracles, and whose feast we keep upon the 14th day of November.

Vespers are of the following, from the Chapter, inclusive.

APRIL 30.

Octave of St George.

Double.

All from the Common Office for One Martyr, (p. 514,) except the following. Prayer throughout as on the Feast.

First Vespers (same as First Vespers of the Feast) as regards St George, begin with the Chapter.

Verse and Answer and Antiphon at the Song of the Blessed Virgin as on the Feast.

A Commemoration is made of St Peter Martyr. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (44*th on the Saints.*)

THE sick patiently suffer physicians to cut, burn, and divers ways torture them, in the hope of regaining temporal health; how much more patiently did the blessed Martyr suffer all the agony of temporal pain, in the assurance of being crowned with mercy and loving-kindness, and satisfying his desire with good things? He was willing to be crushed in the wine-press, that, like a ripe grape, he might pass away into wine, and afford his beloved [JESUS] a draught of that wine of pomegranates (Cant. viii. 2,) wherewith godly minds do get so drunken that they learn how usefully to tread under foot [things temporal,] and to look unwaveringly upon things eternal.

Fifth Lesson.

HE therefore who hath begun his career by disregarding the riches of the world, and keeping down the allurements of the flesh, and who in the fulness of his course hath suffered much, holding back from his sacrifice nothing for himself, hath made of himself an whole burnt-offering, and hath drunk of that precious cup, which already, as he sat at the great Feast of the Holy Scriptures, he had seen offered to him by the Master of that Feast. His death may seem as wretched a thing as they will in the eyes of the reprobate; but it is precious in His sight, Who is marvellous in His Saints.

Sixth Lesson.

HE in Whose sight his death was precious, Himself first called him to be His soldier, Himself justified him, and Himself hath glorified him; Himself sent him to the battle, and Himself gave him the victory. This kind of warfare is a very different thing to earthly warfare, wherein they are esteemed victors who obtain what it was a wickedness to desire, who rejoice in iniquity, and riot in those things which are worst. In the Christian conflict, the suffering is manifest, and the triumph unseen. It is as the Psalmist saith, in the character of a martyr: "Grant us help in trouble, for vain is the help of man: through God will we do valiantly," (Ps. lix. 13, 14,)—as though he had said: "Our victory, our glory are inward, not outward; without we are wretched, within we are lovely."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 1.)

AT that time: JESUS said unto His disciples: I am the true vine, and My Father is the husbandman. And so on.

Homily by St Cyril, Pope [of Alexandria.] (*Bk.* x. *Cap.* 11 *on John.*)

It is plain that the reason why the Lord setteth Himself before us under the similitude of a vine is that we may see, with our eyes, that they which abide in Him draw from Him a power to bring forth spiritual fruit, just as the branches of the natural vine bring forth fruit by drawing sap from the vine; and that, on the other hand, such branches as separate themselves from Him, or fail in obedience to His commandments, are condemned, not only to bring forth no fruit, but also to suffer everlasting fire. For whosoever falleth away from Christ, either in faith or in love, giveth himself over to punishment, and is good for nothing but to be cast into the fire.

Eighth Lesson.

THE Lord saith that the root and foundation of that blessedness which is from above, are to keep to the dogmas and commandments of the Gospel teaching, as something given to us from heaven. To such as cheerfully keep the same, the Lord promiseth whatsoever right things they may ask. He saith: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." It is possible that thou abide in Christ, and yet that His words abide not in thee. Double therefore is the way of keeping His commandments, namely, by faith and by love.

Ninth Lesson.

SINCE this is so, they who own Christ merely by their words, but seek not perfection by the observance of His commandments, that is to say, by love, do indeed in one way abide in Christ, but His words do not abide in them. They have not forgotten what the Gospel saith, but pleasures beguile them to cast away the grace of the Holy Ghost. Wherefore it is necessary to add unto faith works of love. He that doeth thus abideth in Christ by faith, and Christ's words abide in him,—even as it is said in the Psalms: "Thy word have I hid in mine heart, that I might not sin against Thee." (Ps. cxviii. 11.)

In the First Vespers of SS. Philip and James, a Commemoration is made of St George.

At Lauds, Verse and Answer and Antiphon at the Song of Zacharias as on the Feast.

MARTYROLOGY.

Upon the 1st day of May, were born into the better life—

The blessed Apostles Philip and James. Philip brought nearly all Scythia to believe in Christ, but in the end, at the city of Hierapolis, in Asia, was fastened to a cross and stoned, and so fell asleep gloriously, [in the year 61.] James, who is written of as the brother of the Lord, and was the first Bishop of Jerusalem, was cast down from a pinnacle of the temple, whereby his legs were broken, and he was slain by a blow upon the head from a fuller's pole, and buried there not far from the temple.

In Egypt, the holy prophet Jeremiah, who was stoned by the people at Taphnis, and so there died, [590 B.C.,] and was buried. Holy Epiphanius saith that the faithful have been in use to pray at his grave and to take dust therefrom, whereby the bites of serpents are healed.

In the territory of Viviers, in Gaul, the blessed sub-Deacon Andeolus, whom holy Polycarp sent from the East along with others into Gaul to preach the Word of God. Under the Emperor Severus he was beaten with thorny clubs, and at length his head was broken into four parts with a wooden sword, and so he attained to martyrdom, [in the year 208.]

At Huesca, in Spain, the holy martyrs Orentius and Patience.

At Sedune, in Gaul, holy Sigismund, King of the Burgundians, who was drowned in a well, and so died, [in the year 524,] and was afterwards famous for miracles.

At Auxerre, [in the year 524,] the holy Confessor Amator, Bishop of that see.

At Auch, [in the fifth century,] holy Orientius, Bishop of that see.

In England, [in the year 778,] holy Asaph, Bishop of the see which is called by his name, and the holy Virgin Walburga, whose feast we keep upon the 14th day of May.

At Bergamo, the holy widow Grata.

At Forli, holy Peregrinus, of the Order of Servants of the Blessed Virgin Mary.

Vespers of the following.

FEAST-DAYS IN MAY.

MAY 1.

The Holy Apostles Philip and James.

Double of the Second Class.

All from the Common Office for Apostles, during Paschal-time, (p. 514,) except the following.

FIRST VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. Let not your heart be troubled: * ye believe in God, believe also in Me. In My Father's house are many mansions. Alleluia, Alleluia.

A Commemoration is made of the Octave of St George, all from his Office.

MATTINS.

FIRST NOCTURN.

If the Lessons would naturally be from the Epistle of St James, then they remain undisturbed; if not, they are from the beginning of that Epistle, as on the Fourth Sunday after Easter, (p. 443.)

SECOND NOCTURN.

Fourth Lesson.

PHILIP was born in the town of Bethsaida, and was one of the first of the twelve Apostles who were called by the Lord Christ. Then "Philip findeth Nathanael, and saith unto him: We have found Him of Whom Moses in the Law, and the Prophets, did write." (John i. 45.) And so he brought him to the Lord. How familiarly he was in the company of Christ, is manifest from that which is written: "There were certain Greeks among them that came up to worship at the Feast: the same came therefore to Philip, . . . and desired him, saying: Sir, we would see JESUS." (John xii. 20, 21.) When the Lord was in the wilderness, and was about to feed a great multitude, "He said unto Philip: Whence shall we buy bread, that these may eat?" (John vi. 5.) Philip, after that he had received the Holy Ghost, took Scythia, by lot, as the land wherein he was to preach the Gospel, and brought nearly all that people to believe in Christ. At the last he came to Hierapolis in Phrygia, and there, for Christ's Name's sake, he was fastened to a cross and stoned to death. The day was the first of May. The Christians of Hierapolis buried his body at that place, but it was afterwards brought to Rome and laid in the Basilica of the Twelve Apostles, beside that of the blessed Apostle James.

Fifth Lesson.

JAMES, surnamed the Just, the brother of our Lord JESUS Christ, was a Nazarite from the womb. During his whole life he never drank wine or strong drink, never ate meat, never shaved, and never took a bath. He was the only man who was allowed to go into the Holy of Holies.[1] His raiment was always linen. So continually did he kneel in prayer, that the skin of his knees became horny, like a camel's knees. After Christ was ascended, the Apostles made James Bishop of Jerusalem: and even the Prince of the Apostles gave special intelligence to him after that he was delivered from prison by an angel. (Acts xii. 17.) When in the Council of Jerusalem certain questions were mooted touching the law and circumcision, James, following the opinion of Peter, addressed a discourse to the brethren, wherein he proved the call of the Gentiles, and commanded letters to be sent to such brethren as were absent, that they might take heed not to lay upon the Gentiles the yoke of the Law of Moses. (Acts xv. 13-29.) It is of him that the Apostle Paul saith, writing to the Galatians: "Other of the Apostles saw I none, save James the Lord's brother." (i. 19.)

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[1] This is evidently a mistake. See Lev. xvi. 2, &c. &c. &c., and thence Heb. ix. 7, "Into the (Holy of Holies) went the High Priest alone once a year."

Sixth Lesson.

SO great was James' holiness of life that men strove one with another to touch the hem of his garment. When he was ninety-six years old, and had most holily governed the Church of Jerusalem for thirty years, ever most constantly preaching Christ the Son of God, he laid down his life for the faith. He was first stoned, and afterward taken up on to a pinnacle of the Temple and cast down from thence. His legs were broken by the fall, and he was wellnigh dead, but he lifted up his hands towards heaven, and prayed to God for the salvation of his murderers, saying: "Lord, forgive them, for they know not what they do!" As he said this, one that stood by smote him grievously upon the head with a fuller's club, and he resigned his spirit to God. He testified in the seventh year of Nero, and was buried hard by the Temple, in the place where he had fallen. He wrote one of the Seven Epistles which are called Catholic.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xiv. 1.)

AT that time: JESUS said unto His disciples: Let not your heart be troubled. Ye believe in God, believe also in Me. In My Father's house there are many mansions. And so on.

Homily by St Austin, Bishop [of Hippo.] (*67th Tract on John.*)

It behoveth us, my brethren, to have our minds more given to God-ward, if we would that those words of the Holy Gospel which have just sounded in our ears, should become a living reality for our understandings. The Lord JESUS saith: "Let not your heart be troubled. Ye believe in God, believe also in Me." Lest, being but men, their heart should be troubled by the fear of death, He strengtheneth them, even by the reminder that He is God. He saith: "Ye believe in God, believe also in Me"—for if ye believe in God, ye must needs believe in Me. And this were not so, if Christ were not God.

Eighth Lesson.

"YE believe in God, believe also in Him Who is by nature and not by robbery equal with God, (Phil. ii. 6:) for in that He emptied Himself, He did it not by laying aside the form of God, but by taking upon Him the form of a servant. Ye fear death for this form of a servant, but let not your heart be troubled, the form of God will raise it up again." But what signifieth that which followeth? "In My Father's house there are many mansions." Was it not that they had fear on their own account, and needed for themselves to hear Him say, "Let not your heart be troubled"? Which of them trembled not when they had heard Him say to Peter, the lealest and boldest of them all, "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me"? Meetly were they troubled, for that they were about to be scattered from Him, but when they heard Him say, "In My Father's house are many mansions," they had been comforted even if He had not also said, "I go to prepare a place for you," for then they believed and knew, that, when all dangers and all trials were for ever over, they should be for ever with the Lord, with Christ and with God. Yea, though one man be stronger than another, though one be wiser than another, though one be holier than another, yet "in My Father's house are many mansions." That house is an house wherein none are strangers, but every man shall receive a mansion therein according as his work shall be.

Ninth Lesson (*for St Asaph*).

WHEN blessed Kentigern, the first Bishop and founder of the Church of Glasgow, was driven forth by the children of iniquity out of his own country he settled upon the Elwy in Wales, and there many came unto him, and gave themselves up to his holy teaching, and he founded a famous monastery, wherein he is said to have had 995 monks, whom he divided into successive choirs so that the praise of God in his church never ceased at any hour of the day or of the night. Among these monks Asaph was eminent both because of his noble birth and the brightness of his graces, and the glory of his miracles, whereby he had been marked even from his very childhood. When blessed Kentigern was called back into his own country by King Rhuderch, he set Asaph in his own place to succeed him, not only in the administration of his monastery, but also in the bishopric. From the holiness and perfection of life with which he administered the church of Elwy it came to pass that thenceforth the name thereof was changed, and it is called the church of St Asaph even unto this day. He fell asleep in the Lord about the middle of the sixth century, and mention is made of him in the Roman Martyrology upon this 1st day of May.

At Lauds a Commemoration is made of St Asaph from the Common Office, with the Prayer, "Hear, O Lord, &c.," (*p.* 591).

LAUDS.

First Antiphon. Lord, show us the Father, * and it sufficeth us. Alleluia.

Second Antiphon. Philip, * He that hath seen Me hath seen the Father. Alleluia.

Third Antiphon. Have I been so long time with you, and yet hast thou not known Me? * Philip, he that hath seen Me hath seen the Father. Alleluia.

Fourth Antiphon. If ye had known Me [ye should have known My Father also,] * and from henceforth ye know Him and have seen Him. Alleluia, Alleluia, Alleluia.

Fifth Antiphon. If ye love Me, * keep My commandments. Alleluia, Alleluia, Alleluia.

Antiphon at the Song of Zacharias. I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. Alleluia.

Prayer throughout.

O GOD, Who dost every year gladden us by the solemn memorial of Thine Apostles Philip and James, grant us grace, we beseech Thee, not only to rejoice because of their worthy deeds, but also to tread in their footsteps. Through our Lord

Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth from Lauds, respectively.

MARTYROLOGY.

Upon the 2nd day of May, were born into the better life—

At Alexandria, in the year 373, holy Athanasius, Pope of that city, most illustrious for his holiness and teaching. Nearly the whole world leagued itself together to persecute him for the Catholic Faith. He fought right stoutly against Emperors, Presidents, and Arian Bishops without number, from the time of the Emperor Constantine until that of the Emperor Valens. To escape their plots he became an outcast upon the face of the wide world, and there was nowhere left where he could hide himself in safety. He returned at last to his own church, and after many contendings and many crowns of long-suffering he passed away to be ever with the Lord, in the 46th year of his priesthood, in the time of the Emperors Valentinian and Valens.

At Rome, the holy martyrs Saturninus, Neopolus, German, and Celestine, who suffered many things, and were at last cast into prison, where they slept in the Lord.

Likewise the holy martyrs Exuperius and Zoe his wife, their children Cyriacus and Theodulus, who suffered under the Emperor Hadrian.

At Seville, the holy martyr the Deacon Felix.

Upon the same day, [in the year 489,] the holy martyr Vindemial, Bishop [of Capse, in Africa,] who strove against the Arians by his teaching and miracles, along with holy Eugenius, Bishop [of Carthage, in the year 495,] and holy Bishop Longinus, and was beheaded by order of Huneric, King [of the Vandals and Germans.]

At Avila, in Spain, in the first century, holy Secundus, Bishop of that see, concerning whom mention is made, along with six others, upon the 15th day of this present month of May.

At Florence, [in the year 1459,] holy Antonine, Bishop of that place, of the Order of Friars Preachers, famous for his holiness and teaching, whose feast we keep upon the 10th day of this present month of May.

SECOND VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Alleluia, Alleluia, Alleluia.

A Commemoration is made of St Athanasius. Antiphon, "O right excellent, &c." *Prayer,* "Hear, O Lord, &c.," *as in the following Office.*

May 2.

St Athanasius, [called the Great,] Pope[1] [of Alexandria,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Doctor, (p. 615,) except the following.

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[1] Although the Russians call all priests Popes, (Gr. pappas, Engl. papa,) the world in general has reserved the title to the successors of St Peter and St Mark, though the latter are also more commonly called Patriarch than the former.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. On Rogation Monday and Wednesday from Ecclus. xxxix. 1, (*p.* 615.)

SECOND NOCTURN.

Fourth Lesson.

THE great Athanasius, the lealest soldier that the Catholic Religion hath perhaps ever had, was an Alexandrian. He was ordained Deacon by Alexander, [in the year 326,] Bishop of that city, whom he afterwards succeeded. [In 325] he had followed Alexander to the Council of Nice, where he wrestled triumphantly against the blasphemy of Arius. For this reason he was honoured with so much of their hatred by the Arians, that their vindictiveness never forsook him from that time forward. [In the year 335,] they called together a Council at Tyre, composed for the most part of Arian Bishops, where they suborned a wretched woman to charge Athanasius with having raped her when she had received him as a guest into her house.[1] Athanasius therefore came into the assembly, and with him a certain priest whose name was Timothy. This Timothy arose as though he were Athanasius, and asked her, saying: "Woman, was it I that was thy guest? was it I that raped thee?" She cried out indignantly: "Yea, thou it was that didst rape me," the which she attested with an oath, and called on the honour of the judges to punish such iniquity. Upon this discovery of her perjury, they drave the shameless woman from their presence.

Fifth Lesson.

THE Arians also accused Athanasius of having murdered the [schismatic] Bishop Arsenius. This Arsenius they kept shut up, and brought into the court a dead man's hand, which they declared had been his, and had been cut off by Athanasius to use in sorcery. But Arsenius escaped in the night, and when he appeared before all the Council whole and sound, the brazen-faced crime of the enemies of Athanasius was exposed. This appearance nevertheless they attributed to Athanasius being a warlock, and persisted still in their attack on him.[2] He was driven into exile, and banished to Treves in Gaul. Thenceforth, under authority of the Emperor Constantius, that abettor of Arians, he was hunted to and fro with unceasing persecutions. He suffered hardships which it is difficult to believe. He was sent wandering all about the Roman world. He was twice more thrust out of his See, and again restored through the authority of Pope Julius of Rome, and with the protection of the Emperor Constans, the brother of Constantius, by decrees of the Councils of Sardica and of Jerusalem. The vindictiveness of the Arians never let him alone. In his third exile so great was the danger of his life from the pursuit of their undying hatred, that he had to lie hid for five years in a dry cistern, unknown to all men, save one of his friends who brought him food.

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[1] "Whether this (accusation of incontinence) was ever brought is more than doubtful." Dr Newman's Arians, iv. 2.

[2] There was another charge of having broken the Altar and Chalice, and thrown the sacred books into the fire at a schismatic Church in the Mareotis. This Athanasius met by proving that there was not and never had been any Church at the place, but the Arians insisted on sending a Commission to Egypt to make investigations on the spot. This precious Commission was composed of some of the rankest heretics that even Arianism could produce, and took the chief accuser of Athanasius as their guide and host. On their report the servant of God was formally condemned of rebellion, sedition, and a tyrannical use of his episcopal power, of murder, sacrilege, and magic. Newman, iv. 2.

Sixth Lesson.

AFTER the death of Constantius, Julian the Apostate, who succeeded him, allowed every sort of Bishop who had been banished to return to their own Churches. Athanasius therefore returned to Alexandria, and was received with profound reverence. But it was not long before the same Arians got Julian to hunt him down again, and again it behoved him to fly. A band of soldiers were sent in pursuit of him to kill him, and as he fled up the Nile, their boat pressed hard on his. Athanasius, before they were yet in sight, had his own boat turned round, and went down the stream to meet them. As the vessels passed one another the murderers called out to ask if they knew where Athanasius was, and the servant of God himself cried to them in answer, "Ye are close to him!" whereupon they redoubled their exertions to ascend the stream, and Athanasius went peacefully down to Alexandria, and found means of concealment till the death of Julian. Yet once again he had to fly from another persecution at Alexandria, and in this his fifth and last exile he hid himself for four months in his own father's sepulchre. From all these so many and so great dangers did God deliver him, and at last he died in his own bed at Alexandria, [upon the 2nd day of May, in the year of salvation 373,] in the reign of Valens. He wrote much that is both godly and luminous in explaining the Catholic Faith, and governed the Church of Alexandria in great holiness, amid all changes of weather, for six and forty years.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 23.)

AT that time: JESUS said unto His disciples: When they persecute you in this city, flee ye into another. And so on.

Homily by St Athanasius, Pope [of Alexandria.] (*Defence of his own flight.*)

It is written in the Law, (Num. xxxv. 11,) "Ye shall appoint you cities to be cities of refuge for you,"—that in these cities they which were pursued to put them to death might enter and be safe. And in the latter days when He was come, even that very Word of the Father, Which had spoken aforetime unto Moses, He gave again the same commandment—"When they persecute you in this city, flee ye into another." And, a while afterward, He said: "When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place, (whoso readeth, let him understand,) then let them which be in Judæa flee unto the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." (Matth. xxiv. 15-18.)

Eighth Lesson.

THE Saints, therefore, knowing these words of the Lord, have obeyed them in their lives. What the Lord hath now commanded by His Own Mouth He commanded through

His Saints before that He Himself was come in the flesh, and to obey this commandment worketh in a man perfection, since whatever God commandeth is a thing which it behoveth man to do. For this cause, that very Word of God Which was made flesh for our sake thought it meet when they sought Him, (even as at this present time they are seeking us,) to hide Himself, (John viii. 59,) and, when they persecuted Him, to fly and escape from their laying in wait for Him: although when that time came which He had Himself decreed, and wherein He willed, as touching the Body, to suffer for us all, He willingly gave Himself up to His enemies.

Ninth Lesson.

HOLY men of God, therefore, have learnt to take ensample from their Saviour, (and the Same is and hath been the Teacher of all such, whether of old time, or in these latter days,) and know how that it is lawful to baffle their persecutors by flying from them, and by lying hid when they seek them. For since they know not the day nor the hour wherein an all-seeing God hath ordained their end, they do not daringly give themselves into the power of such as hate them, but rather, knowing it to be written, "My times are in Thy hand," (Ps. xxx. 16,) and that "the LORD killeth and maketh alive," (1 Kings ii. 6,) they "endure unto the end," (Matth. xxiv. 13,) "they wander about," as saith the Apostle, "in sheepskins and goatskins, being destitute, afflicted, [tormented, (of whom the world is not worthy,)] they wander in deserts, [and in mountains,] and" hide "in dens and caves of the earth," (Heb. xi. 37,) until either their appointed time come, or until more plainly God, the real Appointer of times, speaketh unto them, and chaineth up the persecutors, or manifestly giveth them over into the hands of the same, as may be His Own good pleasure.

At Lauds and throughout the Office, Prayer, "Hear, O Lord, we beseech Thee, the prayers, &c.," (*p.* 591.)

MARTYROLOGY.

Upon the 3rd day of May is commemorated the finding at Jerusalem in the time of the Emperor Constantine of the Most Holy Cross of the Lord.

Upon the same day, were born into the better life—

At Rome, upon the Nomentan Way, the holy martyrs Pope Alexander I., [in the year 117,] and the priests Eventius and Theodulos. Under the Emperor Hadrian and the judge Aurelian, Alexander suffered chains and imprisonment, racking, tearing with hooks, and fire, and was at length put to death by small stabs over his whole body. Eventius and Theodulos were long imprisoned, then examined under torture by fire, and at last beheaded.

At Narni, [in the year 376,] the holy Confessor Juvenal, Bishop of that see.

At Constantinople, [in the year 313,] the holy martyrs Alexander the Soldier, and Antonina the Virgin. In the persecution under the Emperor Maximian the President Festus condemned her to a brothel; Alexander awaited her there, changed clothes with her, and so enabled her to escape. For this reason they were put to the torture together, and when both had had their hands cut off, they were together cast into the fire for Christ's sake, and having so finished together their noble contending, were crowned together.

In the Thebaïd, [about the year 286,] the holy martyrs Timothy and Myra his wife. The Prefect Arian, after putting them to divers torments, ordered them to be crucified together. They hung upon the cross alive for nine days, the one strengthening the other in the faith, and so together at last finished their testimony.

At Aphrodisia, in Karia, [in the fourth century,] the holy martyrs Diodorus and Rodopian, who were stoned to death by their fellow-citizens during the persecution under the Emperor Diocletian.

Upon Mount Senario, near Florence, [in the thirteenth century,] the blessed Confessors Sosthenes and Uguccio, two of the seven founders of the Order of Servants of the Blessed Virgin Mary, who departed this life upon the same day and at the same hour, as they were repeating the angelic salutation, even as had been foretold to them from heaven.

Vespers are of the following.

MAY 3.

Finding of the Holy Cross.

Double of the Second Class.

All as on ordinary Sundays, except the following.

FIRST VESPERS.

Antiphon, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (*p.* 186.)

Hymn.[1]

THE Royal Banners forward go;
The Cross shines forth in mystic glow,
Where Life for sinners death endured,
And life by death for man procured.

Where deep for us the spear was dy'd,
Life's torrent rushing from His Side,
To wash us in that precious flood
Where, mingled, Water flowed, and Blood.

Fulfilled is all that David told
In true Prophetic song of old;
"Amidst the nations, God," saith he,
"Hath reigned and triumphed from the Tree."[2]

O Tree of Beauty! Tree of Light!
O Tree with Royal Purple dight!
Elect on whose triumphal breast
Those holy Limbs should find their rest!

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.

[3] Hail, Altar! Hail, O Victim, Thee
Decks now Thy Passion's Victory;
Where Life for sinners death endured,
And life by death for man procured.

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the Cross Thou dost restore,
Preserve and govern evermore. Amen.

Verse.[4] This sign of the Cross shall be in heaven. Alleluia.

Answer. When the Lord cometh to judgment. Alleluia.

Antiphon at the Song of the Blessed Virgin. Hail, O Cross! Brighter than all the stars! Thy name is honourable upon earth! To the eyes of men thou art exceeding lovely! Holy art thou among all things that are earthly! Thy transom made the one worthy balance whereon the price of the world was weighed! Sweetest wood and sweetest iron, Sweetest weight is hung on thee! O that every one that is here gathered this day to praise thee may find that thou art indeed salvation for him! Alleluia, Alleluia.

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[1] Translation by the late Rev. Dr Neale. It was composed by Venantius Fortunatus, Bishop of Poictiers, (whose life extended from A.D. 530 to 609,) on occasion of the reception of certain Reliques by St Gregory of Tours and St Radegund, previously to the consecration of a Church at Poictiers. It is therefore strictly and primarily a processional hymn. (Neale's Mediæval Hymns, 1, 6.)

[2] So-called Italic for Ps. xcv. 10.

[3] "These two verses were added when the Hymn was appropriated to Passiontide."

[4] Matt. xxiv. 30.

A Commemoration is made of St Athanasius. Antiphon, "O right excellent, &c." *Prayer as in his Office.*

MATTINS.

Invitatory. Christ crucified is our King. * O come, let us worship Him. Alleluia.

Hymn.[1]

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.[2]

For the work of our salvation
Needs would have his order so
And the multiform deceiver's
Art by art would overthrow,
And from thence[3] would bring the med'cine
Whence the insult of the foe.

Wherefore, when the sacred fulness
Of th' appointed time was come,
This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the Feet and Hands.[4]

To the Trinity be glory
Everlasting, as is meet;
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

FIRST NOCTURN.

Antiphon. All the earth this day is making glad memorial of the finding of the Cross, whose light is streaming over every land and people. Alleluia.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. This sign of the Cross shall be in heaven. Alleluia.

Answer. When the Lord cometh to judgment. Alleluia.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (iii. 10.)

FOR as many as are of the works of the law, are under the curse. For it is written: "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."[1] But that no man is justified by the law in the sight of God is evident, for "the just liveth by faith."[2] And the law is not of faith; but "the man that doeth them shall live in them."[3] Christ hath redeemed us from the curse of the law, being made a curse for us; (for it is written: "Cursed is every one that hangeth on a tree:")[4] that the blessing of Abraham might come upon the Gentiles through JESUS Christ, that we might receive the promise of the Spirit through faith.

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[1] Also by Venantius Fortunatus, and translated by the late Dr Neale.

[2] The Cross, as the mystic "tree of life," (Gen. ii. 9,) is here set by the poet in antithesis to the tree of the knowledge of good and evil, "whose mortal taste Brought death into the world and all our woe." The present translator has taken the liberty to substitute "tree" for "wood," as a translation of "lignum,"—as more conformable to our common phraseology, and used by Dr Neale himself in the "Royal Banners."

[3] *I.e.*, from trees.

[4] The poem is here abruptly broken off, the rest being sung at Lauds.

First Responsory.

Lo! the Church, with solemn gladness, hails the day for ever glorious, when the opening earth revealeth that dread tree of mystic triumph. On whose boughs her dying Saviour shattered death and crushed the serpent. Alleluia, Alleluia, Alleluia.

Verse. He the Word of God eternal, on those stately branches hanging, hath for us a new way opened.

Answer. On whose boughs her dying Saviour shattered death and crushed the serpent. Alleluia, Alleluia, Alleluia.

Second Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Philippians (ii. 5.)

LET this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God: but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man. He humbled Himself and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that our Lord JESUS Christ is in the glory of God the Father.

Second Responsory.

Faithful Cross, above all other, one and only noble tree! None in foliage, none in blossom, none in fruit thy peers may be! Sweetest wood and sweetest iron, Sweetest weight is hung on thee! Alleluia.

Verse. Thou art higher than all cedars.

Answer. Sweetest wood, and sweetest iron, Sweetest weight is hung on thee! Alleluia.

Third Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Colossians (ii. 9.)

IN Christ dwelleth all the fulness of the Godhead bodily: and ye are complete in Him, Which is the Head of all principality and power: in Whom also ye are circumcised with the circumcision made without hands, which standeth not in the cutting off of the flesh of this body, but in the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses: blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross: and having spoiled principalities and powers, He made a show of them, openly triumphing over them in Himself.

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[1] Deut. xxvii. 26.

[2] Hab. ii. 4.

[3] Lev. xviii. 5.

[4] Deut. xxi. 23.

Third Responsory.

[1] This is that noble tree, planted in the midst of the garden; whereon the Author of our salvation did by His Own death openly triumph over the death of all men. Alleluia, Alleluia.

Verse. Even the Cross, whereof the glory is so excellent, and whereafter Helen, the mother of Constantine, did so diligently search until she found it.

Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men. Alleluia, Alleluia.

SECOND NOCTURN.

Antiphon. Lo, the Cross's happy triumph, fraught with healing of diseases, Tree whereon the True Life dying trampled down the death of all men. Alleluia.

Ps. iv. When I called upon Him, &c., (*p.* 206.)

Ps. v. Give ear to my words, &c., (*p.* 88.)

Ps. viii. O LORD, our Ruler, how excellent, &c., (*p.* 7.)

Verse. We adore Thee, O Christ, and we bless Thee. Alleluia.

Answer. Because that through Thy Cross Thou hast redeemed the world. Alleluia.

Fourth Lesson.

AFTER that famous victory which the Emperor Constantine gained over Maxentius, [in the year 312,] on the eve of which the banner of the Cross of the Lord had been given to him from heaven, Helen, the mother of Constantine, being warned in a dream, came to Jerusalem, [in 326,] to seek for the Cross. There it was her care to cause to be overthrown the marble statue of Venus, which had stood on Calvary for about one hundred and eighty years, and which had orignally been put there to desecrate and destroy the memorial of the sufferings of the Lord Christ. The like work Helen did [at Bethlehem] by cleansing from an image of Adonis the stable where the Saviour was born, and from an idol of Jupiter, the place where He had arisen from the dead.

Fourth Responsory.

But us it behoveth to glory in the Cross of our Lord JESUS Christ, in Whom is our salvation, life, and resurrection, Who hath saved us and redeemed us. Alleluia.

Verse. O Lord, we worship Thy Cross, and make memorial of Thy glorious passion.

Answer. Who hath saved us and redeemed us. Alleluia.

Fifth Lesson.

WHEN she had thus cleansed the place where the Cross had stood, Helen caused deep excavations to be made, which resulted in the discovery of three crosses, and, apart from them, the writing which had been nailed on that of the Lord. But which of the crosses had been His was unknown, and was only manifested by a miracle. Macarius, Bishop of Jerusalem, after offering solemn prayers to God, touched with each of the three a woman who was afflicted with a grievous disease. The two first had no effect, but at the touch of the third she was immediately healed.

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[1] Cf. Gen. ii. 8, 9; Heb. v. 9; Col. ii. 15; Luke xv. 8.

Fifth Responsory.

The Relique true from heaven revealed, hath now the Gospel's figure sealed; as by the serpent Moses reared, so by the Cross the sick are healed. Alleluia, Alleluia.

Verse. When the dead touch the Cross they arise, and the wonderful works of God are made manifest.

Answer. As by the serpent Moses reared, so by the Cross the sick are healed. Alleluia, Alleluia.

Sixth Lesson.

HELEN, after she had found the life-giving Cross, built over the site of the Passion a Church of extraordinary splendour, wherein she deposited part of the Cross, shut up in a silver case. Another part which she gave to her son, Constantine, was laid up in the Church of the Holy Cross of Jerusalem, which he built at Rome on the site of the Sessorian Palace.[1] She also gave to her son the nails with which the Most Holy Body of JESUS Christ had been pierced. Constantine established a law abolishing the punishment of crucifixion for all time coming: and thenceforth what had hitherto been a hissing and a curse among men, began to be esteemed worshipful and glorious.

Sixth Responsory.

[2] This Sign of the Cross shall be in heaven, when the Lord cometh to judgment. Then shall the secrets of our hearts be made manifest. Alleluia, Alleluia.

Verse. When the Son of Man shall sit in the throne of His glory, and shall begin to judge the world by fire.

Answer. Then shall the secrets of our hearts be made manifest. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Then shall the secrets of our hearts be made manifest. Alleluia, Alleluia.

THIRD NOCTURN.

Antiphon. We adore Thee, O Christ, and we bless Thee, because that through Thy Cross Thou hast redeemed the world. Alleluia.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Ps. xcvii. O sing unto the LORD, &c., (*p.* 157.)

Verse. Let all the earth worship Thee, and sing unto Thee. Alleluia.

Answer. Let them sing praises to Thy Name, O Lord. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (iii. 1.)

AT that time: There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to JESUS by night, and said unto Him: Rabbi, we know that Thou art a Teacher come from God. And so on.

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[1] The Cross and its reliques are the subject of an elaborate disquisition, pp. 45 to 163, by M. Rohault de Fleury in his learned antiquarian work, intituled *Mémoire sur les Instruments de la Passion de N.-S. J. C.* The total cubic volume of all the reliques of which he could hear as at present actually or even possibly existing anywhere is about 5,000,000 of French cubic millimetres; whereas a cross large enough for the execution of a man must have contained at least 180,000,000 or thereby.

[2] Cf. Matth. xxiv. 30; 1 Cor. xiv. 25; Matth. xix. 28.

Homily by St Austin, Bishop [of Hippo,] (11*th Tract on John.*)

Nicodemus was one of them which believed in the Name of JESUS, when they saw the signs and wonders which He did. So hath John given us to understand a few words before our text: "Now when He was in Jerusalem at the Passover, in the feast-day, many believed in His Name" (ii. 23.) And wherefore did they believe in His Name? John telleth us immediately: "When they saw the miracles which He did." And now, what saith he touching Nicodemus? "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to JESUS by night, and said unto Him: Rabbi, we know that Thou art a Teacher come from God." Nicodemus therefore believed in His Name. And why did he believe? He saith: "For no man can do these miracles that Thou doest, except God be with him."

Seventh Responsory.

Sweetest wood and sweetest iron, Sweetest weight is hung on thee! Thou alone wast counted worthy this world's ransom to uphold! Alleluia.

Verse. The sign of the Cross shall be in heaven when the Lord cometh to judgment.

Answer. Thou alone wast counted worthy this world's ransom to uphold! Alleluia.

Eighth Lesson.

IF, then, Nicodemus was one of the many which had believed in His Name, let us seek to find in Nicodemus why "JESUS did not commit Himself unto them" (ii. 24.) "JESUS answered and said unto him: Amen, Amen, I say unto thee; except a man be born again, he cannot see the kingdom of God." JESUS therefore committeth Himself unto such as be born again. Behold, Nicodemus and they that were with him believed in JESUS, but JESUS did not commit Himself unto them. Just so are all Catechumens; they believe in the Name of Christ, but JESUS hath not yet committed Himself unto them.[1] Now I trust ye will be good enough to pay attention, and understand what I am going to say. If ye ask of a Catechumen: "Dost thou believe in Christ?" he saith: "I believe," and he signeth himself with the sign of the Cross. The Cross of his Lord is marked upon his forehead, and he is not ashamed of it. Behold, he believeth in the Name of Christ. But let us ask him: "Dost thou eat the flesh of the Son of Man?" and he knoweth not what we mean, for JESUS hath not yet committed Himself unto him.

Eighth Responsory.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life. Alleluia.

Verse. God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Answer. That whosoever believeth in Him should not perish, but have everlasting life. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That whosoever believeth in Him should not perish, but have everlasting life. Alleluia.

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[1] If a Ninth Lesson of the Cross is by any chance wanted, the Eighth is divided here.

Ninth Lesson. (*Of certain saints.*)

ALEXANDER was a Roman, who ruled the Church during the reign of the Emperor Hadrian. He turned to Christ a great number of the Roman nobility. He ordained that nothing but bread and wine should be offered at the mystery, but that some water should be mingled with the wine, in memory of the Blood and Water Which flowed from the Side of JESUS Christ. He added to the Canon of the Mass the words: "Who, the night before He suffered." He also ordained that blessed water mingled with salt, should be kept always in Churches, and should be used in private rooms to scare away devils. He sat in the throne of Peter ten years, five months, and twenty days. He hath great renown on account of the holiness of his life, and the usefulness of his institutions. He was crowned with martyrdom, [in the year 119,] together with the Priests Eventius and Theodulus, and was buried beside the Nomentan Way, at the third mile-stone from the city, in the same place where he had been beheaded. During his Popedom he held divers Advent ordinations, and at them ordained six Priests, two Deacons, and five Bishops for divers places. The bodies of these three Martyrs, Alexander, Eventius, and Theodulus, were afterwards brought into the city, and buried in the Church of St Sabina. On this day likewise, [about the year 367,] occurred the blessed death of Juvenal, the holy Bishop of Narni, who by the holiness of his life and teaching, became the father in Christ of so many of the dwellers in that city. He fell asleep very peacefully, with great fame for miracles, and was there honourably buried.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. O what a work of love was that! * when Life and death died together upon the Tree. Alleluia.

Second Antiphon. Save us, * O Christ the Saviour, save us through the might of Thy Cross! Thou Who didst save Peter when he was ready to sink in the sea, have mercy upon us! Alleluia.

Third Antiphon. Behold the Cross of the Lord! * fly, ye ranks of the adversary! [1] The Lion of the tribe of Judah, the Root of David, hath prevailed. Alleluia.

Fourth Antiphon. [2] But us it behoveth to glory in the Cross of our Lord JESUS Christ. Alleluia!

Fifth Antiphon. By Thy Cross' holy sign, JESUS, guard this soul of mine from my ghostly enemy. Alleluia.

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man.

Hymn as on Passion Sunday, (*p.* 331.)

Verse. We adore Thee, O Christ, and we bless Thee. Alleluia.

Answer. Because that through Thy Cross Thou hast redeemed the world. Alleluia.

Antiphon at the song of Zacharias. Thou art higher than all cedars, whereon the Life of the world hung, whereon Christ openly triumphed, and His death trampled down death for ever. Alleluia.

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[1] Apoc. v. 5.

[2] Gal. vi. 14.

Prayer throughout the Office.

O GOD, Who didst cause that the Cross of our salvation should in most honourable wise be found again, and Who didst manifest thereby the marvellous efficacy of Thy sufferings, mercifully grant that by the Ransom which Thou didst pay upon that tree of life we may finally attain unto life eternal: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

Then the following Commemoration is made of the Saints.

Antiphon. Come forth, O ye daughters of Jerusalem, and behold the martyrs with the crowns wherewith the Lord crowned them in the day of His feasting and of His gladness. Alleluia, Alleluia.

Verse. Precious in the sight of the LORD. Alleluia.
Answer. Is the death of His Saints. Alleluia.

Let us pray.

GRANT, we beseech Thee, O Almighty God, that we who do keep the birthday of Thy holy servants Alexander, Eventius, Theodulus, and Juvenal, may by their prayers be delivered from all evils that presently hang over us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. O what a work, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we keep the feast of the blessed John Fisher, Cardinal Bishop of Rochester, the blessed Thomas More, sometime Lord Chancellor of England, and many other martyrs, who won the palm of martyrdom strenuously fighting for the Catholic faith and the Primacy of Peter. Their veneration, allowed by Gregory XIII., was confirmed by a solemn decree of Leo XIII.

Upon the same the 4th day of May, were born into the better life—

At Ostia, that is the mouth of the Tiber, [in the year 387,] the holy Monica, the mother of blessed Augustine, as to whose illustrious life he hath left unto us his witness in the ninth book of his Confessions, and of whom we keep feast on the 14th day of this present month of May.

At the mines of Phæno, in Palestine, the blessed Silvanus, Bishop of Gaza, who was crowned with martyrdom, [in the year 311,] along with many of his clergy, by order of the Cæsar Gallerius Maximian, in the persecution under Diocletian.

Also thirty-nine holy martyrs condemned to the mines at the same place, who, after they had been scorched with red-hot iron and had endured other torments, were beheaded at the same time.

At Jerusalem, Cyriacus, the holy Bishop [of Ancona,] who was on pilgrimage to the holy places when he was slain, under the Emperor Julian the Apostate.

In Umbria, the holy martyr Porphyry, [under the Emperor Decius.]

At Nicomedia, the holy martyr Antonia. She was put grievously to the torture, and afflicted with divers sufferings. After she had been kept in prison for two years, and when she had been hung up by one arm for three days, at last the President Priscilian caused her to be burnt for confessing the Lord.

At Lorck, in Austria, the holy martyr Florian. A stone was tied to his neck and he was cast into the river Enns by order of the President Aquilinus, under the Emperor Diocletian.

At Tarsus, the holy Virgin Pelagia, who was shut up inside a bull of heated bronze, under Diocletian, and so finished her testimony.

At Cologne, the holy martyr Paulinus.

At Milan, [in the year 408,] the holy Venerius, Bishop of that place, as to whose excellency holy John Chrysostom hath left unto us his witness in the epistle which he wrote unto him.

In the district of Perigueax, [in the year 720,] the holy Sacerdos, Bishop of Limoges.

At Hildesheim, in Saxony, the holy Confessor Gothard, [Bishop of that see,] and who was numbered among the Saints by Pope Innocent II.

At Auxerre, the holy deacon Curcodomus [in the third century.]

Chapter at the end.

HE humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and hath given Him a Name which is above every name.

TERCE.

Antiphon. Save us, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

This sign of the Cross shall be in heaven. Alleluia, Alleluia.

Answer. This sign of the Cross shall be in heaven. Alleluia, Alleluia.

Verse. When the Lord cometh to judgment.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This sign of the Cross shall be in heaven. Alleluia, Alleluia.

Verse. We adore Thee, O Christ, and we bless Thee. Alleluia.

Answer. Because that through Thy Cross Thou hast redeemed the world. Alleluia.

SEXT.

Antiphon. Behold the Cross, &c., (*Third Antiphon at Lauds.*)

The Chapter. (Gal. vi. 14.)

BUT God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by Whom the world is crucified unto me, and I unto the world.

Short Responsory.

We adore Thee, O Christ, and we bless Thee. Alleluia, Alleluia.

Answer. We adore Thee, O Christ, and we bless Thee. Alleluia, Alleluia.

Verse. Because that through Thy Cross Thou hast redeemed the world.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. We adore Thee, O Christ, and we bless Thee. Alleluia, Alleluia.

Verse. Let all the earth worship Thee, and sing unto Thee. Alleluia.

Answer. Let them sing praises to Thy Name, O Lord. Alleluia.

NONE.

Antiphon. By Thy Cross, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Let all the earth worship Thee, and sing unto Thee. Alleluia, Alleluia.

Answer. Let all the earth worship Thee, and sing unto Thee. Alleluia, Alleluia.

Verse. Let them sing praises to Thy Name, O Lord.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let all the earth worship Thee, and sing unto Thee. Alleluia, Alleluia.

Verse. This sign of the Cross shall be in heaven. Alleluia.

Answer. When the Lord cometh to judgment. Alleluia.

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed Virgin. JESUS, our Triumphant Head, on the Cross' Transom dread the Hands of power and mercy spread That broke the prison of the dead. Alleluia.

A Commemoration is made of the following. Prayer from Lauds.

MAY 4.

The Blessed Martyrs John, Cardinal Bishop of Rochester, Thomas More, and their Companions.

Greater Double.

All from the Common Office for Many Martyrs, (p. 514 or 564,) except the following.

Prayer throughout.

O GOD, Who didst raise up the blessed martyrs Bishop John and his companions of all degrees to bear witness amid the English people on behalf of the true faith and of the supreme Pontificate, grant unto us, for their sake and at their prayers, that by profession of the same faith for the which they died we all may become and be one, according to the prayer of Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Romans viii. 12, (*p.* 565.)

SECOND NOCTURN.

Fourth Lesson.

ENGLAND had once been a mother of Saints, and among them, in the earlier times, some who had witnessed a good confession for Christ, sealing it with their blood. Then the Church of that land was for a long time at peace, until in the sixteenth century she was violently troubled by the apostacy of King Henry VIII., and she became bright with martyrs, whose number and actions were no less than those of them of old time. By the tyrannous power of her princes the kingdom of England was wrenched away from the Apostolic See, from which she had originally received the faith. But very many, both men and women of all degrees, but chiefly of the clergy, were found who were willing to expose their lives to torments and death rather than break the faith which they owed to Christ and His Church. Among the most eminent of these, who were indeed, as it were, the standard-bearers of the whole army, were John Fisher, Cardinal Bishop of Rochester; Thomas More, sometime Lord High Chancellor of the kingdom; the Priest Thomas Woodhouse; Cuthbert Mayne, likewise a Priest, who was the first of the students of the seminaries who gained the crown of martyrdom; John Houghton, Prior of the London Charterhouse; John Forest, Minister Provincial of the Order of Franciscan Friars Minors; John Stone, of the Order of Hermits of St Augustine; and Edmund Campion, of the Society of Jesus.

Fifth Lesson.

THE cunning of the persecutors, in union with their cruelty, left no device untried to deprive the martyrs of their due praise and glory, under false accusations of treason. It was made treason and a capital offence not to recognise the sacred headship over the Church of England which King Henry had assumed for himself. But it was manifest to all men that it was for their faith's sake that they suffered death, because they believed and fearlessly confessed that authority of such sort had been conferred upon no others, but upon blessed Peter, and upon his successors the Bishops of Rome. For this reason the Apostolic See held them to be true martyrs in the proper sense of the word, and appointed Bishops carefully to gather their memorials, lest their memories should pass away by lapse of time. Thus did God provide that, with the help of their very persecutors, in the public records of England, not only the fame of the martyrs but the precise days and causes of their deaths should be handed down to this present age.

Sixth Lesson.

GREGORY XIII., who knew concerning the suffering of many and the cause thereof, permitted the use toward the English martyrs of certain things which are of the nature of public veneration; and indeed granted that their relics might be used for the consecration of altars, as being those of martyrs. Moreover, he permitted that at Rome, in the church of the Most Holy Trinity, belonging unto the English College, there should be set forth certain pictures not only of the earlier English martyrs, but also of those who had died for the Catholic faith and for the primacy of the Roman Pontiff, from the 85th until the 93rd year of that century. A book was published at Rome, with the approval of the same Pontiff, wherein prints of these pictures were inserted along with the figures of the older martyrs. The Supreme Pontiff, Leo XIII., when he had duly considered these authorisations of the Apostolic See and other matters conjoined therewith, held as established, and by his solemn decree confirmed, in accordance with a vote of the Sacred Congregation of Rites, the honours paid to fifty-four of these martyrs; whose names have been ascertained beyond doubt. Thereafter the same Pontiff, at the prayer of Henry Edward Manning, Cardinal Archbishop of Westminster, and of the other Bishops of England, granted that the sacred festival of these martyrs should be kept every year upon the 4th day of May.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 23.)

AT that time: JESUS walked in the Temple in Solomon's Porch. Then came the Jews round about Him and said unto Him, How long dost Thou make us to doubt, and so on.

Homily by the Venerable Bede, Priest [at Jarrow,] (*on the Dedication of the Church.*)

[" My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."]

The wicked persecutors strove to pluck Christ's godly Confessors out of His hand. When they put them to the torture to cause them deny His faith that they might set their souls at enmity with Him, or even when their victims had conquered them by dying, they still committed their lifeless bodies to the waters to be turned into corruption, or cast them into the fire to be burned, as if they could thereby take away from Christ His power to raise them up again; but none were able to pluck them out of His hand.

Eighth Lesson.

NONE were able to pluck them out of His hand, for it is He Who strengtheneth them that fight that they may conquer; and Who crowneth them that conquer that they may reign with Him for ever and ever. And in His own good time He will give back to them that very flesh wherein they have striven, changed so that it can die no more. And by these words He rebuked the folly of them who were laying deadly snares for Himself; showing that they were fools that should think of destroying Him Who is able to give eternal life, and out of Whose hand no man shall pluck those whom He had foreknown to be His own before the world was.

Ninth Lesson.

BUT lest by thus speaking He should seem to seek His own glory, He referreth all His own power to the glory of the Father, and saith, "My Father Which gave them Me is greater than all"; that is to say, that the Only-Begotten Son is in nothing different in nature or weaker in power or later in time than Him Who begetteth Him. Above He had said of His sheep, "No man shall pluck them out of My hand," and now He saith again, "And no man is able to pluck them out of My Father's hand," giving us plainly to wit that the hand, that is to say, the power, of Himself and of the Father is one and the same.

MARTYROLOGY.

On the morrow we keep the feast of the holy Virgin Katharine of Sienna, of the Order of St Dominic, famous for her life and miracles, whose name Pius II. enrolled among those of the holy Virgins, and of whom mention is made upon the 30th day of April.

Upon the same 5th day of May, were born into the better life—

At Rome, [in the year 1572,] the holy Pope Pius V., of the Order of Friars Preachers, who toiled mightily and happily to restore the discipline of the Church, to root out heresies, and to crush the enemies of Christianity, and who governed the Catholic Church in holiness of life and law-giving; whose feast we keep upon the 11th day of this present month of May.

Likewise at Rome, the holy martyr Crescentiana.

Likewise at Rome, the holy martyr Silvanus.

At Alexandria, the holy Deacon Euthymius, who died a prisoner for Christ's sake.

At Thessalonica, the holy martyrs Irenæus, Peregrinus, and Irene, who were burnt with fire.

At Auxerre, [in the year 304,] the holy martyr, the Reader Jovinian.

At Licata, in Sicily, [about the year 1225,] the holy Priest Angelus, of the Order of Carmelite Friars, who was murdered by heretics for defending the Catholic faith.

At Jerusalem, the holy Confessor Maximus, Bishop of that city. The Cæsar Maximian Galerius plucked out one of his eyes, maimed one of his feet with hot iron, and condemned him to penal servitude in the mines.

At Edessa, in Syria, the holy Confessor Eulogius, Bishop of Edessa.

At Arles, in Gaul, [in the year 449,] holy Hilary, Bishop [of Arles,] famous for his teaching and holiness.

At Vienne, in Gaul, [about the fourth century,] holy Nicetus,[1] Bishop of that see, worshipful for his holiness.

At Bologna, [about the year 540,] holy Theodore, Bishop [of that see,] famous for his worthy works.

Likewise, [about the year 550,] holy Sacerdos, Bishop of Murviedro, in Spain.

At Milan, [in the year 470,] holy Gerontius, Bishop [of that see.]

On this day is also commemorated, at Milan, the conversion of holy Austin, Bishop [of Hippo,] and Doctor of the Church, to whom the truth of the Catholic faith was taught by the blessed Ambrose, Bishop [of Milan,] and whom he upon this day baptized.

At Vespers a Commemoration is made of the following.

MAY 5.

St Katharine of Sienna, Virgin.

Double.

All from the Common Office for Feasts of a Virgin not a Martyr, (p. 636,) except the following.

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that we which do keep the birthday of Thy blessed Virgin Katharine, and do year by year renew her memorial with solemn gladness in Thy presence, may likewise be conformed to the pattern of her saintly walk with Thee. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Peter, Martyr. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Katharine was a maiden of Sienna, and was born of godly parents, [in the year 1347.] She took the habit of the Third Order of St Dominick. Her fasts were most severe, and the austerity of her life wonderful. It was discovered that on some occasions she took no food at all from Ash Wednesday till Ascension Day, receiving all needful strength by taking the Holy Communion. She was engaged oftentimes in a wrestling with devils, and was sorely tried by them with divers assaults: she was consumed by fevers, and suffered likewise from other diseases. Great and holy was the name of Katharine, and sick folk, and such as were vexed with evil spirits, were brought to her from all quarters. Through the Name of Christ, she had command over sickness and fever, and forced the foul spirits to leave the bodies of the tormented.

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[1] Otherwise Nicetius.

Fifth Lesson.

WHILE she dwelt at Pisa, on a certain Lord's Day, after she had received the Living Bread Which came down from heaven, she was in the spirit; and saw the Lord nailed to the Cross advancing towards her. There was a great light round about Him, and five rays of light streaming from the five marks of the Wounds in His Feet, and Hands, and Side, which smote her upon the five corresponding places in her body. When Katharine perceived this vision, she besought the Lord that no marks might become manifest upon her flesh, and straightway the five beams of light changed from the colour of blood into that of gold, and touched in the form of pure light her feet, and hands, and side. At this moment the agony which she felt was so piercing, that she believed that if God had not lessened it, she would have died. Thus the Lord in His great love for her, gave her this great grace, in a new and twofold manner, namely, that she felt all the pain of the wounds, but without there being any bloody marks to meet the gaze of men. This was the account given by the handmaiden of God to her Confessor, Raymund, and it is for this reason that when the godly wishes of the faithful lead them to make pictures of the blessed Katharine, they paint her with golden rays of light proceeding from those five places in her body which correspond to the five places wherein our Lord was wounded by the nails and spear.

Sixth Lesson.

THE learning which Katharine had was not acquired but inspired. She answered Professors of Divinity upon the very hardest questions concerning God. No one was ever in her company without going away better. She healed many hatreds, and quieted the most deadly feuds. To make peace for the Florentines, who had quarrelled with the Church, and were under an Ecclesiastical Interdict, she travelled to Avignon, [in 1376,] to see the Chief Pontiff Gregory XI. To him she showed that she had had revealed to her from heaven his secret purpose of going back to Rome, which had been known only to God and himself. It was at her persuasion, as well as by his own judgment, that the Pope did in the end return to his own See. She was much respected by this Gregory, as well as by his successor Urban VI., who even employed her in their embassies. The Bridegroom took her home, [upon the 29th day of April, in the year of salvation 1380,] when she was about thirty-three years old, after she had given almost countless proofs of extraordinary Christian graces, and manifestly displayed the gifts of Prophecy and miracles. Pope Pius II. enrolled her among the Virgin Saints.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 640.)

MARTYROLOGY.

On the morrow we keep the feast of the holy [Apostle and Evangelist] John before the Latin gate at Rome. He had been brought bound from Ephesus to Rome by command of Domitian, and by the judgment of the Senate he was put into a vessel of boiling oil before the said gate, but he came out thereof cleaner and healthier than he was when he was put therein, [about the year 95.]

Upon the same 6th day of May, were born into the better life—

At Antioch, the holy Evodius, who, as the blessed Ignatius writeth unto the Antiochenes, was ordained the first Bishop there, by the holy Apostle Peter, and who finished his life by a glorious testimony, [in the year 62.]

At Cyrene, [in the first century,] the holy Bishop Lucius, of whom the holy [Evangelist] Luke maketh mention in the Acts of the Apostles, [and the holy Apostle Paul in his Epistle to the Romans.]

In Africa, the holy martyrs Heliodorus and Venustus, and seventy-five others.

In Cyprus, [in the fourth century,] the holy Theodotus, Bishop of Cyrinia, who suffered most grievous persecution under the Emperor Licinius, but saw the peace of the Church before he gave up his spirit to God.

At Damascus, [in the year 780,] blessed John of Damascus, famous for holiness and teaching. He strove manfully for the honouring of the holy images, both by word and writing, against the Emperor Leo the Isaurian, wherefore the Emperor commanded that his right hand should be smitten off, whereupon he commended himself to the image of the Blessed Virgin Mary which he had defended, and forthwith he received back his hand whole and sound, of whom we keep feast upon the 27th day of March.

At Charran, in Mesopotamia, the Bishop Protogenes.

In England, [in the year 718,] the holy Eadberth, Bishop of Lindisfarne, famous for teaching and godliness, [who held the see of Lindisfarne for eleven years next after holy Cuthbert.]

At Rome, the holy Virgin Benedicta, [sister of the holy widow Galla.]

At Salerno, feast is kept for the translation of the holy Apostle Matthew, whose sacred body was brought of old time out of Ethiopia into divers countries, and at last to that city, where it was buried with all honour under the church dedicated in his name.

Vespers are of the following, with Commemoration of the preceding.

MAY 6.

The Testifying of the Holy Apostle John before the Latin Gate.[1]

Greater Double.

All from the Common Office for Apostles in Paschal time, (*p.* 514,) *except the following.*

Prayer throughout.

O GOD, Which seest that sins and sufferings do on every side rise up to trouble us, grant, we beseech Thee, that we may find a shield in time of need through the glorious prayers of Thy blessed Apostle and Evangelist, John. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] The gate of Rome opening towards Latium.

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. The blessed Apostle John was cast into a vessel of boiling oil, but by the favour and protection of God, he came out unharmed. Alleluia.

Commemoration of St Katharine, "Come, Bride of Christ," &c. (*p.* 637.) *Prayer from her Office.*

MATTINS.

FIRST NOCTURN.

The Lessons are from Scripture according to the Season, if they happen to be taken from the Apocalypse, or from one of St John's Epistles. If not, they are:

First Lesson.

Here beginneth the First Epistle of the Blessed Apostle John (i. 1.)

THAT Which was from the beginning, Which we have heard, Which we have seen with our eyes, Which we have looked upon, and our hands have handled, of the Word of life, (and the Life was manifested, and we have seen It, and bear witness, and show unto you that Eternal Life, Which was with the Father, and was manifested unto us) That Which we have seen and heard declare we unto you, that ye also may have fellowship with us, and our fellowship be with the Father, and with His Son JESUS Christ. And these things we write unto you that ye may rejoice, and that your joy may be full. This then is the message which we have heard of Him, and declare unto you: That God is light, and in Him is no darkness at all.

First Responsory.

Very worshipful is blessed John, which leaned on the Lord's Breast at supper. To him did Christ upon the Cross commit His mother, maiden to maiden.

Verse. The Lord chose him for his clean maidenhood, and loved him more than all the rest.

Answer. To him did Christ upon the Cross commit His mother, maiden to maiden.

Second Lesson.

IF we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of JESUS Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

Second Responsory.

[1] This is the disciple which testifieth of these things, and wrote these things. And we know that his testimony is true.

Verse. He drank in the rivers of

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[1] John xxi. 24.

the Gospel from the Lord's Breast as from an holy fountain.

Answer. And we know that his testimony is true.

Third Lesson. (ii. 1.)

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, JESUS Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him. He that saith he abideth in Him, ought himself also so to walk, even as He walked.

Third Responsory.

This is that most blessed Evangelist and Apostle John. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

Verse. [1] This is the disciple whom JESUS loved, which also leaned on the Lord's Breast at supper.

Answer. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book against Jovinian written by St Jerome, Priest [at Bethlehem.] (*Bk.* i.)

THE Apostle John was one of the disciples of the Lord. There is a tradition that he was the youngest of the Apostles. He was a virgin when the Faith of Christ found him, and he hath remained a virgin for ever. This is why he was "the disciple whom JESUS loved" more than any of the others, and why he "leaned on JESUS' Breast." When Peter, who had been married, wished to ask the Lord who it was that was about to betray Him, he dared not ask for himself, but beckoned to John, that he should ask it. (John xiii. 23, 24.) After the Resurrection, when "Mary Magdalene came and told the disciples that the Lord was risen, Peter and John ran both together to the sepulchre, but John did outrun Peter." (xx. 2-4.) Later on, when the Apostles were on the Sea of Galilee, in a ship, fishing, "JESUS stood on the shore, but the disciples knew not that it was JESUS," till virgin knew Virgin, and "that disciple whom JESUS loved saith unto Peter: It is the Lord." (xxi. 2-7.)

Fifth Lesson.

JOHN was both an Apostle, and an Evangelist, and a Prophet. He was an Apostle, in that he wrote to the Churches, as their Teacher. He was an Evangelist, in that he wrote one of the Gospels, the like whereto was not done by any other of the twelve Apostles, save Matthew. He was a Prophet, in that when he was in the isle of Patmos, whither he had been banished by Domitian on account of his uplifting of his testimony for the Lord, he saw there that Apocalypse which containeth such unfathomable mysteries concerning "things which shall be hereafter." (Apoc. i. 19.) Tertullian also saith that when he was at Rome, he was put into a vessel of boiling oil, but that he came out cleaner and healthier than he went in.

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[1] John xxi. 20.

Sixth Lesson.

THERE is a great difference between his Gospel and the three others. Matthew beginneth to write as of a man: "The Book of the Generation of JESUS Christ, the Son of David, the son of Abraham." Luke's first words of history relate to the priesthood of Zacharias: Mark commenceth with the prophecies of Malachi and Isaiah. The first hath the face of a man, with an human genealogy; the second hath the face of a calf, being a victim offered by priests; the third hath the face of a lion, even "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight;" but the John of whom I write is like a flying eagle, (Apoc. iv. 7,) whose kingly flight beareth him up above earth-gathered clouds, an eagle that wingeth his way toward the Father Himself, and which crieth: "In the beginning was the Word, and the Word was with God, and the Word was God." (John i. 1.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xx. 20.)

AT that time: Came to JESUS the mother of Zebedee's children, with her sons, worshipping Him, and desiring a certain thing of Him. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Comment. on Matt.* xx. *Bk.* 3.)

Whence had the mother of Zebedee's children gotten her idea of the Lord's kingdom? He had but just said (18-20:) "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, [and to scourge,] and to crucify Him." He had told His trembling disciples of the outrages that awaited Him in His Passion; and yet that mother came to Him to ask for her sons a share in the glory of His Triumph. I think it was because the Lord, after He had said all the rest, had said also: "And the third day He shall rise again." The woman supposed that after His resurrection His kingdom would immediately be established, and that that would be fulfilled at His first coming which is promised at His second. And so, with womanly haste, she forgetteth the future, and catcheth at the present.

Eighth Lesson.

IT was the mother who asked, but the Lord addressed His answer to the disciples, understanding that she had made her prayer in obedience to their wishes. "Are ye able to drink of the cup that I shall drink of?" From God's written Word we gather that by this cup, He meant the Passion, touching the which we read that He said: "O My Father, if it be possible, let this cup pass from Me!" (Matth. xxvi. 39.) Likewise is it written in the hundred-and-fifteenth Psalm (13): "I will take the cup of salvation, and call upon the Name of the LORD," and what that life-giving cup was, the words which soon follow tell us: "Precious in the sight of the LORD is the death of His Saints."

Ninth Lesson.

THE question ariseth, how the two sons of Zebedee, James namely and John, drank of the cup of contention even unto blood against sin, seeing that though we know by the Scriptures that "Herod the king killed James the brother of John with the sword," (Acts xii. 1, 2,) yet John ended his earthly life by a natural death. But if we read the Records of the Church, we shall find there told how that John, on account of his testifying to the truth, was cast into a vessel of boiling oil, and although the holy champion came out unhurt and continued his pilgrimage here for a while longer, before he received his crown from Christ's hand, being straightway banished into the isle of Patmos, yet we see that he had the soul of a martyr, and drank the same cup of martyrdom that was drunk by the three children in the burning fiery furnace, albeit the persecutor did not actually shed his blood.

MARTYROLOGY.

Upon the 7th day of May, were born into the better life—

At Kracow, in Poland, the holy Bishop and martyr Stanislaw, slain by the wicked king Boleslaw II., [in the year 1079.]

At Tarracina, in Campania, [in the year 99,] the blessed Virgin and martyr Flavia Domitilla. She was sister's daughter to the Consul Flavius Clemens, and had been consecrated with the sacred veil by holy Clement. In the persecution under Domitian she and very many others were banished into the island of Ponza for bearing witness to Christ, and there she endured a long martyrdom. Last of all she was brought to Tarracina, where by her teaching and miracles she turned many to believe in Christ, and then finished the glorious course of her testimony by being burnt in her bed-chamber, wherein she dwelt along with her maidens Euphrosyne and Theodora. Her memory is kept upon the 12th day of May, along with that of the holy martyrs Nereus and Achilles.

[At Benevento,] the holy martyr Juvenal, [Bishop of that see.]

At Nicomedia, [under the Emperor Diocletian,] the holy brethren Flavius Augustus and Augustine, martyrs.

There also, in the persecution under the Emperor Decius, the holy martyr Quadratus, who was oftentimes put to the torture, and at last beheaded.

At Rome, [in the year 686,] the holy Pope and Confessor Benedict.

At York, in England, [in the year 721,] the holy John [of Beverley,] Bishop [of that see,] famous for his life and miracles, whose feast we keep upon the 25th day of October.

At Pavia, the holy Peter, Bishop [of that see.]

At Rome is commemorated the translation of the body of the holy proto-martyr Stephen, which the Supreme Pontiff Pelagius brought to Rome from Constantinople, and laid in the sepulchre of the holy martyr Laurence, outside the walls, where it is held in great reverence by the godly.

At Second Vespers, Antiphon at the Song of the Blessed Virgin as at the First, and a Commemoration of the following. Prayer from Lauds.

MAY 7.

St Stanislaw, Bishop [of Crakow,] Martyr.

Double.

All from the Common Office for One Martyr, (p. 514 *or* 548,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Stanislaw was a Pole. He was born of a noble family, [on the 26th day of July, in the year of our Lord 1030,] at [Szcrepanow, in the diocese of] Crakow. His godly parents, who had been childless for thirty years, obtained him from God by prayer, and from his earliest years he gave token of the holiness of life which afterwards marked him. When he was a young man he applied himself heartily to all useful learning, and was deeply read in the sacred teaching of the Canons and of Theological science. After the death of his parents he inherited great possessions, but he sold them, and distributed the price to the poor, purposing himself to become a monk. However, by the Providence of God, Lampert, Bishop of Crakow, named him Canon of the Cathedral Church of that diocese, and Preacher in the same: and afterwards, [in 1072,] he was elected, against his own will, to succeed to Lampert's place. In this office he was a bright and shining light of all virtues that become a shepherd of souls, especially of tenderness toward the poor.

Fifth Lesson.

AT that time Boleslaw II. was King of Poland, and him Stanislaw grievously offended, because he openly rebuked him for his shameless lust. Wherefore, in a solemn Parliament of his kingdom, he made Stanislaw to be brought before him on a false accusation of having taken wrongfully a certain village, which he had bought in the name of his Church. The Bishop could not rebut this charge by documents, and the witnesses were in too great fear to speak the truth. Stanislaw therefore said that in three days he would produce before the judgment-seat one Peter, from whom he had bought the village, and who had been dead three years. His enemies laughed thereat, and closed with his proposal, and the man of God gave himself up to fasting and prayer for three days. On the day which he had promised, after he had offered up the Holy Sacrifice of the Mass, he commanded Peter to rise from the grave. Peter then immediately came to life, arose, and followed Stanislaw to the King's judgment-seat, where before the King and all others, who were struck dumb with amazement, he bore witness of the sale of the village, and the honest payment of the price by the Bishop, and then again fell asleep in the Lord.

Sixth Lesson.

STANISLAW often rebuked Boleslaw, but when he found it was in vain, he at last cut him off from the communion of Christ's faithful people. Thereupon Boleslaw became frenzied with rage, and [on the 8th of May, in the year 1079,] sent soldiers to the Church to murder the holy Bishop. This they thrice essayed to do, but God was pleased that they should be held back by some unseen power. In the end, the ungodly King with his own hand cut off the head of the Priest of God as he was standing at the Altar offering up the Sacrifice without spot. His body was hewn into pieces and strewn about the fields, but the eagles strangely kept the beasts of prey off it. The Canons of the Cathedral of Crakow soon gathered together the mutilated and scattered limbs, which they were enabled to see by a lightness which overspread the sky at night; and they fitted them together, each into his place. The reliques immediately so joined themselves one to the other, that no marks of wounds remained. Moreover, God was pleased to manifest the holiness of His servant by many wonders after his death, by the which being moved, Pope Innocent IV. added his name to those of the Saints, and the Supreme Pontiff Clement VIII. gave his Feast a place in the Service Book of the Church of Rome, commanding that the memory of so glorious a Martyr should be everywhere celebrated under the Double rite.

THIRD NOCTURN.

Lessons in Paschal-time from John xv. 1, *with the Homily of St Austin*, *p.* 519, *out of Paschal-time*, *from* Luke xxi. 9, *with the Homily of St Gregory*, (*p.* 571.)

Prayer throughout the day.

O GOD, for Whose glory the noble Bishop Stanislaw fell by the swords of sinful men, grant, we beseech Thee, that all whosoever ask his help, may find such answer to their petition as may profit them to the everlasting salvation of their souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

On the morrow is kept the feast in honour of the Manifestation of the holy Archangel Michael on Mount Gargano.

Upon the same 8th day of May, were born into the better life—

At Milan, the holy martyr Victor. He was a Moor by nation, and had been bred up a Christian from a child. He was a soldier in the Imperial Camp when he was commanded by Maximian to sacrifice to idols, but continued manfully to own the Lord. He was first heavily cudgelled, but God shielded him from pain: and then molten lead was poured upon him, but by this also he was not hurt; and so at last, being beheaded, finished the glorious course of his testimony.

At Constantinople, the holy Centurion Acathius, who in the persecution under Diocletian and Maximian was denounced as a Christian by the Tribune Firmus. He was most cruelly tortured at Perinthos, on the Black Sea, by Bibianus the judge, and was lastly condemned to death at Byzantium by the Pro-Consul Flaccinus. By the Will of God his body was afterwards carried to the shore at Squillacio in Calabria, where it is honourably buried.

At Vienna, the holy Confessor Denis, Bishop [of that see.]

At Auxerre, [toward the close of the fourth century,] the holy Helladius, Bishop [of that see.]

In the country of Besançon, [in the year 1174,] the holy Peter, Bishop [of Tarantaise.]

In Ireland, [about the year 700,] the holy Bishop Wiro.

Vespers are of the following.

MAY 8.

Manifestation of the holy Archangel Michael.

Greater Double.

All as on Sundays except the following.

If this Feast should happen to be observed out of Paschal-time, then the word "Alleluia" *is omitted, wherever it is here given in brackets* [ ], *the Antiphons at Mattins are as on September* 29, *and the Short Responsories are also said as on that day.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm, Ps. cxvi. O Praise the LORD, &c., (*p.* 186.)

Hymn.[1]

THEE, O Christ, the Father's Splendour
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. [2] An Angel stood at the Altar of the Temple. [Alleluia.]

Answer. Having a golden censer in his hand. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. While as John was gazing upon the holy mystery, the Archangel Michael sounded his trumpet: Forgive us, O Lord our God, Which openest the book, and loosest the seals thereof. Alleluia.

A Commemoration is made of the preceding. Prayer from that Office.

MATTINS.

Invitatory. The Lord, He is the King of the Archangels. * O come let us worship Him. [Alleluia.]

Hymn as at First Vespers.

FIRST NOCTURN.

Antiphon. The sea was moved and the earth quaked, when the Archangel Michael descended from heaven. [Alleluia.]

Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Ps. xiv. LORD, who shall dwell, &c., (*p.* 10.)

Verse. An Angel stood at the Altar of the Temple. [Alleluia.]

Answer. Having a golden censer in his hand. [Alleluia.]

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (vii. 9.)

I BEHELD till the thrones were set, and the Ancient of days did sit; Whose garment was white as snow, and the Hair of His Head like the pure wool: His throne, the fiery flame; His wheels, burning fire. A fiery stream issued and came forth from before Him. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn[1] spake: and I saw that the beast was slain, and his body destroyed, and given to be burnt with fire.

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[1] Hymn by St Rabanus Maurus altered almost beyond recognition; translated by Dr Neale.

[2] Cf. Luke x. 11; Apoc. viii. 3.

First Responsory.[2]

THERE was silence in heaven while the dragon fought against Michael the Archangel. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God the Almighty. [Alleluia.]

Verse. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him.

Answer. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God, the Almighty. [Alleluia.]

Second Lesson. (x. 4.)

AND in the four-and-twentieth day of the first month, I was by the side of the great river, which is the Tigris. Then I lifted up mine eyes, and looked; and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:[3] his body also was like the chrysolite, and his face as the appearance of lightning, and his eyes as lamps of fire; and his arms and his lower parts at his feet like in appearance to shining brass; and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision; for the men that were with me saw it not; but a great fear fell upon them, so that they fled to hide themselves. Therefore I was left alone and saw this great vision, and there remained no strength in me; for my comeliness[4] was changed in me into corruption, and I retained no strength.

Second Responsory.

An Angel stood at the Altar of the temple, having a golden censer in his hand; and there was given unto him much incense; and the smoke of the incense ascended up before the Lord, out of the Angel's hand. [Alleluia.]

Verse. [5] Before the Angels will I sing praise unto Thee; I will worship toward Thy holy temple, and praise Thy Name, O Lord.

Answer. And the smoke of the incense ascended up before the Lord, out of the Angel's hand. [Alleluia.]

Third Lesson.

YET heard I the voice of his words; and when I heard, I fell down astounded upon my face, and my face clave unto the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me: O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me: Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days, but, lo! Michael, one of the chief princes, came to help me, and I then obtained the victory with the Kings of Persia.[1] Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is [not to be fulfilled] till [after many] days.

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[1] One of the horns of one of the mystic beasts, see verses 7 and 8.

[2] Cf. Apoc. viii. 1, xii. 7, xix. 1, &c.

[3] Gesenius believes this name to be "a corruption of Ophir," the celebrated gold-country often mentioned in the Bible, but as to whose situation the learned are anything but agreed.

[4] Viz., says Gesenius, "the lively colour of my face."

[5] Ps. cxxxvii. 12.

Third Responsory.

Before the Angels will I sing praise unto Thee, and will worship toward Thy holy temple. And I will praise Thy Name, O Lord. [Alleluia.]

Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name on us.

Answer. And I will praise Thy Name, O Lord. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord. [Alleluia.]

SECOND NOCTURN.

Antiphon. Archangel Michael, come to help God's people. [Alleluia.]

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Ps. xxxiii. I will bless the LORD, &c., (*p.* 78.)

Verse. The smoke of the incense ascended up before the Lord. [Alleluia.]

Answer. Out of the Angel's hand. [Alleluia.]

Fourth Lesson.

THAT the blessed Archangel Michael hath oftentimes been seen of men is attested on the authority of the Holy Bible, and also by the ancient traditions of the Saints. For this reason such visions are held in remembrance in many places. As of old time did the Synagogue of the Jews, so now doth the Church of God venerate Michael as her watcher and defender. But during the Popedom of Gelasius I. the summit of Mount Gargano in Apulia, at whose foot lieth the town of Siponto, was the scene of an extraordinary appearance of this same Archangel Michael.

Fourth Responsory.

This is Michael, who to battle leads the armies of the skies; whosoever on him calleth blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise. [Alleluia.]

Verse. The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein, do hold him in worship.

Answer. Whosoever on him calleth blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise. [Alleluia.]

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[1] This is Gesenius' rendering of this passage in his Lexicon. The Latin, like the Hebrew, is literally "I remained with," but Gesenius takes the sense of being fully up with, &c., "Joined in battle with them, I held my own." Comp. "to stand one's ground."

Fifth Lesson.

AND it came to pass on this wise. A certain man had a bull grazing with the flock upon Mount Gargano, and it strayed. And when they had sought it for a long while they found it jammed in the mouth of a cavern. Then one that stood there shot an arrow at it to slay it, but the arrow turned round and came back against him that had shot it. They therefore that saw it, and all those that heard it, were sore afraid because of that which had come to pass, so that no man dared any more to draw near to the cavern. But when they had sought counsel of the Bishop of Siponto, he answered, that it behoved to seek the interpretation from God, and proclaimed three days of fasting and prayer.

Fifth Responsory.

Where Angels lead the spirits of the blessed dead the glad procession moves with Michael at its head, to lead them into the garden of Eden. [Alleluia.]

Verse. [1] O Lord, send Thy Holy Spirit from heaven: the Spirit of wisdom and understanding.

Answer. To lead them into the garden of Eden. [Alleluia.]

Sixth Lesson.

AFTER three days the Archangel Michael gave warning to the Bishop that that place was under his protection, and that he had thus pointed out by a sign that he wished that worship should be offered to God there, with remembrance of himself and of the Angels. Then the Bishop and the citizens made haste and came to the cavern; and when they found that the form thereof was somewhat after the fashion of a Church, they began to perform the public worship of God therein: which sanctuary hath been glorified with many miracles. It was not long after these things that Pope Boniface IV. hallowed the Church of St Michael on Hadrian's Mole at Rome, on the 29th day of September, on the which day the Church also holdeth in remembrance All Angels. But this present day is hallowed in remembrance of the manifestation of the Archangel Michael.

Sixth Responsory.

[2] At that time shall Michael stand up, which standeth for your children. And there shall be a time, such as never was since there was a nation even to that same time. [Alleluia.]

Verse. At that time thy people shall be delivered, every one that shall be found written in the Book of Life.

Answer. And there shall be a time, such as never was since there was a nation even to that same time. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And there shall be a time, such as never was since there was a nation even to that same time. [Alleluia.]

THIRD NOCTURN.

Antiphon. The Angel Michael the Archangel, he is the messenger whom God sendeth to all the souls of the righteous. Alleluia, Alleluia.

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[1] Cf. Wisd. ix. 17; Is. xi. 2.

[2] Dan. xii. 1.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)
Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)
Ps. cii. Bless the LORD, O my soul, &c., (*p.* 160.)

Verse. Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]
Answer. I will worship toward Thy holy Temple, and praise Thy Name. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Com. on* Matth. xviii.)

"Unless ye become as little children," saith the Lord, "ye shall not enter into the kingdom of heaven," that is, unless by the uprooting of bodily and mental depravity, we bring our souls to the innocency of childhood. But He giveth the name of children to all such as believe by the hearing of faith. Children follow their father, love their mother, know not how to wish evil to their neighbours, are not careful for earthly riches; they insult not, they hate not, they lie not, they believe what they are told, and take for truth what they hear. Us then it behoveth to return to the simpleness of little children, for when we are well rooted therein, we shall so far bear about in ourselves an image of the sublime simpleness of the Lord JESUS.

Seventh Responsory.

[1] Be not ye afraid before the Gentiles: but in your hearts, worship ye the Lord, and fear Him; for His Angel is with you. [Alleluia.]
Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.
Verse. For His Angel is with you. [Alleluia.]

Eighth Lesson.

"WOE unto the world because of offences!" The lowliness of the Passion is an offence unto the world. Such is the state of stupidity to which man's ignorance hath reduced itself, that it turneth away from the Lord of Eternal Glory, because of the unsightliness of the Cross! And what is so certain to bring woe unto the world as to turn away from Christ? And therefore He saith: "It must needs be that offences come," because His fulfilling the lowliness of the Passion was the predestined mean whereby He was to give us eternal life.

Eighth Responsory.

The Archangel Michael came to help God's people. He arose to succour the spirits of the righteous. [Alleluia.]
Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.
Answer. He arose to succour the spirits of the righteous. [Alleluia.]
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He arose to succour the spirits of the righteous. [Alleluia.]

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[1] Baruch vi. 5, 6.

Ninth Lesson.

"TAKE heed that ye despise not one of these little ones that believe in Me." He hath laid on us a most meet tie to constrain us to love one another, especially such as indeed believe in the Lord. "For I say unto you that in heaven their Angels do always behold the face of My Father Which is in heaven. For the Son of Man is come to save that which was lost." From these words we see, first, that the Son of Man saveth; secondly, that the Angels do see God; and thirdly, that the Angels of these little ones have the wardship over the prayers of the faithful. That the Angels have this wardship is taught us absolutely. The Angels therefore do every day offer to God the prayers which they which are saved do make to Him in the Name of Christ. Therefore it is dangerous for a man to despise them, seeing that these are they by whose watchful service and ministry, his wishes and requests are presented before the throne of the eternal and unseen God.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. An Angel stood at the Altar * of the Temple, having a golden censer in his hand. [Alleluia.]

Second Antiphon. While as the Archangel Michael fought against the dragon, * I heard voices saying: Salvation unto our God. Alleluia.

Third Antiphon. Michael Mine Archangel, * I have appointed thee for a prince over the ingathering of souls. [Alleluia.]

Fourth Antiphon. O ye Angels of the Lord, bless ye the Lord alway. [Alleluia.]

Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye mighty Ones of heaven, praise ye the Lord from the heavens! Alleluia.

Chapter. (Apoc. i. 1.)

GOD gave unto JESUS Christ to show unto His servants the things which must shortly come to pass: and He sent and signified it by His Angel unto His servant John; who bare witness of the Word of God and of the testimony of JESUS Christ, of all the things which he saw.

Hymn.[1]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy Face!

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,
Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

Angel of might, may Gabriel swift descending,
Far from our gates our ancient foes repel,
And his own triumphs o'er the world defending,
In temples dear to Heaven return and dwell.

Angel of health, may Raphael lighten o'er us,
To every sick-bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

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[1] Translation by the Rev. W. J. Copeland.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All Saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. An Angel stood at the altar of the Temple. [Alleluia.]

Answer. Having a golden censer in his hand. [Alleluia.]

Antiphon at the Song of Zacharias. There was silence in heaven while as the dragon made war, and Michael fought against him, and prevailed over him. [Alleluia.]

Prayer throughout.

O GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy holy angels alway do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. An Angel stood, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 9th day of May, were born into the better life—

At Nazianzus, in Cappadocia, the blessed Gregory, Archbishop of Constantinople, who on account of his wonderful teaching of the things of God is surnamed the Theologian, who set up again the Catholic faith at Constantinople when it had fallen, and stilled the swelling waves of heresy.

At Rome, the holy Hermes, of whom the Apostle Paul maketh mention in his Epistle to the Romans. He made a worthy offering of himself, and being made acceptable as a sacrifice to God, he departed hence to the kingdom of heaven, famous for good works.

In Persia, 310 holy martyrs.

At Cagli, on the Flaminian Way, suffered the holy Gerontius, Bishop of Cervia.

At Vendome, [in the third century,] deceased, the holy Confessor Beatus.

At Constantinople is commemorated the translation of the bodies of the holy Apostle Andrew, and of the holy Evangelist Luke, out of the Peloponnesos, and of that of Timothy, the disciple of the blessed Apostle Paul, out of Ephesos. The body of the holy Andrew was carried to Amalfi a long while after, and godly multitudes of the faithful there gather to do it reverence. At the grave thereof is secreted a liquid for the healing of diseases.

There is also commemorated at Rome the translation of the body of the holy Priest Jerome, Doctor of the Church, from Bethlehem of Juda into the cathedral church of St Mary-by-the-Manger, [commonly called St Mary the Greater.]

Also there is commemorated at Bari, in Apulia, the translation thither of the body of the holy Bishop Nicholas, from [his see at] Myra, a city of Lycia.

Chapter at the end. (Apoc. xii. 7.)

THERE was a great war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels: and prevailed not; neither was their place found any more in heaven.

TERCE.

Antiphon. While as the Archangel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the Temple. Alleluia, Alleluia.
Answer. An Angel stood at the Altar of the Temple. Alleluia, Alleluia.
Verse. Having a golden censer in his hand.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. An Angel stood at the Altar of the Temple. Alleluia, Alleluia.
Verse. And the smoke of the incense ascended up before the Lord. Alleluia.
Answer. Out of the Angel's hand. Alleluia.

SEXT.

Antiphon. Michael Mine Archangel, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. v. 11.)

I HEARD the voice of many Angels round about the throne, and the living creatures and the elders; and the number of them was thousands of thousands, saying with a loud voice: Salvation unto our God.

Short Responsory.

The smoke of the incense ascended up before the Lord. Alleluia, Alleluia.
Answer. The smoke of the incense ascended up before the Lord. Alleluia, Alleluia.
Verse. Out of the Angel's hand.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The smoke of the incense ascended up before the Lord. Alleluia, Alleluia.
Verse. Before the Angels will I sing praise unto Thee, O my God. Alleluia.
Answer. I will worship toward Thy holy Temple, and praise Thy Name. Alleluia.

NONE.

Antiphon. O ye Angels, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the Angels will I sing praise unto Thee, O my God.
Answer. Before the Angels will I sing praise unto Thee, O my God.
Verse. I will worship toward Thy holy Temple, and praise Thy Name.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Before the Angels will I sing praise unto Thee, O my God,
Verse. Worship God. Alleluia.
Answer. All ye His Angels. Alleluia.

SECOND VESPERS.

All as the First, except the following.

Last Psalm.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 197.)
Verse. Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]

Answer. I will worship toward Thy holy Temple, and praise Thy Name. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. O thou Prince most glorious, Michael the Archangel, remember us—and here, and everywhere, alway entreat for us the countenance of the Son of God. Alleluia.

A Commemoration is made of the following. Antiphon, "O right excellent, &c."

MAY 9.

St Gregory of Nazianzus, Patriarch [of Constantinople,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Doctor, (*p.* 615,) *except the following.*

MATTINS.

The third verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season. On Rogation Monday or Wednesday, from Ecclus. xxxix. 1, (*p.* 615.)

SECOND NOCTURN.

Fourth Lesson.

THIS Gregory, to whom is commonly given, on account of his extraordinary depth of sacred learning, the title of "the Divine," was a noble Cappadocian, born at Nazianzus[1] in that country, and educated at Athens along with St Basil, with whom likewise, when they had acquired knowledge in divers branches of earthly learning, he gave himself up to learn the things of God. This they did for some years in a Monastery, framing their opinions, not out of their own heads, but according to the interpretation arrived at by the wisdom and decision of the antients. They were both distinguished by power of doctrine and holiness of life; they were both called to the duty of preaching the Gospel of truth; and through the Gospel they both begat many sons unto Christ.

Fifth Lesson.

GREGORY after a while returned home. He was first made Bishop of Sasima, and afterwards administered the Church at Nazianzus. Then he was called to rule the Church of Constantinople. That city, which he found reeking with heresy, he purged, and brought again to the Catholic faith.[2] But this, which deserved for him the warmest love of all men, raised up many enemies. Among the Bishops themselves there was a great party against him, and to still their contentions, he, of his own free will, gave up his see, saying with the Prophet Jonah: "Take me up, and cast me forth into the sea: so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you," (i. 12.) So he went his way back again to Nazianzus, and when he had seen that Eulalius was set over that Church, he gave himself up altogether to think and write concerning the things of God.

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[1] Sometimes called Nazianzum. I follow Gibbon.

[2] When he first arrived, Arianism was triumphant, and he ministered to the Catholics in a private house. It was not till after two years that, on the accession of Theodosius, that great Emperor himself led Gregory to the Patriarchal throne in St Sophia.

Sixth Lesson.

HE wrote much, both in prose and verse, with wonderful godliness and eloquence. According to the judgment of learned and holy men, there is nothing in his writings which anywhere strays from the line of true godliness and Catholic truth, and not a single word which any one can justly call in doubt. He was one of the latest champions of the doctrine that the Son is of one substance with the Father. No one has ever won greater praise for goodness of life, neither was any man more earnest in prayer. During the reign of the Emperor Theodosius he dwelt in the country after the manner of a monk, and unceasingly taken up with writing and reading, until, in a good old age, he laid down his earthly, to enter on an heavenly life.[1]

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 617.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Antonine, Archbishop of Florence, whose birth into the better life is told upon the 2nd day of May.

Upon the same the 10th day of May, is kept at Rome, on the Latin Way, the birthday of the holy martyrs Gordian and Epimachus. Gordian was long beaten with whips loaded with lead, and at last beheaded, in the time of the Emperor Julian the Apostate, because of his confession of Christ's Name. The Christians buried his body at night upon the aforesaid Latin Way, in the same underground place whither had a little while before been brought from Alexandria the remains of the blessed martyr Epimachus, who had there suffered martyrdom for believing in Christ.

In the land of Uz is commemorated the holy prophet Job, a man of wondrous patience.

At Rome, the blessed priest and martyr Calepodius, whom the Emperor Alexander [Severus] caused to be slain with the sword, and his body to be dragged through the city and cast into the Tiber; when it had been found it was buried by Pope Callistus. Moreover, at Rome also, there were beheaded the Consul Palmatius, along with his wife and children and forty-two others of both sexes of his house; also the Senator Simplicius, with his wife and sixty-eight of his household, also Felix, with his wife Blanda. Their heads were hung up at the different gates of the city to be a terror to Christians.

Also at Rome, at the Hundred Halls, upon the Latin Way, are commemorated the holy martyrs Quartus and Quintus, whose bodies were taken to Capua.

At Lentini, in Sicily, [in the third century,] the holy martyrs Alphius, Philadelphus, and Cyrinus.

At Smyrna, the holy martyr Dioscoredes.

At Bologna, [in the year 1443,] the blessed Nicholas Albergati, Bishop of that city; a Charterhouse monk, and Cardinal of the holy Roman Church, famous for his holiness and for his work as Legate of the Apostolic See. His body is buried in the Charterhouse at Florence.

At Taranto, [at the end of the

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[1] A.D. 389 or 391.

seventh century,] the holy Catald, Bishop [of that city, an Irish monk,] famous for wonders.

At Milan is commemorated the finding of the bodies of the holy martyrs Nazarius and Celsus. The blessed Bishop Ambrose found the body of holy Nazarius still marked with fresh blood, and took it to the Cathedral Church of the Apostles along with the body of the blessed child Celsus, to whom Nazarius had been foster-father. In the persecution under Nero, Anolinus commanded them both together to be slain with the sword upon the 29th day of July, upon the which day is kept [at Milan] the feast of their martyrdom.

At Madrid, [in the year 1175,] the holy Isidore the husbandman, famous for wonders, whom Pope Gregory XV. enrolled in the list of the Saints along with holy Ignatius of Loyola, Francis Xavier, Teresa, and Philip Neri.

Vespers are of the following from the Chapter inclusive.

MAY 10.

St Antonine, Archbishop [of Florence,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout.

HELP us, O Lord, we beseech Thee, for the sake of Thine holy Bishop and Confessor Antonine, and so show Thyself merciful in us, Who didst show Thyself wondrous in him. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

The first verse of the Hymn is altered.

A Commemoration is made of St Gregory Nazianzen. Antiphon, "O right excellent, &c."

Then of the Holy Martyrs Gordian and Epimachus. Antiphon and Verse and Answer from the First Vespers of the Common Office for Many Martyrs, (*p.* 564,) *and Prayer:*

GRANT, we beseech Thee, O Almighty God, that we who make solemn memorial of Thy blessed Martyrs Gordian and Epimachus, who are now with Thee, may continually be holpen by the prayers of the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANTONINE was born of respectable parents at Florence, [in the year of grace 1389,] and the holiness of his after life was foreshadowed in him even as a little child. When he was sixteen years of age he entered the Order of Friars Preachers, and from that time forth he was a burning and a shining light to all the godly. He proclaimed a truceless war against idleness: after a short night's rest, he was the first to come to the service of Mattins; when they were over he spent the rest of the night in prayer, or at least in reading, or writing out books, or if sleep altogether overcame his weary body, he would rest against the wall with his head bowed down, and then shake off slumber again, and set himself anew with fresh eagerness to his sacred watch.

Fifth Lesson.

HE required of himself the most unflinching observance of the Rule of his Order, and never ate meat unless he were grievously ill. He slept upon the ground or upon bare boards. He always wore haircloth, and sometimes an iron girdle which bit into his naked skin. His virginity he kept ever undimmed by the least breath or shadow. He was so skilful in giving advice that he gained the common nickname of "Counsel Antonine." At the same time so beautifully brilliant was his lowliness, that even when he was at the head of houses and provinces of his Order, he most cheerfully undertook all the meanest services of the houses where he was. Eugenius IV. appointed him Archbishop of Florence, and he took it so ill, that it was only when awed by the threats of the Apostolic See that he obeyed, and accepted the dignity, [in the year 1446.]

Sixth Lesson.

AS Archbishop it can hardly be told how noble he was, in wisdom, in godliness, in love, in meekness, in Priestly zeal. It was wonderful to see how thoroughly he taught himself nearly all the sciences, without the help of a master. At last, after much work, and publishing many valuable books on Doctrine, he received the Holy Eucharist and was anointed, and then, clasping the image of his crucified Saviour to his heart, joyfully welcomed death, on the 2nd day of May, in the year 1459. He was remarkable for the working of miracles, both during his life and after his death, and Adrian VI. enrolled his name among those of the Saints, in the year 1523.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory* (*p.* 588.) *The last part of this Homily is omitted, or read along with the second, and the following is the*

Ninth Lesson. (*For SS. Gordian and Epimachus.*)

GORDIAN was a judge before whom, in the reign of Julian the Apostate, Januarius the Priest was brought to be condemned. Januarius instructed Gordian in the Christian faith, and himself, with his wife, and fifty-three other persons of the same household, were all baptized at Rome. On this account the Prætor sent back Januarius, and ordered Clementian the Deputy to cast Gordian into prison. Afterward he caused the same Gordian to be brought before him in chains, and when he found he could not shake him in his will to cleave to the faith, he commanded that he should first be hided with whips loaded with lead, and thereafter beheaded. His body was thrown out before the temple of Apollo for dogs to eat, but the Christians buried it at night in the catacombs upon the Latin Way, in the same vault where were already lying the remains of the blessed Martyr Epimachus. These had been brought from Alexandria, in which city Epimachus had long been imprisoned for owning Christ, and had in the end grasped the crown of his testimony by being burnt alive.

At Lauds a Commemoration is made of these Holy Martyrs. Prayer as at First Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy Pope of Rome, Pius, fifth of that name, a Friar Preacher, of whom mention is made upon the 5th day of this present month of May. He toiled manfully and hopefully for the restoration of the discipline of the Church, for the extirpation of heresies, and for the defeat of the enemies of the Christian name, and ruled the Catholic Church in holiness of life and government.

Upon the same 11th day of May, were born into the better life—

At Rome, upon the Salarian Way, the blessed Priest Anthimus. After he had done excellently well in power and preaching, he was thrown into the Tiber during the persecution under Diocletian, and thence delivered by an angel, who brought him back to his own oratory; but he was lastly beheaded, and so passed into heaven as a conqueror.

Upon the same day, the holy martyr Evellius. He was one of Nero's household, who believed on Christ on seeing the passion of the holy martyr Torpes, and was therefore beheaded.

Also at Rome, the holy martyrs Maximus, Bassus, and Fabius, who were killed upon the Salarian Way, in the persecution under Diocletian.

At Camarino, the holy martyrs Anastasius and his Companions, who were put to death under Antiochus the President, in the persecution under Decius.

At Osimo, in Picenum, the holy martyrs Sisinnius the Deacon, Diocletius, and Florence, disciples of the holy Priest Anthimus, who finished their testimony by being stoned to death, in the persecution under Diocletian.

At Varennes, [in the eighth century,] the holy martyr Gangulph.

At Vienne, [toward the end of the fifth century,] the holy Mamertus, Bishop [of that see,] who, on account of a threatening volcanic eruption, instituted in that city the solemn Rogation processions upon the three days before the Ascension of the Lord, the which custom the Universal Church hath since approved by adopting it.

At Sauvigny, [in the year 994,] deceased holy Majolus, Abbat of Cluny, whose life was illustrious for holy and worthy deeds.

At the town now called San Severino, in Picenum, the holy Confessor Illuminatus.

In the town of Grotaglia, in the Diocese of Taranto, [in the year 1716,] the holy Confessor Francis di Girolamo, of the Society of Jesus, an example of singular love and patience in seeking the salvation of souls. Pope Gregory XVI. enrolled his name with those of the Saints. His burial is commemorated with great solemnity in the church of the Professed House of his Order at Naples, where his body lieth.

Vespers are of the following, from the Chapter inclusive.

MAY 11.

St Pius V., Pope and Confessor.

Double.

All from the Common Office for Feasts of a Confessor and Bishop, (p. 581,) except the following.

Prayer throughout.

O GOD, Who when Thou wast pleased to break the teeth of them that hate Thy Church, and to restore again the solemn worship of Thyself, didst choose the blessed Pope Pius to work for Thee in that matter, grant that he may still be a tower of strength for us; grant that we also may be more than conquerors over all that make war upon our souls, and in the end may enter into perfect peace in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

A Commemoration is made of St Antonine. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

[MICHAEL] Ghislieri [afterwards proclaimed Pope under the name of] Pius V., was born [on the 27th of January, in the year 1504,] at the town of Bosco in the Milanese, but his family was a noble one of Bologna. At the age of fourteen years he entered the order of Friars Preachers. He was a man marked by a wonderful long-suffering, a deep lowliness, a great hardness of living, an unwavering earnestness in prayer, and a most strong zeal for the perfect observance of the Rule of his Order, and for the greater glory of God. He gave himself to the study of Philosophy and Theology, and was so learned in both, that he discharged for many years with great reputation the duties of a Professor of those sciences. He preached publicly in many places, to the great profit of his hearers. He long did the work of Inquisitor with unflinching spirit, and preserved many cities, not without risk to his own life, from the heresy which was then creeping in everywhere.

Fifth Lesson.

PAUL IV., to whom his virtues had greatly endeared him, raised him [in 1556,] to the united Bishoprics of Nepi and Sutri, and after two years he was enrolled among the Cardinal Priests of the Roman Church. Pius IV. translated him to the Church of Mondovi in Piedmont, wherein, on his coming, he found that many corruptions had crept in. He reformed the whole of his diocese, and, after settling his affairs, returned to Rome, where his attention was called to matters of the gravest business, in determining which he used Apostolic boldness and firmness. After the death of Pius IV., the fifth Pius, to the astonishment of all men, was elected to succeed him, [on the 7th of January, 1566.] On becoming Pope he changed his way of life in no respect except as regarded his raiment. The Propagation of Religion was to him the object of unceasing care; the restoration of the Discipline of the Church, of unwearied toil; the uprooting of error, of sleepless watchfulness; the relieving the needs of the poor, of unfailing charity; the maintenance of the rights of the Apostolic See, of adamantine firmness.

Sixth Lesson.

THE Turkish Sultan Selim was bloated with many victories, and had got together an huge fleet in the Gulf of Lepanto, but Pius V. crushed him, [on the 7th of October, 1571,] not so much by force of arms as by dint of the prayers wherein he pleaded with God. At the hour that the victory was won, Pius knew it by the inward revelation of God, and stated the fact to his servants. He was busied with the preparations for a new expedition against the Turks, when he was laid down by grievous sickness. He bore most sharp sufferings with the gentlest patience, and when the end came, he received the Sacraments as is usual, and with great peace yielded his spirit to God, [on the 1st of May,] in the year of salvation 1572, and of his own age the 68th, having sat as Pope six years, three months, and twenty-four days. His body is buried in the Church of St Mary, where the Manger from Bethlehem is, and is there held in great respect by the faithful, who have obtained from God by his prayers, many evident miracles. The said miracles having been proved by a judicial investigation Pope Clement XI. enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 588.)

MARTYROLOGY.

Upon the 12th day of May, are commemorated at Rome, upon the way to Ardea, the holy brethren Nereus and Achilles, both martyrs. They were eunuchs belonging to Flavia Domitilla, and first suffered a long exile with her in the island of Ponza for Christ's Name's sake. Afterwards they were laid under most grievous stripes. Lastly, when Minutius Rufus, the Consular, was striving by racking and fire to force them to offer pagan sacrifices, and they said that they had been baptized by the blessed Apostle Peter and could in no wise make offerings to idols, they were beheaded. By command of Pope Clement VIII. their sacred remains, along with those of Flavia Domitilla, were, upon the eve of this day, solemnly transferred from the Deaconry of St Hadrian to the old church which bears their names, where they had formerly lain buried, and which had now been restored.

Also at Rome, upon the Aurelian Way, the holy martyr Pancras, who at fourteen years of age finished his testimony by being beheaded, in the persecution under Diocletian.

At Rome also, [in the year 304,] the holy Denis, uncle of the said blessed Pancras.

In Sicily, the holy Philip Argyrion, who was sent by the Roman Pontiff to that island, and turned a great part of it to Christ. His holiness is chiefly shown forth in the deliverance of them that are vexed with evil spirits.

At Salamis, in Cyprus, [in the year 403,] the holy Epiphanius, Bishop [of that see,] who excelled in vast learning and knowledge of the Scriptures; but was also a wonder for the holiness of his life, his zeal for the Catholic faith, his generosity to the poor, and the power of his mighty deeds.

At Constantinople, [in the eighth century,] the holy Bishop Germanus, famous for his graces and teaching. He withstood the Emperor Leo the Isaurian with great faithfulness, when that Prince published his edict against the holy images.

At Treves, [in the year 640,] the holy Modwald, Bishop [of that see.]

In the city of St Domingo de la Calzada, [in the beginning of the twelfth century,] the holy Confessor Dominic.

At Second Vespers Commemoration of the following. Prayer from their Office.

MAY 12.

The Holy Martyrs Nereus, Achilles, Virgin Domitilla, and Pancras.

Semi-double.

All from the Common Office for Many Martyrs, (p. 514 or 564,) except the following.

Prayer throughout.

O LORD, we beseech Thee, that the blessed and solemn remembrance of Thy Martyrs Nereus, Achilles, Domitilla, and Pancras, making our hearts to burn within us, may cause us to be more meet for Thy service. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

NEREUS and Achilles were brethren, eunuchs belonging to Flavia Domitilla, who were baptized by blessed Peter, along with her and her mother Plautilla. They had advised Domitilla to consecrate her virginity to God, and on this account Aurelian, to whom she was betrothed, accused them of being Christians. They nobly confessed the faith, and were banished to the island of Ponza. Then they were again put to the torture, and after being scourged, were taken to Terracina. At Terracina, Minutius Rufus tormented them with the rack and with fire, but as they constantly affirmed that having once been baptized by the blessed Apostle Peter, no torture could ever make them sacrifice to idols, they were beheaded. Auspicius, their own disciple and the tutor of Domitilla, took their bodies to Rome, where they were buried on the road to Ardea.

Fifth Lesson.

THE Virgin Flavia Domitilla was a Roman, the niece of the Emperors Titus and Domitian,[1] and was veiled by the blessed Pope Clement. Aurelian, son of the Consul Titus Aurelius, to whom she was betrothed, accused her of being a Christian, and the Emperor Domitian banished her into the island of Ponza, where she long suffered and testified in prison. At length she was taken to Terracina, where she again confessed Christ, and as she seemed ever to grow firmer, the judge, under the Emperor Trajan, caused her chamber to be set on fire, and there Domitilla, with her foster-sisters the maidens Theodora and Euphrosyne, finished the race of faith by grasping the crown of glory, on the 7th day of May. Their bodies were found whole, and were buried by the Deacon Cæsarius. This, the twelfth day of May, is that whereon the bodies of Nereus and Achilles, and that of Domitilla, were carried from the Deaconry of St Hadrian, and laid in the Church which is properly called by the name of these holy martyrs, but formerly by that of "St Peter's Bandage."[1]

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[1] The identity of this Flavia Domitilla has got confused. See Alban Butler and the Bollandists; also Gibbon.

Sixth Lesson.

PANCRAS was the son of a noble family of Phrygia. He came to Rome in the reign of the Emperors Diocletian and Maximian, being then a boy of fourteen years of age. There he was baptized by the Bishop of Rome, and brought up in the Christian faith. On this account he was soon after taken, and having constantly refused to sacrifice to the gods, he offered his neck to the executioner with manly courage, and won a glorious crown of martyrdom. The Lady Octavilla took his body by night, embalmed it with precious ointments, and buried it on the Aurelian Way.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (iv. 46.)

AT that time: There was a certain nobleman, whose son was sick at Capernaum. And so on.

Homily by Pope St Gregory [the Great.] (*28th Sermon, viz. that preached on the Birth-day and in the Church of these Holy Martyrs.*)

Wherefore was it that when this nobleman besought the Lord to come down ere his child died, the Lord (albeit He healed him) would not come, and yet, when the Centurion prayed Him to heal his servant, albeit not asked to come down,[2] He went with them? He deemed not that the nobleman's son was worthy of His bodily presence, but He refused not to go to help the Centurion's servant. What is this but a rebuke to earthly pride, which maketh us to respect in men their honours and riches rather than that Divine image wherein they are created? It was not so with our Redeemer, who would not go to the son of the nobleman, but was ready to come down for the Centurion's servant, to show that to Him the things which are great among men are but of little moment, and the things which are little esteemed among men are not beneath His notice.

Eighth Lesson.

OUR pride then standeth rebuked, that pride which maketh us forget for the sake of one man that another man is a man at all. This pride, as we have said, looketh only at the surroundings of men, not at their nature, and seeth not that God is to be honoured in a man because he is a man. Lo! how the Son of God will not go unto the nobleman's son, but is ready to go and heal the servant. Of myself I know that if any one's servant were to ask me to go to him, I have a sort of pride which would say to me silently inside my heart: Go not; thou wilt lower thyself; the Papal dignity will be lightly esteemed; thy exalted station will be degraded. Behold how He Which came down from heaven, doth not deem it below Him to go to help a servant, and yet I who am of the earth earthly, shrink from being trodden on.

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[1] When St Peter was walking here a bandage fell off his leg.

[2] Luke vii. 3, but it is there written "beseeching Him that He would come and heal his servant." The "Lord, I am not worthy" (v. 5) seems to have been an afterthought.

Ninth Lesson.

THINK not therefore within yourselves what ye have, but what ye are. Behold, the world which I love, is a world which passeth away. Those holy servants of God, by whose grave I am standing, ennobled themselves mentally above the world at its fairest. To them was offered length of days, robust health, plenty in possessions, fruitfulness in offspring, comfort under perpetual peace: and yet while the spring-tide of life was unfolding before them, their hearts had already condemned it to an arid winter. Behold, winter in their hearts, spring in mine! Death, and pain, and barrenness occur all around me, I am attacked on all sides, and I feel very bitter, and yet the sting of fleshly lust so blindeth me, that I love the bitter feelings, I hunt after that which flees from me, and cling to that which would leave me.

MARTYROLOGY.

On the morrow we keep the feast of the holy Virgin Walburg, of whom mention is made upon the 1st day of May.

Upon the same 13th day of May is kept at Rome the dedication of the church of St Mary-of-the-Martyrs; this building was called the Pantheon or temple of All the gods, but the blessed Pope Boniface IV. cleansed that old temple, and consecrated it in honour of the blessed Mary, always a Virgin, and of All Martyrs, in the time of the Emperor Phocas.

On the same day, were born into the better life—

At Constantinople, the blessed martyr Mucius, the Priest. Under the Emperor Diocletian and the Pro-Consul Laodicius, he was first tormented at Amphipolis with many pains and sufferings, on account of his confession of Christ, and afterwards brought to Byzantium, where he was beheaded.

At Heraclea, the holy martyr Glyceria of Rome, who suffered under the Emperor Antoninus and the President Sabinus.

At Alexandria are commemorated a great number of holy martyrs who were massacred by the Arians in the church of Theona, on account of the Catholic faith, [in the year 372.]

At Utrecht, holy Servatius, Bishop of the Church of Tongres. His worthiness was strikingly set forth to all by this, that when everything round about was covered with snow in the winter time, his grave was never covered therewith until a Cathedral Church was built over it by the industry of the citizens.

In Palestine, [in the year 558,] holy John, surnamed the Silent.

At Valladolid, [in the year 1456,] the holy Confessor Peter Regalati, a Friar Minor, the restorer of the regular observance in the Convents of Spain. The Supreme Pontiff Benedict XIV. enrolled his name with those of the Saints.

Vespers of the following, with Commemoration of the preceding.

MAY 13.

St Walburg, Virgin.

Double.

All from the Common Office, (p. 636,) *except the following.*

Prayer throughout.

O GOD, Who amid the other numberless gifts of Thy grace, dost work marvels by weak women, mercifully grant that we may feel how availing at Thy mercy-seat are the prayers of Thy blessed handmaiden Walburg, the bright ensample of whose chastity doth still shed its light upon us, and the glory of whose mighty works doth even now make us glad. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

If of the First Class, from 1 Cor. vii. 25, *as in the Common. If not, from Scripture according to the Season.*

SECOND NOCTURN.

Fourth Lesson.

WALBURG was the daughter of holy Richard, King of the English, and sister to the holy Willibald, and Wunibald. She hallowed her virginity to Christ the Bridegroom, almost from her cradle, and bravely passed by all the attractions of this world. She manifested her holiness wondrously in her own land, and with the consent of her brothers, obeyed the call of the holy martyr Boniface to come from England into Germany along with many other women vowed to God, partly that she might establish, partly that she might keep up, and partly that she might spread, the discipline of the cloister among the nuns. This she eminently did, setting an example in herself of religious conversation, of love, and of purity.

Fifth Lesson.

HER brother Willibald sent for her from Thuringia to Heidenheim to rule a monastery of nuns which had just been founded. This she did so happily that when holy Wunibald died, the monastery of men likewise was committed to her care. She discharged this office with the greatest uprightness, wisdom, and holiness, not without the grace of miracles, until she passed away to that blessedness in heaven, which had been the object of her most eager desire, upon the 25th day of February, in the year of salvation 776. Her brother, Bishop Willibald, buried her in her own monastery in Heidenheim.

Sixth Lesson.

THE holy Virgin rested in her home and her grave at Heidenheim until the time of Ockar, sixth Bishop of Eystadt, by whose authority, supported by the approval of the clergy, the reliques of this chaste maiden were carried to Eystadt in solemn procession amid crowds of all orders of men, and there laid in that place which is since called St Walburg's. However, a part of the hallowed reliques were given to the monastery of Monheim, at the entreaty of the Abbess Lioba. Many miracles forthwith began to be worked at both places. At Eystadt, especially, a clear oil, useful for divers sicknesses, oozeth from the blessed bones of Walburg, in the place of their interment.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with Homily of St Gregory*, (*p.* 640.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Monica, the mother of blessed Augustine, to whose illustrious life he hath left unto us his witness in the 9th Book of his Confessions, and of whom mention is made upon the 4th day of this present month of May.

Upon the same 14th day of May, were born into the better life—

The holy martyr Boniface, who suffered in the persecution under Diocletian and Maximian at Tarsus, in Cilicia, and whose body was thence brought to Rome and buried on the Latin Way.

[At Cimiez, hard by Nice,] in Gaul, the holy martyr Pontius. By his preaching and carefulness he turned the two Cæsars of the name of Philip to Christ, and himself gained the palm of martyrdom under the Emperors Valerian and Gallienus.

In Syria, the holy Victor and Corona, martyrs under the Emperor Antoninus. Victor was put to divers and horrid tortures under the judge Sebastian. Corona, who was the wife of a certain soldier, was fain to cry out that he was blessed, because of the constancy in his testimony, whereupon she saw two crowns descending from heaven, the one for Victor and the other for herself, and when she had borne witness to this in the hearing of all, she was torn asunder between trees, and Victor was beheaded.

In Sardinia, [in the second century,] the holy martyrs Justa, Justina, and Henedina.

At Rome, [in the year 824,] the holy Pope Paschal I., who brought up a great number of bodies of the holy martyrs out of the Catacombs and put them in honourable places in divers churches.

At Ferentino, in Tuscany, [in the sixth century,] the holy Boniface, Bishop [of that see,] who was marked by holiness and miracles from his very boyhood, as is told by blessed Pope Gregory.

At Naples, in Campania, [in the sixth century,] holy Pomponius, Bishop [of that see.]

In Egypt, [in the year 348,] the holy Abbat Pachom, who built many monasteries in that land, and wrote down a rule for monks, at the dictation of an Angel.

At Vespers Commemoration of the following, from the Chapter inclusive.

MAY 14.

St Monica, Widow.

Double.

All from the Common Office for an Holy Woman, neither Martyr nor Virgin, (*p.* 649,) *except the following.*

FIRST VESPERS.

These, as regards St Monica, begin with the Chapter. Prayer from Lauds.

Commemoration of the preceding. Prayer from her Office.

Then of the holy Martyr Boniface, from the Common Office for One Martyr, (*p.* 513 *or* 548,) *and the following Prayer.*

GRANT, we beseech Thee, O Almighty God, that we who do make solemn remembrance of Thine holy Martyr, Boniface, may be holpen in Thy presence by his prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MONICA was twice over the mother of St Austin, for, under God, he owed to her both earth and heaven. When her husband was very old she made him a friend of JESUS Christ, and after his death she lived a widow in all purity and constantly occupied in works of mercy. Her son Austin had fallen into the heresy of the Manichæans, and for his conversion she earnestly pleaded with God for years, with strong crying and tears. She followed Austin to Milan, and tenderly and constantly besought him to confer with Ambrose the Bishop. This he consented to do, and at last, through the public sermons and private conversations of Ambrose, his eyes were opened to see the truth of the Catholic Religion, and he received baptism at the Bishop's hands, [at the Passover of the year 387.]

Fifth Lesson.

THE mother and son set out to return to their home in Africa, but after they had reached Ostia at the mouth of the Tiber, she was stricken down by a fever. One day as she lay sick, she came to herself after her mind had been long wandering, and said: "Where am I?" Then she saw who were standing by, and said: "Let your mother lie here: only, remember me at the altar of the Lord." On the ninth day this blessed lady surrendered her spirit to God. Her body was buried there at Ostia in the Church of St Aurea, but, long after, in the Popedom of Martin V., it was carried to Rome and honourably buried again in the Church of St Augustine.

Sixth Lesson. (*Confessions of St Austin. Bk.* ix. *ch.* 12.)

AUSTIN added these words after describing his mother's death: "We did not think that hers was a death which it was seemly to mark with repining, or tears, or lamentations, seeing that she died not sorrowfully, nor at all as touching her best and noblest part. This we knew, because we knew what her life had been, her faith unfeigned, her sure and certain hope. And then, nevertheless, I remembered again what Thine handmaid was used to be, her walk with Thee, how godly and holy it was, and with us so gentle and long-suffering; and that it was all gone away from me now. And I wept, over her and for her. And if any man will make it blame to me that I wept for a little while, when I saw lying dead before my eyes my mother, who had wept over me so many years, that she might see me live, I say, if any man will make it blame to me, I pray him not to sneer at me, but rather (if his charity be so great) himself to weep over my sins before Thee, Who art a Father to all them to whom Thy Christ is a Brother."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 11.)

AT that time: JESUS went into a city called Nain; and His disciples went with Him, and much people. And so on.

Homily by St Austin, Bishop [of Hippo.] (44*th Discourse on the Words of the Lord.*)

That her son was called again to life was the joy of that widowed mother; that souls of men are every day called to life is the joy of our Mother the Church. He was dead in body; they have been dead in mind. His death was outward, and was outwardly bewailed; their inward death hath been neither mourned for nor seen. But He hath sought for them, Who hath seen that they are dead, and He only hath seen that they are dead, Who hath been able to make them alive. If He had not come to raise the dead, the Apostle had not said:—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.)

Eighth Lesson.

WE find written how the Lord raised from the dead three persons visibly, but thousands invisibly. But how many they may have been whom He raised visibly, who knoweth? For all the things which He did are not written. John saith thus:—"There are also many other things which JESUS did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (xxi. 25.) There were then, doubtless, many more raised to life, but it is not meaningless that three are recorded. For our Lord JESUS Christ hath willed that those things which He did carnally, we should understand also spiritually. He worked not miracles only for the sake of working wonders, but that His works might be at once wonderful to them that beheld, and true to them that understand them. Even as one that looketh upon a scroll right fairly written, and knoweth not how to read therein, praiseth the hand of the old scribe when he seeth the beauty of the points, but what it saith, what those points mean, he knoweth not, and praiseth by the eye, without understanding by the mind,—and as, on the other hand, he that can not only gaze on it, as can all men, but also can read it, praiseth the penmanship, and catcheth the sense likewise, which the unlearned cannot do: even so, there were some that saw the miracles which Christ did, and understood not what they meant, nor what they, as it were, hinted to such as did understand them, and these only marvelled to see them wrought. And other some there were which saw the works, and marvelled, and understood them, and profited by them. And it is as these last that we ought to be in the school of Christ.

Ninth Lesson. (*For St Boniface.*)

BONIFACE was a Roman citizen who had lived in sin with the noble lady Aglaé. The memory of this transgression overwhelmed him with exceeding sorrow, so that for penance he gave himself up to look for, and bury the bodies of the martyrs. While he was at Tarsus, and apart from his fellow-travellers, he saw a great many persons being divers ways tormented, because they confessed to believing in Christ. He kissed their chains, and vehemently exhorted them bravely to bear their sufferings, seeing that the same their affliction which was but for a moment, was working for them an exceeding, even an eternal weight of glory. For this cause Boniface also was taken, and his flesh torn off him with iron claws. Sharp reeds also were driven between his finger-nails and the quick, and molten lead poured into his mouth. In his agony he was only heard to say: "I thank Thee, O Lord JESUS Christ, Son of God." Afterward he was dipped head foremost into a vessel of boiling pitch, and as he was drawn out unharmed, the judge in fury commanded him to be beheaded.[1] At the time it was done there was a great earthquake, whereby many unbelievers were turned to believe in the Lord Christ. The fellow-travellers of Boniface sought him the next day, and when they knew that he had undergone martyrdom, they bought his body for fifty shillings,[2] and after that they had embalmed it with spices, and wrapped it in linen, they carried it to Rome. The Lady Aglaé, who had herself with great contrition given up her life to godly works, was told by an angel what had come to pass. She therefore went forth to meet the holy body, and built a Church in the name of Boniface, wherein his said body was buried upon the fifth day of June next after that fourteenth of May whereon in the city of Tarsus in Cilicia, under the Emperors Diocletian and Maximian, he had passed away to heaven.

LAUDS.

Prayer throughout the day.

O GOD, the Consolation of all such as be sorrowful and the salvation of all them that put their trust in Thee, Who didst mercifully regard the tears which Thy blessed handmaid and his mother Monica shed before Thee for the conversion of Austin, be again entreated for the sake both of her and of him, and make us so to weep over our own sins that Thy gracious majesty may be moved to have mercy upon us. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds a Commemoration is made of St Boniface. Prayer from First Vespers.

MARTYROLOGY.

Upon the 15th day of May—

In Spain are commemorated the holy Bishops Torquatus, Ctesiphon, Secundus, Indaletius, Cæcilius, Hesychius, and Euphratius. They were ordained at Rome by the holy Apostles, and sent to preach the Word of God in Spain. They evangelised divers cities, and brought countless multitudes into the obedience of the faith of Christ, and fell asleep each in a different place in that land. Torquatus at Cadiz, Ctesiphon at Vierço, Secundus at Avila, Indaletius at Portilla, Cæcilius at Elvira, Hesychius at Gibraltar, and Euphratius at Andujar.

At Evora, in Portugal, [in the sixth century,] the holy martyr Mancius.

In the island of Chios, [in the year 251,] was born into the better life the blessed martyr Isidore, in whose church there is a well into the which he is said to have been cast, of the water whereof the sick oftentimes drink and are healed.

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[1] About A.D. 307.

[2] Quingentis solidis. About £30.

At Lampsacus, on the Hellespont, [in the persecution under the Emperor Decius,] suffered the holy martyrs Peter, Andrew, Paul, and Dionysia.

At Faustina, in Sardinia, the holy martyr Simplicius, Bishop [of that see,] who was thrust through with a lance, under the President Barbaros, in the time of the Emperor Diocletian, and so finished his testimony.

At Clermont, in Auvergne, [in the first century,] the holy martyrs Cassius, Victorinus, Maximus, and their Companions.

In Brabant, the holy Virgin and martyr Dympna, daughter of a King of Ireland, who was beheaded by order of her own father on account of her belief in Christ, and her holding to her virginity.

Vespers are of the following, from the Chapter inclusive.

MAY 15.

MARTYROLOGY.

Upon the 16th day of May, was born into the better life—

At Bordeaux, in Aquitaine, the holy Confessor Simon, surnamed Stock, [for that he lived at one time in the stock of an hollow oak,] of the Order of Carmelites, who by his singular devotion toward the Virgin Mother of God won to obtain of her the sacred scapular of his Order, and, after many labours borne in the governing of the same her Order, passed away famous for miracles, to receive his everlasting reward.[1]

Upon the same 16th day of May, were likewise born into the better life—

At Gubbio, holy Ubald, Bishop [of the same city,] who was famous for miracles, and whose feast we keep upon the 22nd day of this present month of May.

In Isauria, the holy martyrs Aquilinus and Victorian.

At Auxerre, suffered the holy martyr Peregrin, first Bishop of that city, who was sent into Gaul with other clerks by blessed Pope Sixtus [II.], and, when he had finished the work of preaching the Gospel, was condemned to be beheaded, and so earned a crown of life that fadeth not away.

At Usal, in Africa, [in the third century,] the holy martyrs Felix and Gennadius.

In Palestine, the passion of the holy monks who were massacred by the Saracens in the Monastery of St Saba.

In Persia, the holy martyrs Bishop Audas, seven Priests, nine Deacons, and seven Virgins, who suffered divers tortures under King Isdegerd, and so finished a glorious testimony.

At Prague, in Bohemia, [in the year 1390,] holy John of Nepomuc, Canon of the Metropolitical Cathedral Church in that city, who, when he had been vainly tried to make him violate the seal of sacramental confession, was cast into the river Moldau, and so earned the palm of martyrdom. We keep feast in his honour upon the 30th day of this present month of May.

At Amiens, in Gaul, [about the year 600,] the holy Confessor Honoré, Bishop [of that see.]

At Mans, [toward the end of the sixth century,] the holy Confessor Domnolus, Bishop [of that see.]

At Mirandola, in Emilia, the holy

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[1] The Roman Martyrology and other service books contain no mention of this Simon, and the above is accordingly extracted from the Martyrology of the Carmelites.

Possidius, Bishop of Calama, in Numidia, a disciple of holy Augustine, and writer of his famous life.

At Troyes, [toward the middle of the sixth century,] the holy Confessor Fidolus, [Abbat of the Isles-Aumont.]

In Ireland, [in the year 577,] the holy Brendan, Abbat [of Clonfert.]

At Frejus, the holy Virgin Maxima, who fell asleep in peace, famous for many excellences.

MAY 16.

St Simon Stock, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) except the following.

Prayer throughout.

LET Thy people, O Lord, who belong to Thee and to the Virgin Mother, make glad for the solemn feast day of Thy blessed servant Simon, and, as they obtain through his hands the sign of such a mighty protection, may they attain the grace of eternal predestination.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

SIMON STOCK was born of a noble family, in the county of Kent, in England. While he was still studying as a boy he was chosen for the Lord's lot. While he was still in his twelfth year he left his parents, turned away from all the things of his home and all the pomps of the world, and went into the desert, where he made his dwelling in the hollow trunk of an oak. Thus separated from all dealings with men, the more he starved his body as regarded earthly food, the more did he banquet his soul with the contemplation of the things of heaven; and the less he conversed with men, the more communion had he with the Saints. He was so given to fasting that he drank nothing but cold water, and ate nothing but the herbs, roots, and wild fruit of the forest. God sometimes softened the hardness of his life by the service of dogs, which came to him on certain days, and brought him bread merely to refresh his hungry body. He ate alone in his tree, instant in prayer, sighing deeply, slept very seldom, and brought his flesh into subjection to his spirit by binding it with brambles and beating it with thorns.

Fifth Lesson.

AFTER Simon had passed twenty years in these hardships he had a word from God that he should enter the Order of Carmelites, which was then flourishing in England, in holiness and teaching. The Superiors of his Order admired his remarkable genius, adorned with singular graces, and after he had uttered the solemn vows of the religious life, they sent him to Oxford to study Theology. There, although the humility which marked him before others made him unwilling, he was drawn by the entreaties of his own brethren and of the teachers of Oxford to take the degree of Bachelor of Divinity. He thenceforth applied his mind to the salvation of souls, and it would be hard to say what kind and abundance of fruits he yielded to the Church in that office. He wrote much concerning Christian patience, and distinguished compositions in praise of the Mother of Christ, of whom he made himself the special servant. After the death of Alanus, General of the whole Order, he was unanimously chosen at Ailesford to succeed him. To the burden of this great dignity he added watchings more frequent, tears more abundant, and haircloth more vexing. He became harder to himself, gentle towards all others, and afflicted his body by new stripes. His virginity he always preserved from the beginning.

Sixth Lesson.

GOD was pleased that the holiness of Simon's life should be publicly attested by many miracles. In the spirit of prophecy he foretold very many things to come; he cured incurable diseases; by the Sign of the Cross he turned water into wine, and so baffled the trick of the devils, who had taken away the wine prepared in the vessels when he was saying Mass. He obtained from the Supreme Pontiffs the confirmation of the rule of his Order. He besought the holy Virgin to mark, apart from all other Orders, by some special privileges this Order so confirmed, which hath the joy to call itself hers. And the Blessed Virgin herself appeared unto him, surrounded by a host of angels, holding in her hand a scapular of his Order, and said unto him, "This shall be a sign unto thee, and a privilege unto all Carmelites, that whosoever shall die a godly death in this, shall not burn for ever." He ruled the Order committed unto him with wondrous prudence and all praise, as though he were a man sent from heaven, to spread through Europe the zeal of Elias. After he had lived an hundred years he passed away from his convent at Bordeaux to be ever with the Lord, [upon the 16th May,] in the year of Christ 1265. On the third day after his burial his body, famous for miracles, in obedience to a warning from God, was exhumed and raised, and laid in a place of greater honour.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 605.)

MARTYROLOGY.

Upon the 17th day of May, were born into the better life—

At Villa Real, in the kingdom of Valencia, the holy Paschal, of the Order of Friars Minors, a man of wonderful innocency, and wonderful contrition.

At Pisa, in Tuscany, is commemorated the holy martyr Torpes. He was a great official in the house of Nero, and was one of those of whom the Apostle Paul writeth from the city of Rome unto the Philippians (iv. 22,) "All the Saints salute you, chiefly they that are of Cæsar's household." But later on, at the command of Satellicus, because of his belief in Christ, he was buffeted, grievously scourged, and thrown to beasts to be devoured; but he was not hurt thereby, and finished his testimony by being beheaded, upon the 29th day of April; but his feast day is kept upon the 17th day of May on account of the translation of his body.

On the same day, the holy Virgin and martyr Restituta. In the reign of the Emperor Valerian, Proculus, the judge in Africa, caused her to be tortured in divers ways, and put into a ship with pitch and tow that she might burn on the sea, but when fire was put to it the flame turned upon them that kindled it. Restituta gave up her spirit to God in prayer, and, by the will of God, the ship containing her body came to shore in the island of Ischia, near Naples, where her remains were received with great worship by the Christians. In after-days the Emperor Constantine the Great caused a church to be built in her honour at Naples.

At Noyon, [in the reign of the Emperor Diocletian,] the holy martyrs Heradius, Paul, and Aquilinus, along with two others.

At Chalcedon, under the Emperor Maximian, the holy martyrs Solochan, and the soldiers, his Companions.

At Alexandria, the holy martyrs Adrion, Victor, and Basilla.

At Würzburg, [in the year 1045,] the holy Confessor Bruno, Bishop [of that see.]

Vespers are of the following, from the Chapter inclusive.

MAY 17.

St Paschal Baylon, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) except the following.

Prayer throughout.

O GOD, who didst glorify Thy blessed Confessor Paschal through a wonderful love for the sacred mysteries of Thy Body and Blood, grant even unto us also, like him, to taste the inward fatness of Thy Supper, O JESUS, our Lord and God: Who liveth and reigneth with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Ubald. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PASCHAL Baylon was the son of poor and godly parents, in the town of Torre Hermosa, and Diocese of Sagunta in Aragon, [in the year of our Lord 1540.] From his childhood he gave indications of a holy life. He was naturally of a good disposition, and very wishful to learn about heavenly things. His boyhood and youth he passed in the occupation of a shepherd. This way of life pleased him well, because he thought it one useful and fitted to nourish lowliness and keep innocency. He ate little, and was instant in prayer. He had great weight and favour with his fellows and neighbours, whose quarrels he healed, corrected their mistakes, enlightened their ignorance, and roused them from idleness. They all greatly honoured and loved him, as though he were their father and teacher, and even then many called him "Beato," that is "the Blessed."

Fifth Lesson.

IN a world which was to him "a dry land, where no water is" (Ps. lxii. 3,) Paschal grew up a lily of the vallies, "planted in the House of the Lord" (Ps. xci. 14,) whose strange sweetness spread all around. When he took upon him an harder life, by entering the Institute of barefooted Grey Friars, of the strict Observance, "he rejoiced as a strong man to run a race" (Ps. xviii. 6,) and gave himself up altogether to serve the Lord, thinking by day and by night only how he might attain more and more to have that mind in him which was also in Christ JESUS (Phil. ii. 5.) And so it came to pass in a little while, that his very elders set him before them for their model, as a pattern of a man seeking to be perfect in the path of the Seraphic Order. Paschal himself held the lowly place of a lay brother, and deemed himself "the off-scouring of all things" (1 Cor. iv. 13.) He took most cheerfully, and discharged with the greatest humility and patience, the hardest and meanest work of the house, as though such were his peculiar right. His flesh would sometimes rebel against his spirit, but he broke it under the yoke of mortification, and brought it into subjection. Day by day the spirit of self-denial waxed stronger in him, and "forgetting those things which were behind, he reached forth unto those things which were before" (Phil. iii. 13.)

Sixth Lesson.

TO the Virgin Mother of God he had vowed himself when he was but a little lad, and he paid her every day the services of a son, and trusted her as a mother. It is hard to tell how intense was the love which bound him to the Most Holy Sacrament of the Eucharist, a love which seemed literally stronger than death, for when his dead body was found lying on the bier, its eyes opened and shut twice when the Sacred Host was lifted up, to the amazement of all that were there. When he was among heretics, he suffered much and grievously at their hands for plainly and openly telling the truth touching this Sacrament: they often sought after him to murder him, but by the singular Providence of God he was delivered from those wicked men. When he was at prayer he often became utterly insensible, and his soul fainted away with the love of God. During these trances it was believed that he received directly from heaven that knowledge which he had, and which enabled him, although a man altogether rough and unlettered, to answer the hardest questions upon the mysteries of the faith, and even to write some books. At last, full of good works, he joyfully passed away to be ever with the Lord, at the hour foretold by himself, on the Feast of Pentecost, the 17th day of May, in the year of salvation 1592, on which day also he had been born fifty-two years before. Illustrious for the graces above mentioned, and for the miracles which he worked both during his life and after his death, he was named Blessed by Pope Paul V., and Alexander VIII. enrolled him among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 605.)

MARTYROLOGY.

Upon the 18th day of May, were born into the better life—

At Camarino, in the neighbourhood of Ancona, the holy martyr Venantius, who, at fifteen years of age, under Decius the Emperor and Antiochus the President, along with ten others, finished the course of a glorious contention by being beheaded.

In Egypt, the holy Reader Dioscorus, upon whom the President practised many and divers tortures, so that he had his nails dug out, and his sides scarified with lamps, but a sudden light from heaven terrified the tormentors so that they fell down; lastly, he was roasted with hot plates of metal, and so finished his testimony.

At Spoleto, the holy Felix, Bishop [of Spello,] who gained the palm of martyrdom, under the Emperor Maximian.

In Egypt, the holy Potamion, Bishop [of Heraclea,] who was first a Confessor of the faith under the Emperor Maximian Gallerius, and afterwards crowned with martyrdom, under the Emperor Constantius and the Arian President Philagrius.

At Ancyra, in Galatia, the holy martyrs Theodotus, and the Virgins Thecusa his aunt, Alexandra, Claudia, Faina, Euphrasia, Matrona, and Julitta, who were sentenced by the President to the stews, but were preserved by the power of God; whereupon stones were tied to their necks and they were sunk in a swamp. Theodotus gathered their remains and buried them honourably, whereupon he was arrested by the President and savagely mangled, and at length received the crown of his testimony by being stricken with the sword.

At Upsala, in Sweden, [in the year 1161,] the holy martyr Eric, King of that land.

At Rome, [in the year 1587,] the holy Confessor Felix of Cantalicio, of the Order of Friars Minors Capuchins, who was remarkable for his Gospel simplicity and charity, and whom the Supreme Pontiff Clement XI. numbered among the Saints.

Vespers are of the following, from the Chapter inclusive.

MAY 18.

St Venantius, Martyr.

Double.

All from the Common Office for One Martyr, (p. 514 *or* 548,) *except the following.*

Prayer throughout.

O GOD, in Whose sight this day is holy, because Thy blessed Martyr Venantius did become more than conqueror thereon, graciously hear the prayers of Thy people, and grant that all who reverence his right worthy loyalty to Thee, may be like him in godly endurance. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

If the following Hymn be not said, the first four verses are prefixed to the Hymn at Mattins.

Hymn.[1]

VENANTIUS, Martyr of the Lord,
And glory of his native home,
Sings triumph, in his glad reward,
O'er judge and headsmen overcome.

A boy, yet tried in dungeon fast
By cruel stripes and fetters rude,
And lengthened hunger, he is cast
To raging lions as their food.

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[1] Translation by the Rev. Dr Littledale.

Yet the fierce lions injure not
The guiltless victim whom they meet;
Their hunger and their rage forgot,
They crouch to lick the martyr's feet.

Men hang him downwards from a height,
And make him breathe smoke's stifling fumes,
While that a kindred cresset's light
His scorching sides and breast consumes.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee;
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

A Commemoration is made of St Paschal Baylon. Prayer from his Office.

MATTINS.

Hymn.[1]

CHRIST'S noble soldier scouts as fraud
Those idols by the heathen sought,
And, wounded with the love of God,
Of life imperilled recketh not.

They bind him with harsh thongs in hate,
And headlong from a cliff they send,
Till thorns his visage lacerate,
And stones his mangled body rend.

While the Saint's limbs they rack and toss,
The torturers grow faint with thirst,
Venantius signs the Holy Cross,
And from the rock forth waters burst.

And as that warrior most brave
Drink to his foes gave from the stone,
So pour, O Lord, Thy grace's wave
In dews refreshing on Thine own.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee,
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

VENANTIUS was a lad of Camerino [in the neighbourhood of Ancona,] who at fifteen years of age was accused of Christianity before Antiochus, Præfect of Camerino under the Emperor Decius. Venantius therefore appeared before Antiochus at the gate of the city, and when the Præfect had striven with him for a long while, by promises and threats, he commanded him to be scourged and thrown into irons, but an Angel loosed his bonds. He was afterwards scarified with lamps, and hung head downwards in smoke. Anastasius the trumpeter was amazed at his hardiness under suffering, and when it appeared to him that the Martyr was a second time loosed by an Angel, and was walking in white raiment on the smoke, he believed in Christ, and was baptized, with all his house, by the blessed Priest Porphyry, and a little while after they both together earned the palm of martyrdom.

Fifth Lesson.

NOW Venantius stood before the Præfect, and when he had again vainly tempted him to give up his faith in Christ, he cast him into prison, and sent unto him Attalus the crier. Attalus told him how that he also had been a Christian, but had denied that name, seeing it was a foolish faith which made Christians to throw away things present for a groundless hope of things to come. But Christ's brave champion, well knowing the wiles of our subtle enemy, drave the devil's servant from his presence. When he appeared again before the Præfect, his teeth and jaws were broken, and so mangled he was cast out upon a dunghill. But thence also an Angel delivered him, and he stood again before the judge. And there while Venantius was yet speaking, the judge fell from off the judgment-seat, and when he had cried with a loud voice, "Venantius his God is true, take away our gods," he died.

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[1] Translation by the Rev. Dr Littledale.

Sixth Lesson.

WHEN they told the President of it, he commanded Venantius to be straightway thrown to the lions. But the beasts were not wild to him, and lay down at his feet. And meanwhile he taught the Christian faith to the people. So they took him away from thence and cast him once more into prison. The next day Porphyry came to the President, and told him how that he had seen in a vision of the night Venantius sprinkling certain ones with water, and they that were sprinkled shone with a marvellous light, and the President himself hidden in deep darkness. Then the President was moved to great anger and commanded forthwith to behead Porphyry. As for Venantius, he bade them drag him about in rough places, full of briars and thistles, until the evening. When it was over, he was left half dead, but in the morning he stood for the last time before the President, who commanded to cast him down from a steep rock. It pleased God that this should not kill him, and he was haled again through rough places for about a mile. There the soldiers were athirst, and Venantius, by the sign of the Cross, made waters to flow from a stone in a gulley hard by. This is that stone whereon also he left the imprint of his knees, and which can be seen to this day in his Church. By this wonder many were moved to believe in Christ; and the President commanded them all, and Venantius with them, to be beheaded in the same place where they were.[1] When it was done there were great lightnings and earthquakes, so that the President fled, but he could not fly from the judgment of God, and but a few days thereafter he died a most shameful death. Meanwhile the Christians took the bodies of Venantius and the others, and buried them in an honourable place, wherein they lie to this day, under the Church at Camerino which is dedicated to Venantius.

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin*, (*p.* 519,) *or else from* Luke xiv. 26, *with that of St Gregory*, (*p.* 555,) *according as this day is kept within or without Paschal-tide.*

LAUDS.

Hymn.[2]

WHILST, banishing the gloom of night,
The morning star tells day is near,
Venantius bids us think aright
Of blessed joys in glory clear.

For he dispelled the mists of sin,
And all the Stygian dark abhorred,
And taught his countrymen to win
That light of truth which is the Lord.

He with the laver's hallowed wave
His native land hath purified,
And those the font as soldiers gave,
Rose to the stars as martyrs tried.

Now, where the Angels' bliss he shares,
That we may from all sin be freed,
Let him unite with us in prayers,
As we for grace enlightening plead.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee;
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

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[1] A.D. 250.

[2] Translation by the Rev. Dr Littledale.

MARTYROLOGY.

On the morrow we keep the feast of holy Dunstan, Archbishop of Canterbury.

On the same 19th day of May, were born into the better life—

Holy Peter Morone, who was a hermit when he was created Supreme Pontiff, and was called Celestine V. He resigned the Papacy and led a religious life in solitude, and so, famous for graces and wonders, passed away, [in the year 1296,] to be for ever with the Lord. His feast we keep upon the 21st day of this same month of May.

At Rome, the holy Virgin Pudentiana, who, after countless contendings, after worshipfully burying many martyrs, and after distributing all her goods to feed the poor for Christ's sake, at length passed from earth to heaven.

There also the holy Senator Pudens, the father of the said virgin. He put on Christ in baptism by the ministry of the Apostles, and kept his robe in innocency undefiled till he received the crown of life.

At Rome also, upon the Appian Way, the holy eunuchs Calocerus and Parthenius. Calocerus was master of the bed-chamber to the wife of the Emperor Decius, and Parthenius was one of the chief officers of the court, and Decius slew them both because they would not sacrifice to idols.

At Nicomedia, the holy martyr Philoter, son of the Pro-Consul Pacian, who suffered much under the Emperor Diocletian, and received the crown of martyrdom.

There also six holy Virgin martyrs, of whom the chiefest was Cyriaca, who boldly rebuked Maximian for his wickedness, and therefore was most direfully rent and torn, and at last burnt with fire.

In Brittany, [in the year 1303,] the holy Priest and Confessor Ives, who for the love of Christ pled the cause of orphans, widows, and the poor.

Vespers are of the following from the Chapter inclusive.

MAY 19.

St Dunstan, Archbishop [of Canterbury,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD, Who hast made Thy blessed Bishop Dunstan to inherit a kingdom in heaven, grant unto us, for his glorious sake, to inherit everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Dunstan, begin with the Chapter, and a Commemoration is made of St Venantius and of St Pudentiana.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From his Life by Osbern. Anglia Sacra*, xi. 99.)

THIS Dunstan was born of a noble family. He was expelled from the King's court through the efforts of his enemies, whereupon he bade farewell to the world. He betook himself to Glastonbury, as there were then no monks there, and got together some, of whom he was made Abbat. He was a great favourite of the Kings Edmund and Edred, but peculiarly obnoxious to Edwy, because he used to rebuke him for his perverse doings, and oppose his wishes. In consequence of this line of conduct, the king took proceedings against him, from which he was obliged to abscond, and he went and lived abroad at Ghent, in Flanders.

Fifth Lesson.

IN the reign of Edgar he was called home again, with great popular applause, and soon afterwards promoted to the Archbishoprick of Canterbury. He was excessively severe in using Church discipline, and never spared one who had erred. He ejected all the married clergy from their Churches, and put in regular monks in their places, and he forced the King himself to do penance for seven years for sins which he had committed.

Sixth Lesson.

DUNSTAN'S strictness caused him to be regarded with fear by many, but all admired him as a Saint, so that he got among the lower classes the name of being a good Archbishop. After the death of the Kings Edgar and Edward, he put the crown on Etheldred, the next heir, to whom he is said to have foretold an unhappy reign, and no cessation from trouble. He died full of days, and was buried in his own Church, towards the end of the tenth century.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary* (*p.* 594.)

Ninth Lesson. (*For the Holy Maiden Pudentiana.*)

THE maiden Pudentiana was the orphan daughter of Pudens the Roman Senator. She was a Christian of eminent godliness. She with her sister Praxedes distributed to the poor the money which they obtained by the sale of their inheritance. She gave herself continually to fasting and prayer. By her care the whole of the household, being ninety-six persons, were baptized by Pope Pius I. Whereas the Emperor Antonine had forbidden the Christians to offer sacrifice in public, Pope Pius used to meet with them in Pudentiana's house, to celebrate the holy rites. She was a gracious hostess to them, and ministered to them in such things as are needful for the body. She thus busied herself in works of Christian godliness until she passed from this present life to a better. She was buried in her father's sepulchre in the cemetery of Priscilla on the Salarian Way upon the 19th day of May.[1]

At Lauds a Commemoration is made of St Pudentiana, and at Vespers of St Bernardine of Sienna.

MARTYROLOGY.

On the 20th day of May, were born into the better life—

At Aquila, in the Abruzzi, holy Bernardine of Sienna, of the Order of Friars Minors, who enlightened Italy both by word and ensample.

At Rome, on the Salarian Way, the holy Virgin Basilla. She was of the blood of kings and illustriously betrothed, but rejected her spouse, whereupon he accused her of being a Christian, and the Emperor Gallienus ordered that she should either take him back or perish by the sword. She answered that the King of kings was her Bridegroom, and the sword was accordingly passed through her.

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[1] About A.D. 160.

At Nimes, in Gaul, the holy martyr Baudelius. He was apprehended and would not sacrifice, and so remaining inmovable amidst stripes and torments, grasped the palm of martyrdom by a death precious in the sight of the Lord.

At Edessa, in Syria, the holy martyrs Thalalæus, Asterius, Alexander, and their Companions, who suffered under the Emperor Numerian.

In the Thebaïd, the holy martyr Aquila, who was lacerated with combs, for Christ's sake.

At Bourges, in Gaul, [in the seventh century,] the holy Confessor Austregisilus, [Bishop of that see.]

At Brescia, [early in the seventh century,] the holy Anastasius, Bishop [of that see.]

At Pavia, [in the eighth century,] the holy Theodore, Bishop [of that see.]

At Rome, the holy Plautilla, a woman of Consular rank and mother of the blessed Flavia Domitilla. She was baptized by the holy Apostle Peter, and after being eminent for excellency, fell asleep in peace.

A Commemoration is made of the following. Prayer from Lauds.

MAY 20.

St Bernardine of Sienna, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Bernardine was born of the noble family of the Albizeschi, in the Republic of Sienna, [on the 8th of September, in the year 1380.] His saintliness began to manifest itself from his earliest years. He was well brought up by a godly father and mother, and even when he was being taught the first rudiments of worldly learning, he used to give up his play-time to occupy himself with devout works, being much drawn to fasting, prayer, and the devotion to the most Blessed Virgin. He abounded likewise in tenderness for the poor. As time went on, that he might the more entirely do these things, it was his will to enroll himself among those who work in the Hospital of Blessed Mary, called "of the Ladder," at Sienna. There, during the raging of an horrible distemper, he laboured with marvellous charity and great bodily suffering, in serving the sick. In bodily presence he was a very goodly person, but, with all his other virtues, he kept ever so holy a guard over his purity, that it soon came to pass that no one, however shameless, dared to say an unseemly word in his presence.

Fifth Lesson.

HE suffered a severe sickness, and when, after bearing it with the utmost patience, he recovered his health, he began to think of embracing some institute of the religious life. To make his way sure, he built a little hut in the outskirts of the city, where he hid himself and led a life of hardships of all kinds, continuing instant in prayer to God that He would be pleased to make clear to him what path he should follow. And so it came to pass by God's will that he chose the Order of Blessed Francis. In that Order he shone a bright instance of lowliness, long-suffering, and every other grace of a religious man. When the superior of his convent saw this, and had already considered what his teaching and knowledge of sacred learning were, he laid on Bernardine the duty of preaching. This the Saint humbly accepted, and finding that his usefulness was much impaired by his having a shrill, harsh voice, he betook him to implore the help of God, Who was pleased, not without a miracle, to free him from this drawback.

Sixth Lesson.

THOSE were times fruitful in vices and crimes; and the bloody civil wars which raged in Italy confounded all things Divine and human. Bernardine went through the cities and towns, and, in the Name of JESUS, that Name which he ever bore upon his lips and in his heart, he prevailed in great measure by his word and example, in setting up falling godliness and morality. Illustrious cities demanded him from the Pope as their Bishop, but this was an honour which his unconquerable humility caused him always steadily to refuse. At last the man of God, after untold labours, the working of many and great miracles, and the writing of godly and learned books, in the 67th year of his age, at Aquila in the Abruzzi, rested in a blessed death, [upon the 20th day of May 1444.] As the fame of new signs and wonders increased day by day, Pope Nicholas V., in the sixth year after his death, added his name to the roll of the Saints.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 537.)

Prayer throughout the Office.

O LORD JESUS, Which didst give unto Thy blessed Confessor Bernardine the grace to love Thy Holy Name exceeding well, be entreated, we beseech Thee, for his sake and by his prayers, and mercifully pour into our hearts also the Spirit of Thy love. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

On the morrow we keep the feast of holy Peter Morone, who was a hermit when he was created Supreme Pontiff, and was called Celestine V. He resigned the Papacy and led a religious life in solitude, and so, famous for graces and wonders, passed away to be for ever with the Lord. Of him mention is made upon the 19th of this same month of May.

Upon the same 21st day of May, were born into the better life—

In Morocco, the holy Deacons Timothy, Polius, and Eutychius, who spread the Word of God in that country, and won the crown of martyrdom together.

At Cæsarea, in Cappadocia, the holy martyrs Polyeuctus, Victorius, and Donatus.

At Cordova, [in the persecution under the Emperor Decius,] the holy martyr Secundinus.

Upon the same day, [at Nicomedia, in the persecution under the Emperor Diocletian,] the holy martyrs Synesius and Theopompus.

At Cæsarea Philippi, [likewise in the persecution under the Emperor Diocletian,] the holy Nicostratus and Antiochus, along with other soldiers, all martyrs.

On the same day, the holy Valens, Bishop [of Pampeluna,] who was murdered along with three lads.

At Alexandria, are commemorated the holy martyrs Secundus the Priest, and others, whom George, the Arian Bishop under the Emperor Constantius, savagely ordered to be slain during the Whitsuntide holidays.

Also the holy Bishops [Ammonius, Muus, Gaïus, Philon, Heres, Pliny, Psinosiris, Palemon, Agathon, Anagamphon, Mark, another Ammonius, another Mark, Dracontius, Adelphius, and Athenodorus,] and the Priests [Hierax and Dioscorus,] who all were banished by the Arians, and so won a place with holy Confessors.

At Nice, in Gaul, [in the sixth century,] the holy Confessor Hospitius, remarkable for the grace of self-denial, and for the spirit of prophecy.

Vespers are of the following.

MAY 21.

St Peter Celestine, Pope of Rome, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout.

O GOD, Who didst exalt Thy blessed servant Peter Celestine even to the honour of the chief Bishoprick, and didst teach him to love better to be lowly, grant unto us, we beseech Thee, after his ensample, so lightly to esteem all things earthly, that in the end we, even as he hath done, may happily attain unto those good things which Thou hast promised unto the humble and meek. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Bernardine. Prayer as in his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Peter, who is called Peter Celestine, because when he became Pope he did so under the title of Celestine V., was the son of respectable Catholic parents, and was born at Isernia in Apulia, [about the year of grace 1221.] He was hardly entered on boyhood, when he withdrew into a desert, in order to keep his soul safe from the snares of the world. In solitude he fed his mind with heavenly meditation, and brought his body into subjection, even by wearing an iron chain next to his bare flesh. He founded, under the Rule of St Benedict, that congregation which was afterwards known as the Celestine. His light, as of a candle set upon a candlestick, could not be kept hidden, and after the Church of Rome had for a long while been widowed of a shepherd, he was chosen without his knowledge and in his absence, to fill the chair of Peter. The news of his election filled himself with as great amazement, as it did all others with sudden joy. When, however, he was seated in the exalted place of the Papal dignity, he found that the many cares by which he was beset made it wellnigh impossible for him to give himself to his accustomed meditations; [after four months,] of his own free will he resigned the burden and the honour together [on the 13th day of December, 1294]; and, while he sought to return to his old way of life, [on the 19th day of May, 1296,] he fell asleep in the Lord.[1] How precious his death was in His sight was gloriously manifested by a Cross which appeared shining in the air before the door of the cell. He was illustrious for miracles both during his life and after his death, and when these had been duly investigated, Clement V., in the eleventh year after his departure hence, enrolled his name among those of the Saints.

Fifth and Sixth Lessons from St Gregory the Great, "The simplicity of the righteous," *and* "The wisdom of the righteous," (*p.* 611.)

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of the Venerable Bede*, (*p.* 544.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Ubald, Bishop of Gubbio, who was famous for miracles, and of whom mention is made upon the 16th day of this same month of May.

Upon the same 22nd day of May, were born into the better life—

At Rome, the holy martyrs Faustinus, Timothy, and Venustus.

In Africa, [at the beginning of the third century,] the holy martyrs Castus and Æmilius, who finished their testimony by the suffering of fire; of them blessed Cyprian writeth that in the first skirmish they were conquered, but in the second battle the Lord made them conquerors, that they who had first yielded to the flames might become stronger than the flames.

In Corsica, [in the fifth century,] the holy Virgin [martyr] Julia, who endured the Cross, and so was crowned.

At Comana, in Pontus, the holy martyr Basiliscus, who obtained the glory of martyrdom under the Emperor Maximian and the President Agrippa. He was shod with iron boots pierced with fiery nails, and suffered many other things likewise, before his head was cut off and he was cast into the river.

In Spain, the holy Virgin martyr Quiteria.

At Ravenna, the holy Confessor Marcian, Bishop [of that see.]

In the country of Auxerre, the blessed Abbat Romanus, who ministered to holy Benedict when he was in the cave, and afterwards went into Gaul, where he built a monastery, and fell asleep in the Lord, leaving many heirs of his holiness.

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[1] The reader must not suppose from the above narrative that St Peter Celestine was allowed to end his days in peaceful retirement. The cruel persecution to which he was subjected, and under which he sank, is related briefly, and in the way least unfavourable to Boniface VIII., in Alban Butler, vol. v., May 19. But see also Rohrbacher, Histoire de l'Église. Vol. 19.

At Aquino, [in the twelfth century,] the holy Confessor Fulco.

At Pistoja, in Tuscany, [also in the twelfth century,] the blessed Attho, monk of the Order of Valombrosa, [who became Bishop of Pistoja.]

At Auxerre, [in the fifth century,] the holy Virgin Helen.

At Cassia, in Umbria, [in the year 1456,] the blessed Rita, a widow, a nun of the Order of Austin Hermits, who, after having been married in the world, loved only the Eternal Bridegroom Christ.

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. He was the chief Bishop, &c.

A Commemoration is made of the following. Prayer from Lauds.

MAY 22.

St Ubald, Bishop [of Gubbio,] Confessor.

Semi-double.

All from the Common Office for a Bishop and Confessor, (p. 581,) except the following.

FIRST VESPERS.

Prayer.

GRACIOUSLY help us, we beseech Thee, O Lord, and at the petition of Thy blessed Confessor and Bishop Ubald, stretch forth the right hand of Thy mercy to shield us against all the fiery darts of the wicked one. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Ubald was born of a noble family at Gubbio in Umbria, and well established in godliness and learning from his earliest years. When he was a young man, it was often proposed to him to marry, but he never abandoned his determination to preserve his virginity. After that he was ordained Priest he divided his inheritance among the poor and Churches, and embraced the Institute of Canons Regular of St Austin. This Institute he brought to Gubbio, and for some time led therein a most holy life. When the fame of his saintliness had got noised abroad, Pope Honorius II. set him, contrary to his own wishes, over the Church of Gubbio, and he was honoured with consecration as Bishop by the hands of the said Pope himself, [in the year of our Lord 1129.]

Fifth Lesson.

WHEN Ubald came to live as Bishop in Gubbio, he changed his way of life in no wise from that which he had led before, but his virtues began to be more eminent because his word and ensample were now more able to benefit his neighbours, to whom the shepherd of their souls was a pattern, not by outward showing only, but from his heart. He ate little, dressed simply, and slept upon a hard and very poor bed. He "always bore in the body the dying of the Lord JESUS," (2 Cor. iv. 10,) while he daily fed his soul in unceasing and earnest prayer. Hence he acquired such wonderful meekness, that when he was most grievously wronged and insulted he not only took it patiently, but, by a strange impulse of love for them, embraced his persecutors with every proof of affection.

Sixth Lesson.

FOR the space of two years before Ubald passed away from this present life, he was tried as gold in the furnace, by grievous bodily weakness, and, day after day, amid the sharpest sufferings, he never ceased patiently to give God thanks. He rested in peace on the sacred day of Pentecost, [in the year 1160,] having for many years governed with great praise the Church which had been entrusted to him, and glorious for good works and miracles. Pope Celestine III. numbered him with the Saints. His strength is most chiefly shown in the casting out of evil spirits. His body hath remained without corruption for all these ages, and is reverenced greatly in his native town by Christ's faithful people. To them he hath more than once shown himself good at need.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 588.)

MARTYROLOGY.

Upon the 23rd day of May, were born into the better life—

At Rome, the holy Confessor John de' Rossi, famous for his patience and charity in preaching the Gospel to the poor.

At Langres, in Gaul, [in the third century,] the holy Desiderius, Bishop [of that see.] When he saw how the army of the Vandals were harrying his flock he went to plead for them with the Vandal king, who forthwith commanded his throat to be cut upon the spot; and he cheerfully stretched out his neck for the sake of his sheep, and with the stroke of the sword passed away to be with Christ. There suffered along with him many others of his people, who are all buried in the same city.

In Spain, the holy martyrs Epitacius the Bishop, and Basil.

In Africa, the holy martyrs Quintian, Lucius, and Julian, who suffered in the persecution under the Vandals, and so obtained crowns that fade not away.

In Cappadocia are commemorated those holy martyrs who, in the persecution under Maximian Galerius, were slain by having their thighs broken; also they who, in Mesopotamia, were hung head downwards, and so finished their testimony by being choked with smoke and consumed by slow fire.

In the country of Lyons, the holy Desiderius, Bishop of Vienne, who was stoned to death by order of King Theodoric, and so obtained the crown of martyrdom.

At Synnada, [in the ninth century,] the holy Michael, Bishop [of that see.] On the same day the holy Mercurial, Bishop [of Forli.]

At Naples, in Campania, [in the third century,] the holy Euphebius, Bishop [of that see.]

At Nursia, the holy monks Eutychius and Florence, of whom mention is made by blessed Pope Gregory the Great.

Vespers are of the following.

MAY 23.

St John Baptist de' Rossi, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) except the following.

Prayer throughout.

O GOD, Who didst beautify Thine holy Confessor John Baptist with the graces of love and long-suffering in preaching Thy Gospel unto the poor, grant, we beseech Thee, unto us who honour his godly and worthy life the grace to follow after the ensample of his good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Ubald. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN BAPTIST de' Rossi was born of a respectable family at Voltaggio, in the diocese of Genoa, [on the 22nd February 1698,] and, as a child, was the wonder of all on account of his gentleness and godliness. At thirteen years of age the good providence of God sent him to Rome, where he was destined afterwards to do the work of an Apostle. As a student at the Roman College he was distinguished both for his talents and his goodness. He was very anxious that his comrades should attend regularly the meetings of the guild of the Blessed Virgin, should minister to the sick in hospitals, and should be diverted from objectionable recreations by harmless amusements; at the same time he stirred up the more sluggish by his words on heavenly things, and from that time got the surname of Apostle. He fell seriously ill on account of his severe treatment of his own body, and was therefore obliged to relax somewhat the earnestness of his studies. This he was accustomed to say was God's dealing with him that he might not be puffed up with knowledge, and so seek his own rather than those things which are JESUS Christ's. After joining the clergy he went through the sacred training in the College of St Thomas, where he went from strength to strength, and then with deep joy of soul received the Priesthood. He so chose the Lord to be his own inheritance, that he bound himself by a special vow not to accept any church benefice, even if it were offered him quite unsolicited, unless he were compelled to do so by obedience.

Fifth Lesson.

AFTER he became a Priest, he devoted himself entirely to the spiritual health of his neighbours, which had been his care from his youth up. By the ministry of the Word, with wonderful gentleness he stirred up to the love of good alike ecclesiastics, holy virgins, citizens, prisoners, and the whole lowest class of the population. He spent several hours every day in hearing the confessions of the illiterate, and visited in their homes or in hospitals the sick, and especially the consumptive, of whom he spoke as his own. He hurried about the city, and took part in countless good works, but was especially careful in visiting the hospital of St Galla, to help in every way he could the poor, whom he held as a special object of affection. From his fifteenth year he was joined to a body of Priests whose special work was preaching to the poor, with them he learnt his apostleship, and he arranged and disseminated their labours. The same pity caused him to spend his modest substance in relieving the necessities of the needy. He left behind him abiding fruits of his unwearied zeal for the instruction of servants, wanderers, and the illiterate classes for the holy celebration of Easter, an home of refuge for the safe keeping of the lost women who wander through the city by night, but above all the earnestness for the salvation of souls aroused among the clergy.

Sixth Lesson.

THE brightness of his love of God shone forth in his face while he was officiating, and he could not speak of His goodness without tears. He was forced, out of obedience, to accept a Canon's stall in the collegiate church of St Mary in Cosmedine, and during the psalmody he seemed to become entranced. He was very careful as to the sacred ceremonies, sought the beauty of the house of God, and freely contributed of his means to that object. He communicated to others his own love towards the Mother of God, and he promoted her worship in his own church, where he instituted a daily sermon in her honour, in addition to her Office.[1] He sought to fill himself with the spirit of Philip Neri, and while he was devout towards all the dwellers in heaven, he promoted increased honour for the princes of the Apostles; he was constant in prayer and in every good work, and rich in gifts of grace. At length in the hospital called that of the Most Holy Trinity, whither he had withdrawn to live along with the Priests, broken down by work, he reached the end of life, and when he had received the sacraments of the Church, and again exhorted to works of charity and to the care of the poor, he died in the Lord's kiss upon the 23rd day of May, in the year of Christ 1764, and of his own age the sixty-sixth. God was pleased to mark by miracles so remarkable an example of priestly grace, and when these had been duly proved, the Supreme Pontiff Pius IX., upon the 13th day of May, in the year 1860, ascribed to him the honours paid to the blessed in heaven. As new signs still distinguished him, Leo XIII., upon the 8th day of December, in the year 1881, enrolled him among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory the Great*, (*p.* 605.)

MARTYROLOGY.

On the morrow we keep the feast of the Blessed Virgin Mary, styled "Help of Christians."

Upon the same 24th day of May, were born into the better life—

At Antioch, the holy Manahen, foster-brother of Herod the Tetrarch, a teacher and prophet under the grace of the New Testament, who sleepeth in that city.

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[1] Psalmodie. It is assumed that what is meant is the daily public performance of her Little Office in addition to the Church Office.

Also, the blessed Johanna, the wife of Chuza, Herod's steward, of whom maketh mention the Evangelist Luke.

At Porto, the holy martyr Vincent.

At Brescia, the holy martyr Afra, who suffered under the Emperor Hadrian.

At Nantes, in Brittany, the blessed brothers Donatian and Rogatian, both martyrs. They were cast into prison, under the Emperor Diocletian, because of the steadfastness of their faith, hung on the rack and mangled, then pierced through with a spear, and in the end beheaded.

In Istria, the holy martyrs Zoellus, Servilius, Felix, Silvanus, and Diocles, [in the third century.]

Upon the same day, [in Egypt, in the persecution under Antoninus,] the holy martyrs Miletius, a captain in the army, and two hundred and fifty-two of his comrades, who finished their testimony by divers sorts of death.

Also the holy martyrs Susannah, Marciana, and Palladia, wives of three of the aforesaid soldiers, who were slain, together with their little children.

At Milan, the holy martyr Robustian.

In Morocco, in Africa, [in the year 1636,] blessed John de Prado, of the strictest observance of the bare-footed Friars Minors. For the preaching of the Gospel he manfully endured bonds, imprisonment, stripes, and many other torments, and finished his testimony for Christ by fire.

At the monastery of Lerins, [in the fifth century,] the holy Priest Vincent, distinguished for his teaching and holiness.

At Bologna is commemorated the translation of the holy Confessor Dominic, in the time of Pope Gregory IX.

Vespers are of the following.

MAY 24.

The Blessed Virgin Mary, styled "Help of Christians."

Greater Double.

All from the Common Office for her Festivals, (*p.* 620,) *except the following.*

Prayer throughout.

O ALMIGHTY and merciful God, Who hast in marvellous wise appointed the most Blessed Virgin Mary to be an everlasting help for the succour of Thy Christian people, mercifully grant that we striving under her protection in life may attain victory over our malignant adversary in death. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

Hymn.[1]

OFTTIMES, when hemm'd around by hostile arms,
The Christian people lay all sore dismay'd,
Faith's eye hath traced the Virgin gliding down,
To lend her loving aid.

So speak the monuments of olden time,
And shrines that bright with votive spoils appear;
So speak the Festivals in her sweet praise,
Returning year by year.

Now for new mercies a new song ascends,
While with our Lady's ensigns all unfurl'd,
Rome in procession long high triumph holds;
And with great Rome the world.

Oh, happy day! on which Saint Peter's throne
Receives the Faith's great Ruler back again;
Returning from his banishment, in peace
O'er Christendom to reign.

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[1] Translation by the late Rev. E. Caswall.

Ye youths and maidens, priests and people all!
Pour out your grateful hearts on this glad day,
Striving with all your strength, to Heaven's high Queen
Her well-earn'd praise to pay.

Virgin of Virgins! Jesu's Mother blest!
Add yet another mercy to the past;
And help our Pastor all his flock to lead
Safe into Heaven at last.

To Thee, great Trinity, be endless praise,
Blessing, and majesty, and glory due;
To Thee may we our hearts and voices raise,
All the long ages through.

Antiphon at the Song of the Blessed Virgin. Behold, Mary was our hope, unto whom we fled, to help and deliver us; and she came to our succour. Alleluia.

A Commemoration is made of St John Baptist de' Rossi. Prayer from his Office.

MATTINS.

Hymn as at Vespers.

FIRST NOCTURN.

Lessons from Prov. viii. 12, *as in the Common*, (*p.* 624.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On the Twelve Stars.*)

DEARLY beloved brethren, one man and one woman have much harmed us, but, thanks be to God, by one Man and one woman, all hath been restored unto us, and that, not without a plentiful increase of graces. Verily, Christ is enough, and verily "our sufficiency is of Him" (2 Cor. iii. 5,) but for us "it is not good that the man should be alone," (Gen. ii. 18.) It was more meet that a woman as well as a man should appear in the matter of our redemption. And thus the woman "blessed among women" is not seen idle, but a place is found for her in the work of reconciliation. We must needs have a medium between us and the Mediator Christ, neither can we have one more useful than Mary. Eve was a cruel medium, through which the venomous serpent infected her husband with its poison, but Mary is a trustworthy medium which offereth the healthful antidote for that poison both to men and to women. The one ministered to the work of seduction, the other to that of the atonement. The one smuggled in the fall, the other brought in the Redemption. Why should weak man tremble to come to Mary? There is nothing stern, nothing dreadful about her; she is all sweetness, offering, to all, milk and wool. Consider well the whole course of the Gospel history, and if thou find in Mary any such thing as harshness, or hardness, and even the least sign of loss of temper, trust her not again, and fear to come unto her.

Fifth Lesson.

BUT if thou find her to be altogether as indeed she is, full of a mother's tenderness and grace, full of gentleness and mercy, give thanks unto Him Who, in the vast abundance of His goodness, hath given thee such a spokeswoman in whom thou canst not but trust. In fine, through the boundlessness of her charity she hath made herself all things to all men, (1 Cor. ix. 22,) "A debtor both to the wise and to the unwise," (Rom. i. 14.) She opened to all the bosom of her mercy, that of her fulness all may receive; the captive, ransom; the sick, health; the sorrowful, comfort; the sinful, pardon; the righteous, grace; even angels, gladness. She is not one who inquireth what we have deserved, but is to all most easy to be entreated and most merciful; in the wideness of her love she hath pity upon the needs of all. She is the woman of whom God promised of old time that she should bruise with her foot of power the head of the old serpent. For her heel he lay in wait, but vainly. For she by herself hath crushed the depravity of every heresy. They that lay in wait for her have been crushed, they that assailed her have been trampled down, they that maligned her have been silenced, and all generations called her blessed. If by the moon we are to understand the Church, we have her office of advocate clearly set forth, where it is said, "A woman clothed with the sun, and the moon under her feet." (Apoc. xii. 1.) Let us embrace the blessed feet of Mary, casting ourselves down in most earnest entreaty before her. Let us take hold upon her, and not let her go until she bless us; for she is able.

Sixth Lesson. (*From History.*)

CHRISTENDOM hath oftentimes had marvellous experience how present an help is the Mother of God for scattering her foes. Thus it was that the most holy Pope Pius V., after the famous victory which the Christians gained over the Sultan of Turkey in the battle of Lepanto, ordered that in the Litany of Loretto this Queen of heaven should be styled, among other titles, "Help of Christians." But one of the most remarkable and indeed truly miraculous instances was that of Pius VII., Bishop of Rome. He was dragged from his Apostolic See by the plots and arms of wicked men, and for five years was kept in close confinement, mainly at Savona, being almost utterly cut off from all means whereby he could govern the Church, a feature without a precedent in any previous persecution. When it was least expected, he was replaced upon the Papal throne, with universal approbation, and as it were by the hands of the whole world. The same thing happened to him a second time, when another storm arose, and he left the City and went in company with the Sacred College of Cardinals to the Riviera. Then, by an outpouring of God's mercy, the storm, which had threatened darkly, ceased, and he returned to Rome amid fresh rejoicing of the nations. But before leaving the North of Italy he carried out an old intention which his captivity had prevented him from realising, and, amid solemn pomp, placed with his own hands a crown of gold upon the famous image at Savona which depicts the Mother of God under the title of Mother of Mercy. The wonderful turns in his affairs the same Pope Pius VII., having had personal experience of everything, ascribed to the intercession of the most holy Mother of God, whose mighty aid he had himself unceasingly implored, and had urged all Christ's faithful people to implore. He therefore appointed a solemn Feast to be kept for ever in honour of the Virgin Mother, styled "Help of Christians," upon the 24th day of May, being that of his own happy return to the City of Rome, and he approved for this occasion a special office that the memorial, as well as the thanksgiving for such great mercies might remain in all time distinct.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

At that time: As Jesus spake unto the multitudes, a certain woman of the company lifted up her voice and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*For Sept.* 8.)

Consider, O man, the counsel of God; recognise its wisdom and its goodness. He Who was about to water the whole floor with dew from heaven, began by drenching the fleece. He Who was about to redeem all mankind, poured the price of redemption upon Mary. Consider deeper with what feelings He hath willed that we should honour Mary, He Who hath given unto her a fulness of all good; so that if we have any hope, any grace, any salvation, we know that it runneth over from her abundance "who goeth up, overflowing with delights." (Cant. viii. 5.) With all our hearts, then, with all our deepest affections and longings, let us honour Mary, since this is the will of Him Who hath been pleased that it should be through Mary that we should have all things. I say that such is His will—for our sakes.

In the Seventh Responsory insert the Alleluia, *and say*, "May all that are asking thine holy help feel the might of thine assistance."

Eighth Lesson.

[God] doth in all things anticipate our needs, cheer our terrors, rouse our faith, nerve our hope, put away our fears, strengthen our cowardice. Thou art awe-struck even by hearing the voice of the Father, thou art ashamed to approach Him, and wouldst fain hide thyself among the trees of the garden. Lo! He hath given thee Jesus for a Mediator, a Mediator Who will be heard on account of His reverent submission, (Heb. v. 7,) for the Father loveth the Son. (John iii. 35.) But perchance thou shrinkest before the Divine Majesty in Him also, since albeit He be made Man, He remaineth still God. Wouldst thou have an advocate with Him likewise? Have recourse to Mary. There is nothing in Mary but pure humanity—pure, not only in the sense of being free from any kind of contamination, but in that of being pure and simple human nature and nothing more. And I have no hesitation in saying that she also will be heard on account of her reverent submission. The Son will indeed hear the mother, and the Father will hear the Son.

In the Eighth Responsory say the "Alleluia."

Ninth Lesson.

My little children, this is the sinners' ladder to heaven, this is my chiefest trust, this is the whole reason of the hope that is in me.[1] For why? Can her Son thrust her away, or endure that she should be thrust away? Can He either not hear, or not Himself be heard? Plainly He cannot. The Angel giveth her this joyful assurance: "Thou hast found grace with God." She will always find grace with God, and grace is all that we need, since by grace are we saved. (Eph. ii. 8.) What else do we want, my brethren?

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[1] Hæc peccatorum scala, hæc mea maxima fiducia est, hæc tota ratio spei meæ.

Let us seek grace, and let us seek it through Mary, for he that seeketh, findeth, and cannot be disappointed of his hope. Let us seek grace, but let it be grace with God, for among men "favour is deceitful." (Prov. xxxi. 30.) Let others seek for merits, but let us seek to find grace. For why? Is it not the work of grace that we are here? Of a truth, "it is of the LORD'S mercies that we are not consumed." (Lam. iii. 22.)

LAUDS.

Hymn.[1]

MOTHER of our Lord and Saviour!
First in beauty as in power!
Glory of the Christian nations!
Ready help in trouble's hour!

Though the gates of Hell against us
With profoundest fury rage;
Though the ancient Foe assault us,
And his fiercest battle wage;

Nought can hurt the pure in spirit,
Who upon thine aid rely;
At thy hand secure of gaining
Strength and mercy from on high.

Safe beneath thy mighty shelter,—
Though a thousand hosts combine,
All must fall or flee before us,
Scatter'd by an arm divine.

Firm as once on holy Sion,
David's tower rear'd its height;
With a glorious rampart girded,
And with glistening armour bright;

So th' Almighty's Virgin Mother
Stands in strength for evermore;
From Satanic hosts defending
All who her defence implore.

Through the long unending ages,
Blessed Trinity, to Thee!
Father, Son, and Holy Spirit!
Praise and perfect glory be. Amen.

Antiphon at the Song of Zacharias. To thee we cried, O holy Mother of God, and by thee the Lord's help reached us. Alleluia.

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Confessor Aldhelm, Bishop of Sherborne.

On the same 25th day of May, were born into the better life—

At Salerno, the blessed Pope Gregory VII., a right stout champion and defender of the freedom of the Church, whose feast we keep upon the 28th day of this same month of May.

At Florence, the holy Virgin, Mary Magdalene de' Pazzi, of the Order of Carmelites, famous for her holy life, whose feast we keep upon the 3rd day of June.

At Rome, upon the Nomentan Way, the blessed martyr, Pope Urban I., who by his exhortation and teaching turned to the faith of Christ many who suffered martyrdom therefore, among whom were Tiburtius and Valerian. He himself also suffered many things for the Church of God in the persecution under the Emperor Alexander Severus, and at length, being beheaded, was crowned with martyrdom.

At Dorostorum, in Bulgaria, the holy martyrs Pasicrates, Valention, and two others, who were all crowned together.

At Milan, holy Bishop Denis. He was banished into Cappadocia by the Arian Emperor Constantius for the Catholic faith's sake, and so there gave up his spirit to God with a near approach to martyrdom. His sacred body was sent to Milan to blessed Bishop Ambrose by Bishop Aurelius, prompted to that godly act, as is said, by holy Basil the Great.

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[1] Translation by the late Rev. E. Caswall.

At Rome, the holy Pope Boniface IV., who consecrated the Pantheon as the Church of the Blessed Virgin Mary and All holy Martyrs.

At Florence, [in the fifth century,] holy Zenobius, Bishop of that city, distinguished for the holiness of his life and the fame of his wondrous works.

In the country of Troyes, [in the sixth century,] the holy Confessor Leo.

At Assisi, in Umbria, is commemorated the translation of the holy Confessor Francis, in the time of Pope Gregory IX.

Also at Veroli, in Latium, the translation of holy Mary, [mother] of James, whose sacred body is honoured by many works of power.

SECOND VESPERS.

Hymn as at the First.

Antiphon at the Song of the Blessed Virgin. "O holy Mary, &c.," (*p.* 621,) *ending* "May all that are asking thine holy help feel the might of thine assistance."

A Commemoration is made of the following Prayer from his Office, and of St Urban.

MAY 25.

(*The Feast of St Gregory VII. is kept on May* 28.)

St Aldhelm, Bishop [of Sherborne,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD, Who, upon this day, didst raise Thy blessed Bishop Aldhelm to eternal blessedness in heaven, grant, for his sake, and at his prayers, that Thy mercy may bring us also thither. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

A Commemoration is made of the First Vespers of St Urban, Bishop[1] *and Martyr. Antiphon, and Verse and Answer from the Common Office for One Martyr,* (*p.* 515.)

Prayer.

O ALMIGHTY God, of Whose blessed Martyr and Bishop Urban we do make solemn memorial, grant, we beseech Thee, that we may be holpen of his prayers in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From his Life by William of Malmesbury. Anglia Sacra,* xi. 1.)

ALDHELM, who was a Saxon of Royal blood, took the habit of a monk in the Monastery at Malmesbury. He resorted again and again to Canterbury to sit at the feet of the Abbat Hadrian, and so advanced under his instruction, that not only himself became famous as a teacher, but was also the first Englishman who ventured on publishing books. According to the testimony of Bede, he was a man of wide and varied learning, a brilliant speaker, and wonderfully well read both in Ecclesiastical and worldly writers.

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[1] "Papæ," but Dom Guéranger has shown in his "Vie de Ste. Cécile" that the Bishop here meant cannot have been the Pope Urban.

Fifth Lesson.

HE read often, and prayed constantly, so that, (to use his own expression,) while he read, he seemed to hear God speaking to him, and while he prayed, himself to speak to God there present. He was indifferent to hunger, and careless about money, stopped inside his monastery, and proclaimed an unceasing war against idleness and desire. However, when a Church Synod had discussed the corrupt doctrines of the British Christians, and had come to the unanimous conclusion that it was better to lead the schismatics by reason than to drive them by force, Aldhelm took upon himself the task of confuting their errors. This he did by writing a book, which was the mean of leading back many of the wanderers into the bosom of the Universal Church.

Sixth Lesson.

AFTER the death of Hedda, Bishop of the West-Saxons, Aldhelm was induced, against his own wishes, to accept the See of Sherborne. When he entered on this sphere of duty, he already felt that the end of his life was near, and, to make the best of what time remained, he preached day and night, visited about his diœcese, and practised fasting, and the like, as much as in the prime of his life. He died four years after becoming a Bishop, in the year of our Lord's Incarnation 709, and was buried in the Church of St Michael the Archangel, at Malmesbury.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 588.)

Ninth Lesson. (*For St Urban, Bishop and Martyr.*)

THIS Urban was a Roman, who, in the reign of the Emperor Alexander Severus, by his teaching and holy life, brought many to believe in Christ. Among others was Valerian, the husband of the blessed Cecily, and Tiburtius, the brother of Valerian, both of whom afterwards bravely underwent martyrdom. It was Urban[1] who wrote the following words concerning the property of the Church: "Those things which His faithful ones make offering of unto the Lord, must never be turned to any other use than those of the Church, or of our Christian brethren, or of the poor. They are the free-will offerings of faithful believers, the trespass offerings of sinners, and the inheritance of the poor." He sat in the chair of Peter six years, seven months, and four days, and being crowned with martyrdom, was buried in the cemetery of Prætextatus, on the 25th day of May. He held five ordinations in December, wherein he ordained nine Priests, five Deacons, and eight Bishops for divers places.

At Lauds a Commemoration is made of St Urban. Prayer as yesterday evening.

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[1] That is, Pope Urban. The two have got confused together. Urban I. sat A.D. 223-230.

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Augustine, first Archbishop of Canterbury, called Apostle of England. He was sent hither, along with others, by the blessed Pope Gregory. He preached the Gospel of Christ to the English people. He fell asleep in the Lord at Canterbury, glorious for his graces and wondrous works.

On the same 26th day of May, were born into the better life—

At Rome, holy Philip Neri, founder of the Congregation of the Oratory, famous for his virginity, his gift of prophecy, and his wondrous works.

Also at Rome, the holy Pope and martyr Eleutherius, who led many noble Romans to believe in Christ, and who sent into Britain holy Dyfan and Ffagan, who baptized Lleurwg, Prince [of Morganwg,] along with his wife and nearly all his people. We keep his feast upon the 29th day of this present month of May.

Also at Rome, the holy Priest Simitrius, and twenty-two others, who suffered martyrdom under the Emperor Antoninus Pius.

At Athens, the blessed Quadratus, a disciple of the Apostles. During the persecution under Hadrian the Church was scattered in great fear, but he gathered it together again by his faith and labour, and gave unto it a book very useful for the defending of the Christian religion, and worthy of the teaching of the Apostles.

At Vienne, in Dauphiny, the holy Zachary, Bishop [of that see,] who suffered martyrdom under Trajan.

In Africa, the holy martyr Quadratus, on whose feast-day holy Austin [of Hippo] preached a sermon.

At Todi, [in the persecution under the Emperor Diocletian,] the holy martyrs Felicissimus, Heraclius, and Paulinus.

In the country of Auxerre, [in the second century,] the holy Priscus and a vast multitude of Christ's faithful people suffered martyrdom.[1]

Vespers are of the following.

MAY 26.

St Augustine, Archbishop of Canterbury, Confessor, Apostle of England.

Double of the First Class, with an Octave.

All from the Common Office for a Bishop and Confessor, (p. 581,) except the following.

Prayer throughout.

O GOD, Who didst give blessed Augustine to the English people, to be their first teacher, grant unto us, we beseech Thee, that as we do proclaim his praise on earth, so we may feel his prayers in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] The Petits Bollandistes add here: At Quito, [in Peru, in the year 1645,] the blessed Virgin, Mary Anne of Jesus de Paredes y Flores, who is surnamed the Lily of Quito.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *&c., as in the Common Office*, (*p.* 582).

SECOND NOCTURN.

Fourth Lesson. (*From Bede*, i. 23, *et seq.*)

AUGUSTINE, the first Archbishop of Canterbury, and the Apostle of the English, was sent into England by blessed Gregory, and came thither in the year 597. At that time there was in Kent a most mighty king named Ethelbert, whose power reached even to the Humber. When this King had heard wherefore the holy man was come, he received him kindly, and bade him and his companions, who were all monks, to come to his own capital city of Canterbury; being struck with astonishment at the perfect blamelessness of their lives, and the power of the heavenly doctrine which they preached, and which God confirmed with signs following.

Fifth Lesson.

THEY drew nigh to the city in solemn procession, singing the Litany, and bearing before them for their standard a silver cross and a picture of the Lord our Saviour painted on a panel. Hard by the city, upon the east side, there was a Church builded of old time in honour of St Martin, and wherein the Queen, who was a Christian, was used to pray. There they first began to meet together, to sing, to pray, to celebrate Masses, to preach, and to baptize, until the King was turned to the faith, and the most part of his people were led by his example, (but not his authority,) to take the name of Christian, for he had learnt from his teachers and his own soul's physicians, that men are to be drawn, and not driven to heaven. And now Augustine, being ordained Archbishop of the English and of Britain, lest he should leave untravailed any part of the Lord's vineyard, asked from the Apostolic See a new band of labourers, Mellitus, Justus, Paulinus, and Rufinian.

Sixth Lesson.

BY them Gregory sent hallowed vessels, Altar-cloths, Church vestments, and also reliques of the holy Apostles and Martyrs. He instructed them to turn the temples of the idols into places of Christian worship, by sprinkling them with hallowed water, building altars in them, and putting reliques therein. The Britons who, nearly an hundred and fifty years before, had been thrust into the uttermost parts of the island, had some Bishops, whom Augustine vehemently urged to lay aside their error concerning the keeping of Easter, and to labour along with him for the conversion of the English, but they left it all to him. He toiled much for the saving of souls. He was illustrious for miracles, but more illustrious for his life. He made Mellitus Bishop of London, and Justus Bishop of Rochester, and named Lawrence to succeed himself at Canterbury, and then finished his work in peace, and passed away to that life which is a life of perfect blessedness, upon the 26th day of May, [in the year of our Lord 604,] in the reign of Ethelbert.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 547.)

MARTYROLOGY.

On the morrow we keep the feast of holy Bede the Venerable, Confessor and Doctor of the Church, very famous for his holiness and learning.

Upon the same 27th day of May, were born into the better life—

The holy martyr Pope John I., who was sent for to Ravenna by Theodoric, the Arian King of Italy, and there cast into prison on account of his orthodox faith, where he suffered long, and at length died.

At Dorostorum, in Bulgaria, the blessed Julius, a retired Roman soldier, who was arrested in the time of the Emperor Alexander Severus, and brought before the President Maximus, in whose presence he denounced the idols, and steadfastly confessed the Name of Christ, and so was put to death.

At Sora, the holy Virgin and martyr Restituta. She fought the fight of faith under the Emperor Aurelian and the pro-Consul Agathius. She conquered the attacks of devils, the cajolery of her kinsfolk, and the cruelty of the tormentors. At last she was beheaded, along with other Christians, and so received the crown of martyrdom.

[At Thelus,] in Artois, [in the seventh century,] the holy martyr Ranulph.

At Orange, in Gaul, [in the first century,] holy Eutropius, Bishop [of that see,] famous for his graces and wondrous works.

At Second Vespers a Commemoration of the following. Antiphon at the Magnificat, "O right excellent teacher, &c.," (*p.* 598.) *Prayer from his Office.*

During the Octave, when the Office is not of St Augustine, he is commemorated every day at Vespers and Lauds, except on a Double of the First Class, when he is not commemorated at all, or of the Second, when he is so only at the Second Vespers.

MAY 27.

St Bede the Venerable, Confessor and Doctor of the Church.

Greater Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 598,) *except the following.*

Prayer throughout.

O GOD, Who dost enlighten Thy Church by the learning of blessed Bede Thy Confessor and our teacher, mercifully grant unto Thy servants ever to be enlightened by his wisdom and holpen for his sake. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from the Common of Doctors, (*p.* 615.)

Fourth Lesson.

BEDE, a priest, was born at Jarrow, on the borders of England and Scotland. At the age of seven years he was placed under the care of holy Benedict Biscop, Abbat of Wearmouth, to be educated. Thereafter he became a monk, and so ordered his life that, whilst he should devote himself wholly to the study of the sciences and of doctrine, he might in nothing relax the discipline of his Order. There was no branch of learning in which he was not most thoroughly versed, but his chief care was the study of Holy Scriptures; and that he might the better understand them he acquired a knowledge of the Greek and Hebrew tongues. When he was thirty years of age he was ordained priest at the command of his Abbat, and immediately, on the advice of Acca, Bishop of Hexham, undertook the work of expounding the Sacred Books. In his interpretations he so strictly adhered to the teaching of the holy Fathers that he would advance nothing which was not approved by their judgment, nay, had the warrant of their very words. He ever hated sloth, and by habitually passing from reading to prayer, and in turn from prayer to reading, he so inflamed his soul that often amid his reading and teaching he was bathed in tears. Lest also his mind should be distracted by the cares of transitory things, he never would take the office of Abbat when it was offered to him.

Fifth Lesson.

THE name of Bede soon became so famous for learning and piety that St Sergius the Pope thought of calling him to Rome, where, certainly, he might have helped to solve the very difficult questions which had then arisen concerning sacred things. He wrote many books for the bettering of the lives of the faithful, and defending and extending of the faith. By those he gained everywhere such a reputation that the holy martyr Bishop Boniface styled him a "Light of the Church"; Lanfranc called him "The Teacher of the English," and the Council of Aix-la-Chapelle "The Admirable Doctor." But as his writings were publicly read in the churches during his life, and as it was not allowable to call him already a saint, they named him "The Venerable," a title which in all times after has remained peculiarly his. The power of his teaching was the greater also, in that it was attested by a holy life and the graces of religious observance. In this way, by his earnestness and example, his disciples, who were many and distinguished, were made eminent, not only in letters and the sciences, but in personal holiness.

Sixth Lesson.

BROKEN at length by age and labour, he was seized by a grievous illness. Though he suffered under it for more than seven weeks, he ceased not from his prayers and his interpreting of the Scriptures; for at that time he was turning the Gospel of John into English for the use of his people. But when, on the Eve of the Ascension, he perceived that death was coming upon him, he desired to be fortified with the last sacraments of the Church: then, after he had embraced his companions, and was laid on a piece of sackcloth on the ground, he repeated the words, "Glory be to the Father, and to the Son, and to the Holy Ghost," and fell asleep in the Lord. His body, very sweet,—as it is related, breathing sweet odour,—was buried in the monastery of Jarrow, and afterwards was translated to Durham with the relics of St Cuthbert. Bede, who was already a Doctor among the Benedictines, and in other religious Orders, and venerated in certain dioceses, was declared by Pope Leo XIII., after consulting with the Congregation of Sacred Rites, to be a Doctor of the universal Church; and the Mass and Office for Doctors was ordered to be recited by all on his feast-day.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (*cap.* v. *v.* 13.)

AT that time JESUS said to His disciples: "Ye are the salt of the earth. But if the salt have lost its savour, wherewith shall it be salted?" And so on.

Homily of the Venerable Bede, Priest.

The Gospel saith, "Ye are the salt of the earth." In these words the earth signifies human nature, and the salt signifies wisdom. Salt, verily, by its nature renders the earth unfruitful. Hence we read of cities, which in the anger of their victors were sown with salt. And hereto agreeth the teaching of the Apostle that by the salt of wisdom the lust of this world is restrained in the earth of human flesh, lest the foulness of vice should sprout up. But what if the salt shall have lost its savour? That is to say—If you, by whom the people are to be seasoned, are, on account of fear of persecution, or terror, you should lose the kingdom of heaven, placed outside the Church, there is no doubt that you will incur the taunts of the enemy.

"Ye are the light of the world"; that is to say—You, because ye are enlightened by the true light, ought to be the light of them who are in the world. "A city set on an hill cannot be hid"; that is to say—The Apostles' teaching, founded upon Christ; in other words, the Church built upon Christ, out of many nations, in the unity of the faith, and bound together with the cement of love; to those who enter it, a place of safety; to those who go up to it, toilsome; the guardian of those who dwell in it, and excluding every enemy.

Eighth Lesson.

"NEITHER doth any man light a candle and put it under a bushel; but upon a candlestick." So he who puts the light under the bushel is he who for his own temporal ends would hide and tamper with the light of doctrine; but upon the candlestick he places it who follows the ministry of God in order that the teaching of the truth may be accounted a greater thing than the service of the body. In another aspect, the Saviour lighted the candle when He filled our mortal body with the flame of the God-head; and He placed it on a candlestick, that is the Church; for He fixed the faith of His incarnation upon our foreheads. Which light cannot be placed under a bushel; that is to say, it cannot be included within the measures of the law, nor in Judea alone, but has lightened the whole earth.

Ninth Lesson. (*For St John I., Pope and Martyr.*)[1]

POPE John I. was a Tuscan, who ruled the Church during the reign of the Emperor Justinian. He went to Constantinople to get help from Justinian in the troubles which the heretic King Theodoric was then causing in Italy. It pleased the Lord to mark this journey with wonders. A certain nobleman at Corinth lent to the Pope for his journey a very quiet horse on which his own wife was used to ride. But when the horse was returned to his owner he was found become so vicious, that by his restiveness and plunging he was always throwing off his mistress, as though he were not content to carry the lady after having carried the Vicar of JESUS Christ. When the nobleman and his wife found the beast to be thus worthless, they gave him for a present to the Pope. But a thing much more marvellous was that when the Pope, accompanied by the Emperor, and under the gaze of an immense multitude of people, who had come forth with Justinian to do him honour, was at the entering in of the Golden Gate of Constantinople, he gave sight to a blind man. Even the Emperor fell at his feet to show him respect. When he had arranged his business with Justinian he returned into Italy, and forthwith sent out a letter to all the Bishops of Italy, bidding them hallow for Catholic worship the churches of the Arians, and adding these words: "We Ourselves when We were at Constantinople on some matters pertaining to the Catholic Religion and others pertaining to the King Theodoric, hallowed as Catholic all their Churches which We were able to find in those parts." Theodoric took this rule very ill, and, having enticed John by fraud to come to Ravenna, he cast him into prison, wherein, in a few days, he died of filth and hunger. He had sat in the chair of Peter two years, nine months, and fourteen days, within which time he had ordained fifteen Bishops. A little while afterward Theodoric also died. St Gregory writeth that a certain hermit saw him between Pope John and Symmachus the Patrician, whom he had likewise slain, going down into the fiery crater of Lipari, as though they who had been his victims were become the judges of his punishment. The body of John was carried from Ravenna to Rome, and there buried in the Church of St Peter.

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[1] There may be some doubt whether the present form of the legend of St John I. will survive the next revision of the Breviary; however, these marvels are taken from St Gregory's Dialogues—St John reigned A.D. 523-526.

At Lauds a Commemoration is made of the Octave of St Augustine, and of St John I. Prayer, "O God, Who, year by year, &c.," (*p.* 608.)

MARTYROLOGY.

On the morrow we keep the feast of the blessed Pope Gregory VII., a right stout champion and defender of the freedom of the Church, of whom mention is made upon the 25th day of this present month of May.

Upon the same 28th day of May, were born into the better life—

In Sardinia, the holy martyrs Æmilius, Felix, Priam, and Lucian, who contended for Christ, and were crowned.

At Chartres, in Gaul, the holy martyr Caraunus, who received martyrdom by being beheaded, under the Emperor Domitian.

At Corinth, the holy martyr Helconides. She was first tried with many torments, under the President Perennius, in the time of the Emperor Gordian; then was tortured again under the next President Justinus, but was delivered by an Angel. At length her breasts were cut off and she was thrown to wild beasts, and tried with fire, and thereafter finished her testimony by being beheaded.

Also the holy martyrs Crescens, Dioscorides, Paul, and Helladius.

At Tekoah, in Palestine, the holy martyrs, monks, who were massacred by the Saracens in the time of the Emperor Theodosius the Younger. Their sacred remains were gathered together by the country-folk, who treated them with great reverence.

At Paris, [in the sixth century,]

the holy Confessor Germanus, Bishop [of that see.] How saintly he was, how worthy, with what wondrous works he shone, hath been written by Fortunatus, Bishop [of Poitiers.]

At Milan, [in the fifth century,] the holy Senator, Bishop [of that see,] very famous for his graces and learning.

At Urgel, in Spain, [in the sixth century,] the holy Justus, Bishop [of that see.]

At Florence, [in the year 1002,] the holy Confessor Podius, Bishop [of that see.]

SECOND VESPERS.

Antiphon at the Magnificat, "O right excellent teacher, &c.," (*p.* 598.)

A Commemoration is made of the following. Prayer from his Office.

Then of the Octave of St Augustine.

MAY 28.

St Gregory VII., Pope and Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout.

O GOD, the might of all them which put their trust in Thee, Who to keep Thy Church free, didst make Thy blessed Confessor and Bishop Gregory strong to wrestle and to suffer, grant unto us, following his example, and holpen by his prayers, that with us as with him, if they fight against us, they shall not prevail against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

HILDEBRAND, who reigned as Pope under the name of Gregory VII., was born at Saona in Tuscany. By his teaching, by his holiness, and by his graces of all kinds, he was a noble light of the Church, whose brightness hath shone throughout all lands. There is a story to the effect that when he was a little child without any schooling, he was playing at the feet of a carpenter who was planing wood, and that God guided his hand to arrange the shavings which fell into the form of letters, making the inspired words of David, "He shall have dominion from sea to sea," (Ps. lxxi. 8,) a fore-shadowing, as it were, of that wide lordship over the earth which was afterwards his. He was taken to Rome, and brought up under the shelter of St Peter. As a young man he bitterly sorrowed over the oppression of the freedom of the Church by the laity, and over the corruption of the clergy themselves. He took the habit of a monk in the Abbey of Clugny, which was then in all the glory of the severest observance of the Rule of St Benedict. There he served God's majesty with such warmth of earnestness that the saintly fathers of the convent chose him to be their Prior. But the Providence of God had greater things in store for him, whereby to make him a source of health to many, and he was brought away from Clugny. He was first elected Abbat of the monastery of St Paul-without-the-walls at Rome, and afterwards created a Cardinal of the Roman Church. Under the Popes Leo IX., Victor II., Stephen IX., Nicolas II., and Alexander II., he discharged great offices of trust, and the duties of a Legate, and Blessed Peter Damian, speaking of him at this time, calleth him a man of most holy and honest thoughts. When Pope Victor II. sent him as his Legate into France, he, by a miracle, forced the Bishop of Lyons, who was befouled by the pollution of simony, to acknowledge his sin; in the Council of Tours he wrung from Berenger[1] a second abjuration of his heresy; and he prevailed against the schism of Cadolaus,[2] and strangled it.

Fifth Lesson.

AFTER the death of Alexander II., Hildebrand, against his own will and to his own grief, was, on the 22nd day of April, in the year of Christ 1073, chosen Pope by one common consent of all. Reigning as Gregory VII., "he was as the sun shining upon the Temple of the Most High." (Ecclus. l. 7.) Mighty both in word and deed, he toiled for the restoration of Ecclesiastical discipline, for the spread of the Faith, for the defence of the freedom of the Church, for the suppression of error and corruption, so that since the time of the Apostles there is said never to have been a Pope who bore more labour and trouble for the sake of God's Church, or contended more manfully for her liberties. He purged divers provinces of the pollution of simony. Like a brave soldier he withstood without dread the unrighteous contendings of the Emperor Henry IV., against whom he shrank not from setting himself as a wall of defence for the house of Israël. And when the said Henry fell into the depths of sin he cut him off from the communion of the faithful, and from his kingdom, and loosed the nations that were subject to him from their sworn allegiance.

Sixth Lesson.

WHILE he was celebrating solemn Mass, godly men saw a dove descend from heaven, perch upon his right shoulder, and spread out its wings so as to veil his head, a testimony that it was not by reasonings of man's wisdom, but by the teachings of the Holy Ghost, that he was guided in his rule over the Church. When the armies of the infamous Henry encompassed Rome, and hedged her in on every side, a great fire which the enemy had raised became extinct, when Gregory made the sign of the Cross towards it. The Norman Duke, Robert Guiscard, at length delivered Gregory from the hand of Henry, and he departed from Rome, first to the Abbey of Monte Cassino, and thence onward to Salerno, to dedicate the Church of St Matthew the Apostle at that place. While he was preaching to the people there, on a certain day he was smitten with grievous pains, and fell into a sickness whereof he foresaw that he should never be healed. As he lay on his death-bed, Gregory's last words were: "I have loved righteousness and hated iniquity, and therefore I am dying in exile." He was a man really holy, a visitor of sin, and a most leal soldier of the Church. It is past reckoning how many sufferings he manfully bore, and how much he wisely ordained in many Councils, which he gathered together in Rome. He had been Pope twelve years, when, [on the 25th day of May,] in the year of salvation 1085, he went hence to be ever with the Lord. Both during his life and after his death he was marked by signs and wonders not a few. His holy body was honourably buried in the Cathedral Church of Salerno.

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[1] Archdeacon of Angers; the first heretic who denied the Real Presence.

[2] Bishop of Parma; he got himself set up as an Anti-pope, by the title of "Honorius II."

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 594.)

At Lauds a Commemoration is made of the Octave of St Augustine.

MARTYROLOGY.

On the morrow we keep the feast of the holy martyr Eleutherius, Pope of Rome, who led many noble Romans to believe in Christ, and who sent into Britain holy Dyfan and Ffagan, who baptized Lleurwg, Prince [of Morganwg,] along with his wife and nearly all his people. Mention is made of him upon the 26th day of this present month of May.

On the same 29th day of May, were born into the better life—

At Rome, upon the Aurelian Way, the holy martyr Restitutus.

At Iconium, a city of Isauria, the holy martyrs Conon and his son aged twelve years. Under the Emperor Aurelian they suffered with great firmness from being basted with oil upon a grating over live coals, stretching upon the rack and fire, and at length gave up the ghost as their hands were being pounded with a wooden mallet.

On the same day, the holy martyrs Sisinius, Martyrius, and Alexander, who are stated by Paulinus, in his life of holy Ambrose, to have gained the crown of martyrdom in the parts of Val-d'Anagna, under the persecution of the heathen in the time of the Emperor Honorius.

At Cæsarea Philippi, the holy martyrs Theodosia, mother of the holy martyr Procopius, and twelve other noble matrons, who were beheaded in the persecution under Diocletian.

In Umbria suffered one thousand five hundred and twenty-five holy martyrs.

At Treves, the blessed Confessor Maximin, Bishop [of that city,] who honourably welcomed the holy Bishop Athanasius when he was in exile from the persecution of the Arians.

At Verona, [in the fourth century,] the holy Maximus, Bishop [of that see.]

At Arci, in Latium, the holy Confessor Eleutherius.

Vespers are of the following, from the Chapter inclusive.

MAY 29.

St Eleutherius, Pope of Rome, Martyr.

Double.

All from the Common Office of One Martyr, (*p.* 514,) *except the following.*

Prayer throughout, "Mercifully consider our weakness, &c," (*p.* 522.)

FIRST VESPERS.

As regards St Eleutherius, these begin with the Chapter.

Commemoration of St Gregory VII., with Prayer from his Office, and of the Octave of St Augustine.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ELEUTHERIUS was a Greek by race, and was born at Nicopolis, a city of Epirus. His father's name was Abundius. He was a Priest of the holy Roman Church. In the year of our Lord 179, during the reign of the Emperor Marcus Aurelius Augustus, after the death of Soter, he was chosen Bishop of Rome by the votes of all the clergy. He discharged the duties of this office excellently, and with all praise, for fifteen years and twenty-three days. He held three ordinations in the month of December, wherein he ordained twelve Priests, eight Deacons, and fifteen Bishops for divers places.

Fifth Lesson.

HE was consulted by the church of Lyons by letter concerning certain questions. The bearer of these letters was that most learned Irenæus. Him he hospitably welcomed, and to him he opened the traditions of the Apostles which the Church of Rome had kept pure. He condemned the superstitious dry-meat system[1] of the Montanists. He laid down excellent rules as to the right form of church sentences. When Marcion and Valentine had oftentimes relapsed he cast them out of the Church.

Sixth Lesson.

IN his days the Church enjoyed the utmost peace, and he brought many even of the chiefest of Rome to believe in Christ. He received letters by messengers from Lleurwg, Prince of the Britons [of Morganwg,] praying him for ministers of the Word of God, and he sent unto him Ffagan and Dyfan, Priests of the Roman Church, through whose hands the Prince himself, with his whole household and nearly all his subjects, were born again in the sacred washing of regeneration. At length, when he had done all these things and others for the worship of God, Eleutherius died a holy death upon the 28th day of May, [in the year of our Lord 192,] in the reign of the Emperor Commodus, and was buried upon the Vatican Mount.

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin*, (*p.* 519.) *At Lauds Commemoration of the Octave of St Augustine.*

MARTYROLOGY.

Upon the morrow we keep the feast of holy John of Nepomuc, Canon of the metropolitical Cathedral Church of Prague, in Bohemia, who, when he had been vainly tried, to make him violate the seal of sacramental confession, was cast into the river Moldau, and so earned the palm of martyrdom; of whom mention is made upon the 16th day of May.

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[1] Xerophagia.

Upon this same 30th day of May, were born into the better life—

At Rome, upon the Aurelian Way, the holy martyr Pope Felix, who was crowned with martyrdom under the Emperor Aurelian.

At Torre, in Sardinia, [in the persecution under the Emperor Hadrian,] the holy martyrs Gabinus and Crispulus.

At Antioch, [in the fourth century,] holy Sycus and Palatinus, who suffered many torments for Christ's Name's sake.

At Ravenna, [in the fifth century,] the holy Confessor Exuperantius, Bishop [of that see.]

At Pavia, [in the seventh century,] the holy Anastasius, Bishop [of that see.]

At Cæsarea, in Cappadocia, the holy Basil and Emmelia his wife, father and mother of holy Basil the Great. In the time of the Emperor Galerius Maximian they were banished, and dwelt in the wilderness in Pontus; but they fell asleep in peace after the persecution was over, leaving their children inheritors of their goodness.

At Seville, in Spain, [in the year 1252,] holy Ferdinand III., King of Castille and Leon, who on account of his excelling graces was surnamed the Saint. Illustrious for his zeal in the propagation of the faith, after conquering the Moors, he left an earthly kingdom to inherit in blessedness a kingdom eternal in heaven.

Vespers are of the following, from the Chapter inclusive.

MAY 30.

St John of Nepomuc, Martyr.

Double.

All from the Common Office for a Martyr (*p.* 514,) *except the following.*

Prayer throughout.

O GOD, Who through the unconquerable Sacramental silence of Thy blessed servant John hast adorned Thy Church with the crown of yet another martyrdom, grant unto us, at his prayers and after his ensample, the grace to bridle well our tongues, and to be ready to lose the whole world rather than our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

As regards St John, these begin with the Chapter.

Commemoration of St Eleutherius, of the Octave of St Augustine, and of St Felix I., Pope and Martyr.[1] *The Antiphon of St Felix is taken from Lauds, and the Prayer is,* "O God, Who year by year, &c.," (*p.* 522.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

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[1] This, and the case of St Petronilla on the next day, are examples of the application of the Pie ix. 8.

The Verse and Answer will be:

Verse. The everlasting light shall shine upon Thy Saints, O Lord—Alleluia.

Answer. Even unto everlasting. Alleluia. Alleluia.

SECOND NOCTURN.

Fourth Lesson.

THIS John was born at Nepomuc, from which his name is taken, a little town of Bohemia, [some leagues from Prague, about the year of our Lord 1330.] His father and mother were well stricken in years. At the hour of his birth fire appeared blazing over the house. As a child he fell grievously ill, but completely recovered, through the help of the Blessed Virgin, to whom his father and mother believed that they originally owed him. These signs from heaven were followed by a godly education aided by a quick wit, and he passed his boyhood amid holy and earnest exercises, esteeming it his enjoyment to go to Church and to serve Priests at the Altar. He went to study letters first at Staaze, and then more advanced learning at Prague, where he took the degree of Master in Philosophy and of Doctor in Divinity and Canon Law. Being ordained Priest, and fitted by the science of the Saints to labour for the gain of souls, he gave himself up entirely to the ministry of the word of God. His eloquence and holiness brought forth abundant fruits in the destruction of vice and the recall of wanderers into the path that leadeth unto life, and he was appointed a Canon of the Metropolitan Church of Prague. Soon afterwards he was named Court Preacher by King Wenceslaus IV., and discharged this office with such success, that the King acted largely on his advice, and held him in great respect. But the servant of God firmly and constantly refused the higher honours offered him by his Sovereign, and which would have taken him away from the preaching of the Divine Word.

Fifth Lesson.

HE was appointed Royal Almoner, and the Queen Jane made him her Confessor. When King Wenceslaus fell away from his good life and resolutions, and plunged into sin, he took in bad part the remonstrances and warnings of his godly wife, and dared to ask from John a disclosure of the things which the Queen had confided to him in the tribunal of Sacramental Penance. But the servant of God remained unshaken, first under blandishments and then under torture and a miserable imprisonment, in refusing to gratify the King's base curiosity. But the laws neither of God nor of man could withhold the insane mind of Wenceslaus from his infamous idea, and the champion of Christ openly foretold to the people that his own last conflict was at hand, and the afflictions which would thereafter befall the kingdom. He went presently to Buntzel, and, in front of the antient image of the Blessed Virgin which is there honoured, prayed earnestly for strength from heaven to fight a good fight. He returned thence on the evening before Ascension Day [1383,] and the King chancing to look out at a window and see him pass, sent for him and furiously demanded his compliance, with the threat of having him drowned if he was obstinate. John remained perfectly unmoved. That night, therefore, he was thrown into the River Muldaw, where it runs through Prague, and so gained the glorious crown of martyrdom.

Sixth Lesson.

THE sacrilegious murder was committed secretly, but a great sign from God made it public, and, with it, the glory of the martyr. As the lifeless corpse was borne along by the stream, lights appeared, floating and moving over the waters. The next morning therefore the Canons, nothing fearing the anger of the King, took the body from the sand and carried it in solemn procession to the Metropolitan Church, and there gave it burial. The memory of this victorious Priest became constantly more illustrious by miracles and by the veneration paid it by the faithful, especially such as are slandered. After more than three hundred years, when his remains, which had lain all the while under ground, were judicially examined, the tongue was found incorrupt and fresh, and when, after six years more, it was shown to the judges appointed by the Apostolic See, it suddenly swelled again to its full size, and changed in colour from dark to bright red. These and other signs being duly certified, the supreme Pontiff Benedict XIII., upon the 19th day of March, in the year of salvation 1729, inscribed in the list of the holy martyrs the name of this first champion of the inviolability of sacramental confession, whose secrecy he sealed with his blood.

THIRD NOCTURN.

Lessons (*even in Paschal-time*) *from* Matth. x. 26, *with the Homily of St Hilary*, (*p.* 561.) *The last part is either omitted or read as one with the second in order to make room for the following.*

Ninth Lesson. (*For St Felix I., Pope and Martyr.*)

POPE Felix I. was a Roman who ruled the Church in the days of the Emperor Aurelian. His father's name was Constantius. His is the ordinance which commands that Mass should be celebrated on the monuments and graves of martyrs. He held two December ordinations, wherein he ordained nine Priests, five Deacons, and five Bishops for divers places. Having finished his testimony he was buried upon the Aurelian Way, in the Church which he had himself built and dedicated. He lived as Pope two years, four months, and twenty-nine days.[1]

At Lauds, Commemorations of the Octave of St Augustine, and of St Felix I. The latter is taken from the First Vespers. Prayer, "O God, Who year by year, &c.," (*p.* 522.)

MARTYROLOGY.

Upon the 31st day of May, were born into the better life—

At Brescia, the holy Virgin Angela Merici, Foundress of the religious Sisters of St Ursula, to have for their principal work the leading of young maidens in the ways of the Lord. Of her mention is made upon the 27th day of January.

At Rome, the holy Virgin Petronilla, daughter of the blessed Apostle Peter. She looked down upon an offer of marriage from the noble Flaccus, and took three days to consider the matter, the which time she spent in fasting and prayer, and upon the third day, immediately after receiving the Sacrament of Christ, she gave up the ghost.

At Aquileia, the holy brothers Cantius and Cantian, and their sister Cantianilla, all martyrs of the noble family of the Anicii, who, along with their schoolmaster Protus, were beheaded under the Emperors

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[1] Reigned A.D. 269-274.

Diocletian and Maximian on account of their firmness in the Christian faith.

At Torre, in Sardinia, [in the persecution under the Emperor Hadrian,] the holy martyr Crescentian.

At Comana, in Pontus, the holy soldier Hermias. He was delivered by God's help from countless and savage tortures, under the Emperor Antoninus. He converted his executioner to Christ, and made him a sharer in the crown of his own martyrdom, but he himself was the first to grasp it, by being beheaded.

At Verona, [in the sixth century,] the holy Lupicinus, Bishop [of that see.]

At Rome, the holy Deacon Paschasius, a Confessor of whom doth make mention the blessed Pope Gregory [the Great.]

Vespers are of the following, from the Chapter inclusive.

MAY 31.

St Angela Merici, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 636,) except the following.

Prayer throughout.

O GOD, Whose will it hath been to use blessed Angela as a mean whereby to make a new fellowship of virgins to grow and flourish in Thy Church, grant unto us, at her prayers, so angelically to live, that we may freely lay aside all earthly things, and worthily enter upon the enjoyment of those things which are eternal. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

As regards St Angela, these begin with the Chapter.

Commemorations are made of the Octave of St Augustine, and of St Petronilla, Virgin not Martyr, Antiphon, Verse, &c., of the latter from Lauds.

Prayer. Graciously hear us, &c., (*p.* 643.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANGELA MERICI was born of godly parents at Decenzano on the western shore of the Lake of Garda, in the diocese of Verona and territory of Venice, [on the 21st day of March, about the year of grace 1474.] From her earliest years she carefully guarded the lily of her virginity, with the intention of keeping it for ever unbroken. She had no taste for women's finery, and purposely marred the exceeding comeliness of her body and her sightly hair, as seeking to appear beautiful only in the eyes of Him Who is the Lover of souls. At ten years of age she lost both her father and mother, and thereafter, being fain to take upon her a life of greater hardness, she essayed to retire into a desert place apart, but this her uncle forbade her to do, and she learnt how to practise at home what she was not allowed to attempt in the wilderness. She often used hair-cloth and scourging; never ate flesh-meat, except when she was sick; drank wine only on the Feast-days of Christmas and Easter; and many a day took nothing at all. She was instant in prayer. What little sleep she took, she took lying on the ground. The devil strove to beguile her, appearing under the form of an angel of light, but she quickly detected him and put him to flight. At length she added to the glory of virginity that poverty which is commended in the Gospel; she gave up all that she had, and adopted the dress and rule of the Third Order of St Francis.

Fifth Lesson.

SHE left undone no service of kindness which she was able to do to her neighbours. If there remained anything over of the food which was given in alms to herself, she gave that to the poor. She cheerfully waited upon the sick. She journeyed about, with a great reputation for holiness, comforting the afflicted, asking forgiveness for the guilty, reconciling the angry, and recalling the wicked from evil. Her only hunger was for the bread of Angels, and she took the Same right often, and then arose in her vehemence of love bearing her towards God, which oftentimes made her beside herself. She made a pilgrimage, with intense feeling, to the Holy Places in Palestine, during which journey she lost her sight at Canea in Crete on her way out, and recovered it at the same place on her way home. In this journey also, God saved her from being made prisoner by the unbelievers and from shipwreck. She went to Rome, [in 1525,] at once to pray at the immovable Rock of the Church, and to gain the abundant pardons of the Jubilee. Pope Clement VII. conversed with her, was edified by her holiness, and highly commended her; neither would he let her leave Rome, until he knew that God was calling her elsewhere.

Sixth Lesson.

SHE went back to Brescia, and there hired an house near the Church of St Afra, in which house, in obedience to a vision and command from heaven, she founded a new Order of religious women, constituted under certain rules and holy regulations of life. This Order she put under the name and patronage of St Ursula, the fearless leader of maidens. When Angela was near to death, she foretold that this Order will never cease. She was well-nigh three score and ten years of age, and full of good works, when, in the [night between the] 27th [and the 28th days] of January, in the year 1540, she winged her flight heavenward. Her dead body lay unburied thirty days, upple and life-like. It was laid at last in the Church of St Afra, where sleep so many more of God's holy children. Divers miracles forthwith began to be worked at her grave. The fame of these being noised about, she began to be commonly called Blessed, and that not only at Brescia and Decenzano; and pictures of her were put over Altars. Not many years afterward, holy Charles Borromeo said openly at Brescia, that she was one whose name the Apostolic See might well enroll among those of holy virgins. The reverence which had of a long time been shown to her memory was approved by the local Ordinaries, confirmed by divers Papal Indults, and solemnly ratified and established by decree of Pope Clement XIII. As she continued famous for new and proved miracles, Pope Pius VII., at the solemn canonization held in the Vatican Basilica, upon the 24th day of May, in the year 1807, added her name to the list of holy maids.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 640.) *At Lauds a Commemoration is made of St Petronilla, Antiphon, Verse, &c., from First Vespers. Prayer as before.*

MARTYROLOGY.

Upon the 1st day of June, were born into the better life—

At Rome, the holy martyr Juventius.

At Cæsarea, in Palestine, [in the year 308,] the blessed martyr Pamphilus, the Priest. He was a man wonderful for his holiness, his teaching, and his goodness towards the poor. In the persecution under the Emperor Galerius Maximian, he was first tortured for Christ's faith's sake, under the President Urban, and cast into prison; then under Fermilian he was called back again to suffer, and then along with others finished his testimony. There then suffered also the Deacon Valens, Paul, and nine others whose memory is celebrated upon other days.

At Autun, [in the year 273,] holy Reverian, Bishop [of that see,] the Priest Paul, and ten others, who were crowned with martyrdom under the Emperor Aurelian.

In Cappadocia, the holy martyr Thespesius, who, after being tortured, was beheaded under the Emperor Alexander Severus and the Prefect Simplicius.

In Egypt, the holy martyrs, the sergeant Ischyrion, and five other soldiers, who were put to divers kinds of death, under the Emperor Diocletian, for believing in Christ; also the holy martyr Firmus, who, in the persecution under Maximian, was terribly scourged, bruised with stones, and at last beheaded.

At Perugia, the holy soldiers Felin and Gratinian, who were diversly tormented under the Emperor Decius, and by a glorious death obtained the palm of martyrdom.

At Bologna, the holy martyr Proculus, who suffered under the Emperor Maximian.

At Amelia, the holy martyr Secundus, who was thrown into the Tiber, under the Emperor Diocletian, and so finished his testimony.

At Città-di-Castello, in Umbria, the holy Roman soldier Crescentian, who was crowned with martyrdom under the same Emperor Diocletian.

In Umbria also, [in the year 400,] the holy Priest Fortunatus, famous for graces and wonders.

At the Monastery of Lerins, [in the year 430,] the holy Abbat Caprasius.

At Treves, [in the year 1035,] the holy monk Simeon, who was enrolled among the Saints by Pope Benedict IX.

At Bourgos, in Spain, [in the year 1037,] in the Monastery of Ogna, the holy Benedictine Abbat Enecon, illustrious for his holiness and the fame of his miracles.

At Vespers a Commemoration of the Octave of St Augustine.

FEAST-DAYS IN JUNE.

On the first day on which Nine Lessons are not read is recited the Office of the Dead.

JUNE 1.

Seventh Day within the Octave of St Augustine.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons from St Maximus, "Our Blessed Father Augustine, &c.," (*p.* 594.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: the Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Sermon* 42 *on the Saints.*)

The Lord Himself had a bag and entrusted the same to Judas. He endured the thief; but I am fain to learn from my Lord, and I ask: Lord, Thou didst endure the thief, but whence hadst Thou that which he was able to steal? I am a poor, weak creature, and Thou commandest me not to carry a purse; Thou didst carry a bag, and it gave an opportunity to rob Thee; if Thou hadst had no bag, he would not have had what to steal. What canst Thou say unto me but this: Understand what it is that thou hearest, "carry no purse." What is a purse? it is money shut up, that is to say, wisdom hidden. Shut not up your wisdom in yourselves. Receive ye the Holy Ghost. Thou shouldest be a fountain, not a bag, a source to give forth, not a receptacle to keep close.

Eighth Lesson.

"SALUTE no man by the way." This may be taken as a simple command, as also He hath bidden us to be speedy in executing His precepts. But there is also another interpretation which I consider the more probable, and which toucheth me more closely, and with me all other stewards, and you also that be hearers. [1] He that saluteth speaketh of health, for this is how they of old time were used to begin their letters, "A to B wisheth health." What therefore mean these words, "Salute no man by the way"? He that saluteth in the way, wisheth health as accident ariseth. I see that ye have caught my meaning, but I am not done yet, for ye have not all caught it, and since we are talking about the way, let us walk as though we were in the way, and ye that be quick, wait for them that be slow, and so all walk together.

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[1] What follows is almost impossible to translate, as it turns upon the Latin words Saluto and Salus; one clause has had to be omitted.

Ninth Lesson.

WHAT did I say? He that saluteth in the way wisheth health as accident ariseth; he is not going to him whom he saluteth; he is busy about something else, when the occasion of salutation cometh across him; he is walking with some other object, when this meeteth him. But thou, if thou preachest, do it, not by accident, but out of love. There are men, therefore, who preach the Gospel, as it were by accident, now and then, while they are about their own business. It is of these that the Apostle saith with groaning, "All seek their own, not the things which are JESUS Christ's (Phil. ii. 21.) These salute indeed, that is, they speak health, they preach the Gospel, but to do so is not their main intent; they do it only as it were by accident.

MARTYROLOGY.

On the morrow is the Octave of holy Augustine, first Archbishop of Canterbury, and Apostle of England.

Upon the same 2nd day of June, were born into the better life—

At Rome, the holy martyrs Marcellinus the Priest, and Peter the Exorcist. They were teaching the faith to many in prison in the time of Diocletian, when Serenus the judge, after putting them to terrible bonds and many torments, caused them to be beheaded at the place which was then called the Black Wood, but the name of which was afterwards changed in honour of the Saints, and called the White Wood. Their bodies were buried in the crypt, hard by the body of holy Tibertius, and holy Pope Damasus in after-days decorated their grave with a set of verses.

In Campania, the holy martyr Elmo, Patriarch [of Antioch.] Under the Emperor Diocletian he was first hided with scourges laden with lead, then heavily beaten with cudgels, after which resin, sulphur, lead, pitch, wax, and oil were poured over him, but he still appeared unharmed. Thereafter at Formi, under Maximian, he was tortured again with divers and most cruel sufferings; but God preserved him to strengthen others, until at length, famous for his testimony, he fell asleep in a holy death at the call of the Lord. His body was afterwards taken to Gaeta.

At Lyons, the holy martyrs Photinus the Bishop, Sanctus the Deacon, Vetius, Epagathus, Maturus, Ponticus, Biblides, Attalus, Alexander, and Blandina, with many others, whose mighty and constant contendings, in the time of Marcus Aurelius Antoninus and Lucius Verus, are written in the Epistle of the Church of Lyons to the Churches of Asia and Phrygia; among these the holy Blandina, weaker by sex, frailer in body, lower in social position, underwent contendings more long and more sharp, and remaining still inflexible, was slain by the sword, and so followed the others whom she had exhorted to victory.

At Rome, [in the year 657,] the holy Confessor Pope Eugenius I.

At Trani, in Apulia, [in the year 1094,] the holy Confessor Nicholas Peregrini, whose wonderful works were published in a Council at Rome under Pope Urban II.

Vespers of the following.

JUNE 2.

Octave of St Augustine.

Double.

All as on the Feast, except the following.

At first Vespers a Commemoration of SS. Marcellinus, Peter, and Elmo, from the Common Office for Many Martyrs, (*p.* 514.)

Prayer. "O God, Who year by year," &c., (*p.* 522.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the *Regula Pastoralis* of Pope St Gregory [the Great.] (Part II. c. 1; Part I. cc. 8, 9, 10.)

THE life of a bishop ought to be so much higher than the life of his people as is that of a shepherd than that of his sheep. It behoveth him carefully to consider how high are the calls upon him in comparison of whom the people are called sheep. It behoveth him, therefore, to be pure in thought, eminent in works, wise in silence, useful in word, by sympathy every man's neighbour, in contemplation more rapt than any, by lowliness the fellow-worker of such as do well, by zeal for righteousness the opponent of evil in such as do ill, not suffering the care of those things that be outward to take away from the care of those things that be inward, nor neglecting to see to those that be outward because he hath care for those that be inward.

Fifth Lesson.

WE must consider also that when he that is chosen a Bishop taketh on him the care of the people, he cometh unto them as a physician unto a sick man. If therefore his own works be still disordered, with what face shall he go to heal the suffering while his own unhealed wounds are manifest? He ought in all his ways to set an example of good living, showing himself one who hath died to all fleshly passions and liveth in the spirit, who setteth little store by it that things should go well with him in this world, and is not afraid that they should go ill, whose only eagerness is for the things that be inward; one whose spirit is under the control of his will, and that, not altogether through weakness of body, so that it kicketh not much; one who is not drawn to desire other men's goods, but freely disperseth his own.

Sixth Lesson.

WHENCE the very office of a Bishop is called a good work where it is said: "If a man desire the office of a Bishop he desireth a good work," (1 Tim. iii. 1.) He therefore is a witness against himself, that he desireth not the office of a Bishop, who desireth to be a Bishop, not that he may be a minister of good works, but for the sake of honour and dignity. A man indeed doth not only not desire the sacred office of a Bishop at all, but doth not even know what it is, if what he gaspeth for is the position of power, if the subjection of others unto him be a secret banquet to his inmost thoughts, if it is his delight to hear himself praised, if his heart swell at the idea of his rank and if he revelleth in wealth and comfort. What he seeketh is gain in this world, and that under the mask of the very dignity whereby all gain in this world ought to have been put away.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Comment. on Luke.*)

No man doubteth that the twelve Apostles were the beginning and foreshowing of Bishops; and we ought to know that these seventy-two were in the same way the presentment of ordinary Priests, that is to say, of the second order of the Priesthood. Albeit we know from the writings of the Apostles that in the first times of the Church the words Priest and Bishop were applied indifferently, whereof Priest doth indicate the ripening of wisdom and the other the toil of a shepherd. It is well said that seventy-two were sent; either because the Gospel was to be preached to that number of races in the world, the Apostles being sent to the twelve tribes of Israël, and these to the outer nations; or because the number of the preachers was in itself a declaration that the whole world was to be enlightened by the Gospel of the Most High and Undivided Trinity.

Eighth Lesson.

THE sun doth thrice in seventy-two hours cause his glorious circuit to shine upon the world; and the Lord hath called Himself the Day, and His Apostles the hours, where He saith, "Are there not twelve hours in the day? if any man walk in the day, he stumbleth not." (John xi. 9.) And in the Psalms it is said: "Proclaim aloud that His salvation is day from day"[1]—that is, Light of Light, Very God of Very God. Moreover in many places of the Holy Scriptures the mystery of the Trinity is set forth under the figure of three days, markedly where it is said that the Lord arose again from the dead upon the third day. So also in the Old Testament; when the people were come unto Mount Sinai, it was upon the third day that they received the Law, and again, it was "after three days" that they passed over the river Jordan, that river which is a type of the grace of Baptism. (Josh. i. 11, iii. 1.)

Ninth Lesson. (*Of the Holy Martyrs.*)

THIS Peter was an exorcist, whom, in the reign of the Emperor Diocletian, Serenus the Judge cast into prison at Rome because he confessed the Christian faith. He there set free Paulina, the daughter of Artemius, the keeper of the prison, from an evil spirit which tormented her. Upon this, Artemius and his wife and all their house, with their neighbours who had run together to see the strange thing, would fain be made friends with JESUS Christ. Peter therefore brought them to Marcellinus, the Priest, who baptized them all. When Serenus heard of it, he called Peter and Marcellinus before him, and sharply rebuked them, adding to his bitter words threats and terrors, unless they would deny Christ. Marcellinus answered him with Christian boldness, whereupon he caused him to be buffeted, separated him from Peter and shut him up naked in a prison strewn with broken glass, without either food or light. Peter also he straitly confined. But when both of them were found to wax faithfuller and braver in their bonds, they were beheaded, unshaken in their testimony, and confessing JESUS Christ gloriously by their blood. Elmo was a Bishop in Campania who, [in the year 303,] in the reign of the Emperors Diocletian and Maximian was beaten with clubs and whips loaded with lead, and afterwards anointed with melted pitch, sulphur, and lead, and boiling resin, wax, and oil. From all this he came forth whole and sound; which wonder turned many to believe in Christ. He was remanded again to prison, and straitly bound in heavy iron fetters. But from these he was wondrously delivered by an angel. At last, at Formi, Maximian caused him to be subjected to divers torments, and in the end being clad in a coat of red-hot brass the power of God made him to be more than conqueror in this thing also, and to grasp the palm-branch of a glorious testimony, whereby he strengthened many in the faith and turned many to it.

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[1] "Bene nuntiate diem de die salutare ejus," probably meant for Ps. xcv. 2, which however runs in the present Latin: "Annuntiate de die in diem salutare ejus," "show forth His salvation from day to day."

At Lauds, a Commemoration is made of SS. Marcellinus, Peter, and Elmo, from the Common Office for Many Martyrs for Eastertide. Prayer as at Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy Virgin Mary Magdalene de' Pazzi, of the Order of Carmelites, famous for her holy life, of whom mention is made upon the 25th day of the month of May.

Upon the same 3rd day of June, were born into the better life—

At Arezzo, in Tuscany, the holy brethren Pergentinus and Laurentinus, both martyrs. They were boys, who, in the persecution under Decius, after bearing horrid torments and showing forth great works of power, were slain by the sword under the President Tiburtius.

At Constantinople, the holy martyr Lucillian and his four sons, Claud, Hypatius, Paul, and Denis. Lucillian, before he became a Christian, had been a priest of idols. All the five, after they had been put to various tortures, were cast into a furnace, but rain put out the fire, and they all escaped unhurt. Then Lucillian was crucified, and the children were beheaded, and so under Silvanus the President they finished their testimony.

At the same place, the holy Virgin and martyr Paula, who was arrested while she was gathering up the blood of the aforesaid martyrs. She was beaten with rods, and cast into the fire, but was delivered, and at last beheaded at the same place where the holy Lucillian had been crucified.

At Cordova, in Spain, the blessed monk Isaac, who, [in the year 851,] was slain with the sword, [by the Moslims,] for Christ's faith's sake.

At Carthage, the holy Priest Cæcilius, who brought holy Cyprian to believe in Christ.

In the country of Orleans, [in the year 565,] the holy Confessor Liphard the Priest.

At Lucca, in Tuscany, [in the year 1051,] the holy Confessor Davin, [the Armenian pilgrim.]

At Paris, the holy Queen Clotilde,

at whose entreaties her husband, King Clovis, accepted the faith of Christ.

At Anagni, the holy Virgin Oliva.

Vespers of the following, from the Chapter inclusive.

JUNE 3.

St Mary Magdalen de' Pazzi, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 636,) except the following.

Prayer throughout.

O GOD, Who lovest virginity, and Who didst make Thy blessed Virgin Mary Magdalen a-fire with the love of Thyself, and rich with Thy heavenly gifts, grant unto us, who honour her memory by a yearly Feast, the grace to copy the ensample of her purity and of her tenderness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Mary Magdalen begin with the Chapter.

Commemoration of the Second Vespers of the Octave Day of St Augustine.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Mary Magdalen[1] was born of the noble Florentine family of the Pazzi, [on the 2nd day of April, in the year of Christ 1566.] She was hardly out of her cradle when she set her feet in the path of perfection. At ten years of age she made a vow of perpetual virginity, and [at fifteen] took the habit of the Order of Mount Carmel, in the convent of Saint Mary of the Angels. In that sisterhood she was in all ways a pattern to all. She was pure to that degree, that she did not even know of the existence of anything which can hurt modesty. For the space of five years, by the command of God, she lived upon nothing but bread and water, the Lord's Day only excepted, in which she used the food which is taken in Lent. She chastised her body with hair-cloth, scourging, cold, hunger, watching, nakedness, and all manner of hardships.

Fifth Lesson.

THE love of God was so hot within her, that she was sometimes fain to bathe her breast with cold water to allay the agitation. She was oftentimes rapt in the spirit, and that most marvellously, for whole days at a time, during which trances she saw things hidden and heavenly, and was enlightened of God with great gifts. But after all these things she had a stern tussling with the prince of the darkness of this world, while God allowed her spirit to remain dry, deserted, abandoned by all, and tormented with divers temptations. And all that while she remained an ensample of unconquered patience and the deepest lowly-mindedness.

Sixth Lesson.

SHE was very remarkable for her tender love toward her neighbours. Sometimes she went whole nights without sleep, while she was working for the service of the sisters, or waiting upon the sick. She sometimes healed sores even by licking them. That there should be unbelievers and sinners perishing caused her bitter weeping, and she offered herself to God to suffer for their conversion whatsoever He chose. For many years, therefore, before her death, her mighty charity towards others, made her freely to give up that heavenly joy of spirit, wherewith she had once so overflowed. She had often in her mouth the words: "To suffer, not to die." At length, in the forty-second year of her age, on the 25th day of May, in the year 1607, after a long and grievous sickness, the Bridegroom came, and she entered with Him into the marriage-chamber. Clement IX., finding that God had glorified her by many miracles, both during her life and after her death, enrolled her name among those of the Holy Virgins. Her body, up to the present day, has never shown the least sign of corruption.

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[1] This is her name in religion; her baptismal name was Katharine.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 640.)

MARTYROLOGY.

Upon the 4th day of June, were born into the better life—

At Agnone, in the Abruzzi, holy Confessor Francis, of the noble Neapolitan family of Caracciolo, founder of the congregation of Regular Clerks Minors. He was a burning and a shining light of love towards God and his neighbour, and intense earnestness in spreading abroad the worship of the Holy Eucharist. His body lieth at Naples, and is held in great veneration. Pius VII. added his name to the list of those of the Saints.

At Rome, the holy martyrs Aretius and Dacian.

At Sisseg, in Illyricum, [in the year 304,] holy Quirinus, Bishop [of that see.] Prudentius writeth of him that, under the President Galerius, for Christ's faith's sake, a millstone was tied about his neck and he was cast into the river, but the millstone swam, and he was a long time exhorting the Christians who stood by not to be scared at the sight of his execution, nor to be shaken in the faith, and then obtained from God the glory of martyrdom, and so was allowed to sink.

At Brescia, under the Emperor Nero, the holy martyr Clateus, Bishop [of that see.]

In Hungary, the holy martyrs Rutilus and his companions.

At Arras, the holy Virgin and martyr Saturnina.

At Tivoli, the holy martyr Quirinus.

At Constantinople, [in the fourth century,] the holy Metrophanes, Archbishop [of that see,] an eminent Confessor.

At Milevitanus, in Numidia, holy Optatus, Bishop [of that see,] famous for his teaching and holiness.

At Verona, holy Alexander, Bishop [of that see.]

Vespers of the following, from the Chapter inclusive.

JUNE 4.

St Francis Caracciolo, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 598,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst raise up Thy blessed servant Francis to found a new Order in Thy Church, and didst ennoble him through earnestness in prayer and love of penance, grant unto us after his ensample so to pray without ceasing and to bring our bodies into subjection, that in the end we, like him, may worthily attain unto Thy heavenly glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards St Francis, begin with the Chapter.

Commemoration of St Mary Magdalene de' Pazzi.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Francis, whose worldly name was Ascanius, was one of the noble family of Caracciolo. He was born in the town of Santa Maria della Villa, in the Abruzzi, [on the 13th day of October, in the year of grace 1563.] From his earliest years he showed great marks of godliness. When he was a young man he had a severe illness, and on his recovery determined to serve God only, and bade farewell to the world. He betook himself to Naples, where he was ordained Priest, enrolled himself in a devout guild, and gave himself up altogether to seek after God, and to gain souls for Him, in which work he showed himself an unwearied comforter to such prisoners as were condemned to death. It came to pass that those two great servants of God, John Austin Adorno and Fabricius Caracciolo, wrote a letter to a certain person, wherein they exhorted him to found a new religious Institute. This letter came by a mistake to be delivered to Francis Caracciolo. The newness of the idea and the strange ways of God's Providence took possession of his mind, and he joyfully added himself to their company. They withdrew themselves to the wilderness of the Camaldolese hermits [near Naples,] and there concerted the Rule of the New Order. Thence they went together to Rome, and obtained the confirmation of their work from Sixtus V., who was pleased that they should be called The Lesser Clerks Regular, since they add to the three accustomed vows [of Poverty, Chastity, and Obedience,] a fourth, binding themselves not to seek preferment in the Church.

Fifth Lesson.

ASCANIUS Caracciolo, moved by a special love and devotion he had to the holy Francis of Assisi, took, when he made his solemn profession, the name of Francis. After two years, John Adorno departed this life, and Francis, against his own will, was made Head of the Order. In this office he shone a burning light of grace. Devoted to the prosperity of the Institute, he earnestly sought the blessing of God upon it, by constant prayer, by tears, and by stern treatment of his own body. In this work, he thrice travelled into Spain in the guise of a pilgrim, and begging his bread from door to door. In these his journeys he suffered very great hardships, and was most wonderfully holpen of the Almighty, especially one while when he was on shipboard and the ship nigh to perish, but for the work of his prayers. He toiled hard in those countries to attain his wishes, but through the widespread fame of his holy life, and the noble generosity of the Most Catholic Kings Philip II. and Philip III., he overcame with his brave perseverance the opposition of all that withstood him, and founded several houses of his Order. This he was able to do in Italy also.

Sixth Lesson.

HE was a great pattern of lowliness, so that when he came to Rome he betook himself to an almshouse, and chose a leper for his familiar friend. Paul V. offered him divers honours in the Church, but he firmly refused them all. He preserved his purity unspotted, and when certain shameless women set themselves to attack his chastity, he took the occasion to gain over their souls for Christ. Toward God's great mystery of the Eucharist he was drawn with passionate tenderness, and would pass almost whole nights without sleep, simply adoring It. This godly custom he established in his Order, to be kept up therein for ever, the peculiar mark thereof. He was a great encourager of the worship of the Maiden Mother of God. He was hot with strong love for his neighbour. He was gifted with prophecy, and the discerning of spirits. In the forty-fourth year of his age he was continuing long in prayer in the Holy House of Loretto, when it was made known to him that the end of his earthly life was at hand. He straightway took his way to the Abruzzi, and was there seized with illness while he was with the disciples of St Philip Neri, in the town of Agnone. He received with great devotion the Sacraments of the Church, and then, upon the 4th day of June, being the Eve of the Feast of the Body of Christ, in the year 1608, he very peacefully fell asleep in the Lord. His sacred body was carried to Naples, and there honourably buried in the Church of St Mary the Greater, where he had laid the first foundations of his Order. As he became distinguished for miracles Pope Clement XIV. enrolled his name, with solemn pomp, among those of the Blessed, and Pope Pius VII., in the year 1807, finding his mighty works continue, added it to the list of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 605.)

MARTYROLOGY.

Upon the 5th day of June, were born into the better life—

Holy Boniface, Archbishop of Maintz. He came from England to Rome, and was sent by Gregory II. into Germany to preach the faith of Christ to those nations, and he earned the title of Apostle of the Germans by turning a vast multitude, more especially of Frieslanders, to the religion of Christ. At last he, along with Eoban and some other servants of God in Friesland, received martyrdom by the sword at the hand of raging heathens.

In Egypt, the holy martyrs Martian, Nicanor, Apollonius, and others, who finished an illustrious testimony, in the persecution under Galerius Maximian.

At Perugia, the holy martyrs Florence, Julian, Cyriacus, Marcellinus, and Faustinus, who were beheaded in the persecution under Decius.

At Cæsarea, in Palestine, the holy Zenais, Cyria, Valeria, and Marcia, who with rejoicing attained unto martyrdom through many torments.

At Tyre, the holy Priest Dorotheus. He suffered much under Diocletian, but survived till the time of Julian, in whose reign, and the hundred and seventh year of his own age, he crowned his venerable years with the glory of martyrdom.

At Cordova, in Spain, the holy lad Sancho, who was brought up in the Royal Court, but in the persecution under the Arabs for Christ's faith's sake accepted martyrdom without shrinking.

Vespers are of the following, from the Chapter inclusive.

JUNE 5.

St Boniface, Archbishop [of Maintz,] Martyr.

Double.

All from the Common Office for One Martyr, (p. 514,) except the following.

Prayer throughout the Office.

O GOD, Who wast pleased to make the zeal of Thy blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who solemnly keep holiday for his memory, to be feelingly holpen by the succour of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Boniface, begin with the Chapter.

A Commemoration is made of St Francis Caracciolo. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

WINFRID, afterwards called Boniface, was an Englishman, and born in England, towards the end of the seventh century. From his very childhood, he turned away from the world, and set his heart upon becoming a monk. His father tried in vain to turn him from his wishes by the beguilements of the world, and he entered a Monastery, where the Blessed Wolphard instructed him in all godliness and divers kinds of learning. At the age of twenty-nine years he was ordained Priest, and became an unwearied preacher of the Word of God, wherein he had a gift which he used with great gain of souls. Nevertheless, his great desire was to spread the kingdom of Christ, and he continually bewailed the vast number of savages who were plunged in the darkness of ignorance and were the servants of the devil. This zealous love of souls increased in him in intensity day by day, till nothing would serve him, but, having implored the blessing of God by tears and prayers, and obtained authority from the head of his monastery, to set forth for the coast of Germany.

Fifth Lesson.

HE set sail from England with two companions [in the year 716] and reached the town of Dorestadt in Friesland. A great war being then raging between Radbod, King of the Frieslanders and Charles Martel, Winfrid preached the Gospel in vain. He went back to England, and betook himself again to his Monastery, whereof he was, against his own will, chosen to be the head. After two years he obtained the consent of the Bishop of Winchester to resign his office, and [in 719] went to Rome, to seek an Apostolic commission to preach to the heathen. When he arrived at the city he was courteously welcomed by Gregory II., who changed his name from Winfrid to Boniface. He departed thence to Germany, and preached Christ to the tribes in Thuringia and Saxony. Radbod, King of Friesland, who bitterly hated the Christian name, being dead, Boniface went a second time among the Frieslanders, and there, with his comrade St Willibrord, preached the Gospel for three years with so much fruit, that the idols were hewn down, and countless churches arose to the true God.

Sixth Lesson.

ST Willibrord urged upon him to take the office of a Bishop, but he deferred to seek it, that he might the more instantly toil for the salvation of the unbelievers. Advancing into Germany, he reclaimed thousands of the Hessians from devil-worship. Pope Gregory sent for him to Rome, [whither he came in 723,] and after hearing a noble profession of his faith, consecrated him a Bishop. He again returned to Germany, and thoroughly purged Hesse and Thuringia from all remains of idolatry. On account of such great works Gregory III. advanced Boniface to the dignity of an Archbishop, and on the occasion of a third journey to Rome, [in 738,] he was invested by the Sovereign Pontiff with the powers of Legate of the Apostolic See. As such, he founded [the] four Bishopricks [of Erfurt, Paderborn, Wurtzburg, and Eichstädt], and held divers Synods, among which is especially to be remembered that of Lessines, held in Belgium, in the diocese of Cambrai, wherein he made his strongest endeavours to spread the Faith among the Belgians. By Pope Zacharias, he was named Archbishop of Maintz, and by command of the same Pope, he anointed Pepin to be King of the Franks. After the death of St Willibrord, he undertook the government of the Church of Utrecht, at first through Eoban; but he afterwards was released from the care of the Church of Maintz and established his see at Utrecht. The Frieslanders having again fallen back into idolatry, he once more betook himself to preach the Gospel among them, and while he was busied in this duty, he grasped the crown of martyrdom, being murdered by some ungodly savages, along with his fellow-Bishop Eoban, and many others, in a bloody massacre near the River Born, [on the 5th day of June, in the year of our Lord 755, and of his own age the 75th.] In accordance with the wish expressed by himself during life the body of St Boniface was carried to Maintz, and buried in the monastery of Fulda, of which he had been the founder, and where God has gloriously honoured it by the working of many signs and wonders. Pope Pius IX. ordered the Office and Mass in his memory to be used throughout the whole Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

At that time: Jesus, seeing the multitudes, went up into a mountain, and, when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

"Blessed are the pure in heart, for they shall see God." What fools then be they that seek God with their outward eyes, since it is in the heart that He is seen, as it is written elsewhere: "In simplicity of heart seek Him." (Wisd. i. 1.) A simple heart is a pure heart. And even as we cannot see this earthly light, unless the eyes be open, so cannot God be seen, unless that be open which alone can perceive Him.

"Blessed are the peacemakers, for they shall be called the children of God." The perfection of peace is the absence of contrariety, and the peacemakers are called the children of God because they offer no contrariety against the will of God. As beseemeth children, they have their Father's likeness.

Eighth Lesson.

They are peacemakers in themselves, who order all the movements of their own mind in obedience to reason, that is, to their intellect and soul, and so doing, and taming the lusts of the flesh, become a kingdom for God. In such kingdom all things are so ordered, that the chiefest and noblest part of man ruleth without contention over those lower things which we have in common with beasts. And just in the same way, must that nobler part of man, that is to say, intellect and reason, needs be put in subjection to what is above it, namely, Truth, the Only-begotten Son of God. He only can rule well who hath learnt to obey. And this ordering is that peace which is given on earth to men of good will; this is the life of whomsoever is thoroughly and perfectly wise.

Ninth Lesson.

From this most peaceful and most orderly kingdom is cast forth the prince of this world, whose rule is over the contentious and disorderly. When once this peace hath been proclaimed and established within, whatsoever wars he that is without can raise, can but heap more glory upon that glory which is according to God, for nothing of the castle will yield before him, but the yielding of his own engines will witness how strong be its ramparts. And therefore cometh next: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

MARTYROLOGY.

Upon the 6th day of June, were born into the better life—

Holy Norbert, Archbishop of Magdeburg, founder of the Order of the Premonstratensian Canons Regular.

At Cæsarea, in Palestine, the blessed Philip, who was one of the first seven Deacons. He was illustrious for signs and wonders. He turned Samaria to believe in Christ, and baptized the eunuch of Candace, Queen of the Ethiopians. He fell asleep at last at Cæsarea. Three of his virgin daughters, who were prophetesses, lie buried beside him. His fourth daughter died at Ephesus, full of the Holy Ghost.

At Rome, the holy martyrs Artemius, with Candida his wife and Paulina his daughter. This Artemius was brought to believe in Christ by the preaching and miracles of the holy Exorcist Peter, and was baptised with all his house by the holy Priest Marcellinus. He was first hided with scourges loaded with lead by order of Serenus the Judge, and afterwards beheaded; his wife and daughters were thrown into a vault, and buried in stones and rubbish.

At Tarsus, in Cilicia, twenty holy martyrs, who in the time of Diocletian and Maximian, under Simplicius the Judge, by divers torments glorified God in their bodies.

At Noyon, in Gaul, [in the year 290,] the holy martyrs Amantius, Alexander, and their companions.

At Fiesole, in Tuscany, [in the year 839,] the holy martyr Alexander, Bishop [of that see, drowned in a torrent by his enemies.]

At Milan, deceased, [in the year 518,] the holy Confessor Eustorgius, second of that name, Bishop [of that see.]

At Verona, holy John, Bishop [of that see, in the fourth century.]

At Besançon, in Gaul, [in the year 699,] holy Claud, Archbishop [of that see.]

Vespers are of the following, from the Chapter inclusive.

JUNE 6.

St Norbert, Archbishop [of Magdeburg,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 581,) except the following.

Prayer throughout the Office.

O GOD, Who didst make Thy blessed Confessor and Bishop Norbert a notable preacher of Thy Word, and wast pleased to make Thy Church thereby fruitful in a new family of sons, grant, we beseech Thee, unto us, that we being holpen by Thee for his sake, may have strength to do those worthy deeds whereunto his words and works alike do move us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Norbert, begin with the Chapter.

A Commemoration is made of St Boniface. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

NORBERT, born [in the year 1080] of parents of the highest rank, thoroughly educated in his youth in worldly knowledge, and a member of the Imperial court, turned his back upon the glory of the world, and chose rather to enlist himself as a soldier of the Church. Being ordained Priest, he laid aside all soft and showy raiment, clad himself in a coat of skins, and made the preaching of the Word of God the one object of his life. He had the right to rich revenues of the Church; but these he renounced: and to an ample fortune from his father; but this he gave to the poor. He ate only once a day, and that in the evening, and then his meal was of the fare of Lent. His life was one of singular hardness, and he was used even in the depth of winter to go out with bare feet and ragged garments. Hence came that mighty power of his words and deeds, whereby he was enabled to turn countless heretics to the true faith, sinners to repentance, and enemies to peace and brotherly love.

Fifth Lesson.

BEING one while at Laon, the Bishop besought him not to leave his diocese, and he therefore made choice of a wilderness at the place called Prémontré, whither he withdrew himself with thirteen disciples, and thus founded the Order of the Præmonstratensian Canons, whereof he, by the will of God, received the Rule, in a vision, from St Austin. When, however, the fame of his holy life became every day more and more noised abroad, and great numbers sought to become his disciples, and the Order had been approved by Honorius II., and other Popes, many more monasteries were built by him, and the Institute wonderfully extended.

Sixth Lesson.

BEING called to Antwerp, he there gave the death-blow to the shameful heresy of Tanchelin. He was remarkable for the spirit of prophecy and for the gift of miracles. He was created (albeit he would rather not have had it so) Archbishop of Magdeburg, and as such he was a strong upholder of the discipline of the Church, especially contending against the marriage of the clergy. At a Council held at Rheims he was a great help to Innocent II., and went with some other Bishops to Rome, where they stamped out the schism of Peter Leoni. It was at last at Magdeburg that this man of God, full of good works and of the Holy Ghost, fell asleep in the Lord, on the 6th day of June, in the year of salvation 1134.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 588.)

MARTYROLOGY.

On the seventh day of June, were born into the better life—

At Constantinople, the holy Paul, Archbishop of that city. He was oftentimes thrust out by the Arians because of the Catholic faith, and brought back again by the holy Roman Pontiff, Julius I. At length he was banished by the Arian Emperor Constantius to Cucusus, a little town in Cappadocia, where he was cruelly strangled by Arian plotters, and so passed into the kingdom of heaven. His body was brought to Constantinople with great reverence [thirty years later,] in the time of the Emperor Theodosius.

In Egypt, the holy martyr Licarion, who was mangled, beaten with red-hot iron rods, and suffered other dreadful torments before he was smitten with the sword, and so finished his testimony.

At Cordova, the holy Monks Peter, Wallabond, Sabinian, Wistremund, Habentius, and Jeremiah, of whom

Peter was a Priest and Wallabond a Deacon, martyrs [under the Muslims.]

In England, the holy Abbat Robert,[1] of the Cistercian Order.

JUNE 7.

MARTYROLOGY.

Upon the 8th day of June, were born into the better life—

At York, in England, [in the year 1154,] the holy Confessor William, Archbishop [of that see,] who among other wonders which were wrought at his grave did raise three dead men to life, and who was written in the list of the Saints by Pope Honorius III.

At Aix, in Gaul, holy Maximin, first Bishop of that city, who is said by tradition to have been one of the disciples of the Lord.

On the same day, [under Decius,]

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[1] It seems very strange, and almost like an accident, that while the Proper Offices of England contain so many names more obscure, this Robert, one of the most eminent English Saints, is omitted, and this is still more strange because his day is blank in the Kalendar.

For the use of any one who may wish to say his Office it is here given from those proper to the Cistercian Order.

On June 6 the Martyrology begins as follows, the notice of St Robert at the end being omitted:—

At Newminster, in England, the holy Robert, of the Cistercian Order, the first Abbat and founder of that minster. He was a man of angel-like purity, and famous for many wonders. The blessed Cistercian Hermit Godrich, who was his Confessor, saw his soul borne into heaven in the form of a mass of fire.

All from the Common Office for a Confessor not a Bishop, (*p.* 598.) *The Office would be double, and therefore on June* 6 *the Vespers would be of St Robert, from the Chapter inclusive, with a Commemoration of St Norbert.*

Prayer throughout.

O LORD our God, through the prayers of the blessed Abbat Robert make Thy people to rejoice earnestly before Thee, for this is happiness full and everlasting, that we should serve Thee, from Whom cometh down every good and perfect gift. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Mattins, in the First Nocturn, Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ROBERT was born at York, in England. As a boy he avoided games, and applied his mind to study. He was ordained a Priest, and made Rector of a church, but the longing for solitude caused him to take the habit of St Benedict. From the desire for stricter observance he afterwards went to the monastery of Fountains, of the Cistercian Order, and after long trial the Abbat Riccaried set him over Newminster. He watched with such thought and carefulness for the salvation of the flock committed to his charge, that the holy martyr Calliope, who for Christ's faith's sake had her breasts cut off, and her flesh burnt, was rolled upon broken pots, and at last beheaded, and so received the palm of martyrdom.

At Soissons, in Gaul, holy Medard, bishop of Noyon, whose precious life and death, [in the year 545,] are attested by glorious miracles.

At Rouen, also in Gaul, holy Gildard, Bishop [of that see,] third brother of the aforesaid Medard. They were both born upon the same day, both consecrated bishops upon the same day, upon the same day they both died, and to heaven they went together.

At Sens, [in the year 515,] holy Heraclius, Bishop [of that see.]

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one while he heard a voice from heaven saying unto him that God had heard his prayers and that the names of his monks were written in the Book of Life. He was not content with the accustomed Office, and in addition he repeated the whole Book of Psalms every day. He restrained his appetite with the utmost severity, and was used more especially in Lent to live upon nothing but bread and water. This hardness towards himself he coupled with tenderness to the poor, to whom he caused to be given whatsoever he denied to himself. On one occasion he ordered a salver to be given to the needy, and an angel in the form of a poor man took it, and forthwith vanished away; but he afterwards brought it back, and set it before the holy Abbat without himself appearing.

Fifth Lesson.

MANY things were revealed to him by God. One while a ship at a distance was lost, but Robert knew it, and commanded brethren to go to bury the dead bodies of the mariners when they were washed up upon the sea-shore. He had a marvellous power over evil spirits. One time when a devil was about to stir up a great rebellion he forbade him, and commanded him to go to waste places, and never to hurt men again. One night this holy Father saw a devil standing in the entrance of the choir, and watching the behaviour of the brethren, that perchance he might find some fault among them. But the man of God began earnestly to pray for the salvation of his brethren, and to admonish each of them of his duty, so that at length he compelled the enemy to go away in wrath. One time he saw Satan himself laughing in the choir of the lay brethren, and dragging a novice thence with a rope. In the morning this novice ran away; he joined a band of robbers, and a little while after he perished miserably.

Sixth Lesson.

BLESSED Robert, as one of the household of St Bernard, received from him as a gift a girdle, where-through, for the sake of them both, many sick folk have received good. After he had spoken much concerning the things of God, with Godrich the Hermit, a very holy man, and was wondrously enkindled with the love of God, Robert died an holy death upon the 7th day of June in the year 1159. The aforesaid Godrich saw his soul in flashing whiteness borne into heaven among angels. Many wonders were wrought at his intercession. One that was born dumb from his mother's womb, had long

At Metz, [in the year 696,] holy Clodulph, Bishop [of that see.]

In Picenum, [in the sixth century,] the holy Severinus, Bishop of Septempeda, [now called, from him, San Severino.]

In Sardinia, [in the fourth century,] the holy Confessor Sallustian.

At Camerino, [in the sixth century,] the holy Confessor Victorinus.

JUNE 8.

St William, [Archbishop of York,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 581,) except the following.

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besought with many tears the help of St Thomas of Canterbury, when that holy martyr appeared to him, and bade him go to the grave of the blessed Abbat Robert, where he obtained the gift of speech which he sought.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto Jesus, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And so on.

Homily by St Bernard, Abbat of Clairvaux. (*On the talk of Simon with Jesus.*)

An hundredfold, saith the Lord unto Peter, shall every one such receive, and shall inherit everlasting life. Here, O ye sons of Adam, ye have "promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) That "the mouth of them that speak lies may be stopped." (Ps. lxii. 12.) And "they be ashamed which transgress without cause." (Ps. xxiv. 4.) And do not they transgress without a cause who could serve God not only more fruitfully but more pleasantly, not only more healthily but more happily, than they serve the world? The Lord answereth Peter as to that which was to come, for he could have no doubts as to that which he actually felt, nor any need to ask thereupon. He said not, What have we? but, What shall we have? Doth any doubt that the promise of the hundredfold hath to do with the time that now is? this is shown by the very sequence of the words wherein it is said: first, that we shall receive an hundredfold, and then that we shall inherit everlasting life.

Eighth Lesson.

NEVERTHELESS, lest any room should be left for stiff-neckedness, I refer you to the Gospel according to Mark, (x. 29, 30,) where the same promise is written down at greater length. The Lord saith, "There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold now in this time;" but to the greater marvel of the natural man, which "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually

Prayer throughout the Office. (*Taken from the York Missal.*)

O GOD, Who dost gladden us by the works and prayers of Thy blessed Confessor and Bishop, William; mercifully grant that we who seek good by him, may obtain bounty from Thy grace; through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Capgrave and Papebroch.*)

BLESSED William was of very noble birth, being the son of Earl Hubert by Emma, sister of King Stephen, and won the highest character even as a lad. Growing in grace as he grew in years, he was appointed treasurer of York, in the which office he so bore himself as to be universally looked on as the common father of the poor. He set greater prize by nothing than by stripping himself, the more easily to help the need of the struggling.

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discerned," (I Cor. ii. 14,) the Lord doth add "with persecutions." Perchance if the natural man had heard that an hundredfold was promised now in this time, he might have thought that there was signified an hundredfold of the things of time; but these words "with persecutions" do cut off such a dream as this, for what comfort is there upon earth which persecution upon earth doth not take away? What reward upon earth did the holy martyrs receive with their persecutions, when the very dust of the earth whereof were made their own blessed bodies was given over into the hands of wicked men?

Ninth Lesson.

"WE know that all things work together for good to them that love God." (Rom. viii. 28.) And how doth he not inherit all things to whom all things work together for good, and how doth he not receive an hundredfold of all things, who is filled with the Holy Ghost, who hath Christ in his heart, unless indeed it be that the indwelling of the Spirit, the Comforter, and the presence of Christ is far more than an hundredfold? "O how great," saith the Psalmist, "how great is Thy goodness, O Lord, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee." (Ps. xxx. 20, 21.) Thou seest how this holy soul doth cry out at the memory of that abounding sweetness, how he doth repeat himself. O how great, he crieth, is the multitude! This hundredfold, therefore, is the adoption of sons; it is liberty; it is the first-fruits of the Spirit; it is the gladness of love; it is the glory of conscience; it is the "kingdom of God which is within us, and which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17)—joy which we have not in the hope of glory only, but in tribulations also.

Vespers will be of the following, from the Chapter inclusive, with a Commemoration of St Robert.

Fifth Lesson.

AFTER the death of Archbishop Turstin, William was elected to follow him, but as a few of the Chapter dissented, holy Bernard denounced the election to the Apostolic See as uncanonical, and it was declared null by Pope Eugenius III. This affair caused no vexation to the holy man, but on the other hand gave him that occasion of exercising lowliness and serving God freely, of which he was most fain.

Sixth Lesson.

HE fled therefore from the pomps of the world, and withdrew himself into a solitary place, that he might watch over his own salvation without being troubled by outward things. However, when his adversaries were dead, he was again elected Archbishop, and this time unanimously, and was confirmed by Pope Anastasius. He had not long taken possession of his See, when he fell sick and passed away from this life, upon the 8th day of June, in the year of man's salvation 1154, full of days, and glorious in the sight of God for almsgiving, watching, fasting, and good works.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 594.)

MARTYROLOGY.

Upon the 9th day of June, were born into the better life—

Upon the Celian Mount of Rome, the holy Martyrs Primus and Felician, who suffered under the Emperors Diocletian and Maximian. These glorious martyrs had led a long life together, and had suffered divers and dreadful torments sometimes together, and sometimes apart. At length they brought their happy fight to a close, being beheaded under Promotus, President of Mentana.

At Agen, in Gaul, [in the third century,] suffered the holy martyr Vincent the Levite.

At Antioch, [in the year 304,] the holy Virgin martyr Pelagia, whom holy Ambrose and John Chrysostom do greatly praise.

At Syracuse, [in the year 594,] holy Maximian, Bishop [of that see,] of whom holy Pope Gregory the Great doth oftentimes make mention.

At Andria, in Apulia, [in the twelfth century,] holy Richard, the first Bishop of that city, famous for wondrous works.

In Scotland, [in the year 597,] holy Colum,[1] Priest and Confessor, [founder and first Abbat of Iona.]

At Edessa, in Syria, [in the fourth century,] the holy monk Julian, whose illustrious acts are written by the holy Deacon Ephraim.

At Second Vespers a Commemoration is made of the Holy martyrs, Primus and Felician.

JUNE 9.

The Holy Martyrs Primus and Felician.

Simple.

All from the Common Office for a Simple Feast of Many Martyrs, (*p.* 514,) *except the following Prayer and Lessons.*

Prayer throughout the Office.

MAKE us, O Lord, we beseech Thee, ever heartily to rejoice over Thine holy martyrs Primus and

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[1] Funnily enough, the name is altered into the masculine form, like that of the discoverer of America.

Felician, and grant to us at their prayer the gift of Thy safe-keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Second Lesson.

PRIMUS and Felician were two brothers who were accused of Christianity during the persecution by Diocletian and Maximian, and thrown into irons, which an angel broke, and so freed their limbs. In the presence of the Prætor they most earnestly clave to the profession of their faith, and were immediately parted one from the other. Felician's was the steadfastness which was first tried in divers ways. They, however, that strove to argue him into sin, when they found that words availed nothing, fastened his hands and feet to a post, and left him to hang there three days without food or drink. On the fourth day the Prætor called Primus before him, and said to him: "Seest thou how much thy brother is wiser than thou? He hath obeyed the Emperors, and they have made him honourable. Thou hast only to follow his ensample to be made partaker of his honours and favours."

Third Lesson.

PRIMUS answered him: "What hath befallen my brother I know, for an angel hath told me. God grant that, seeing I have the same will that he hath, I may not be divided from him in uplifting of testimony." These words raised the wrath of the Prætor, and to the torments which he had already inflicted on Primus, he added this also, that he had boiling lead put into his mouth, compelling his brother Felician to be present and see it done. After that, he had them led into the theatre and two lions let loose upon them, in the presence of about twelve thousand people who were gathered together to see the show. The lions only fawned upon the knees of the Saints, making friends with them with motions of their heads and tails. This exhibition turned five hundred persons and their households to Christ. The Prætor, then, moved beyond all endurance by what had passed, caused Primus and Felician to be beheaded.

MARTYROLOGY.

Upon the 10th day of June, were born into the better life—

In Scotland, the holy Queen Margaret, famous for her love for the poor and her voluntary poverty.

At Rome, upon the Salarian Way, the blessed Getulius, a man of great eminence and learning, and his Companions Cerealis, Amantius, and Primitivus. At the command of the Emperor Hadrian they were tortured by Licinius the Consular; first hided, then thrust into prison, lastly committed to the flames, but as the fire would nowise hurt them, their heads were beaten in with clubs, and so they finished their testimony. Sympharosa, the wife of blessed Getulius, gathered their bodies together and honourably buried them in a sand-pit upon her own farm.

Also at Rome, upon the Aurelian Way, holy Basilides, Tripodes, Mandales, and twenty other martyrs, who suffered under the Emperor Aurelian and Plato, the Prefect of the city.

At Nicomedia, the holy martyr Zacharia.

In the dominions of Prusias, in Bithynia, [in the fourth century,] holy Timothy, Bishop [there,] martyr under Julian the Apostate.

In Spain, the holy martyrs Crispulus and Restitutus.

In Africa, the holy martyrs Aresius, Rogatus, and fifteen others.

At Cologne, the holy martyr the Abbat Maurinus.

At Petra, in Arabia, the holy Asterius, Bishop [of that see,] who, for the Catholic faith's sake, suffered many things of the Arians, and by the Emperor Constantius was banished into Africa and died a glorious Confessor.

At Naples, in Campania, the holy martyr Maximus, Bishop [of that see,] who was banished by the same Emperor Constantius for his unshaken confession of the Nicene faith, and there died worn out by suffering.

At Auxerre, [early in the sixth century,] holy Censurius, Bishop [of that see.]

JUNE 10.

St Margaret, Queen of Scots, Widow.

Double.

All from the Common Office for an Holy Woman neither Martyr nor Virgin, (p. 649,) except the following.

Prayer throughout the Office.

O GOD, Who didst make Margaret, that blessed Queen, wonderful for tender love toward the poor, grant that her intercession and ensample may be effectual to gain for our hearts a thorough love toward Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MARGARET, Queen of Scots, was most noble by birth, uniting in herself, from her father the blood of the Kings of England and from her mother the blood of the Cæsars, but her greatest nobleness was in her brave Christian life. She was born in Hungary, where her father was then an exile, [in the year 1046,] and had passed a religious childhood, when her uncle Edward, the holy King of England, recalled him to his own royal home, and she came to England with him [in 1054.] A few years after, upon the ruin of her family,[1] she was escaping from England by sea, when the violence of the weather, or, to speak more truly, the Providence of God, caused that the ship should take refuge upon the coast of Scotland. There her extraordinary graces of mind and body so attracted King Malcolm III., that by the advice of his mother, he took her to wife [in 1070,] and of Scotland she deserved exceedingly well for the thirty years of her reign, by the holiness of her life and the abundance of her works of mercy.

Fifth Lesson.

IN the midst of kingly dainties, she afflicted her body with hardships and watching, using to spend great part of the night in earnest prayer. Besides other fasts which she imposed upon herself, it was her custom to observe one of forty days before Christmas, concerning which fast she was so rigid, that she would not relax it even under sharp suffering. She took great delight in the public worship of God, and founded or renewed a great number of Churches and convents, which she enriched at great cost with sacred furniture. Her healthy example drew the King her husband to habits of sobriety, and to imitate her in her good works. To all her children she had the happiness of giving a godly education, and several of them, like her mother Agatha and her sister Christina, led notable holy lives. The happiness of the whole kingdom was the object for which she constantly strove, and she successfully rooted out all the vices which had stealthily crept in, and established among the people a standard of living worthy of Christians.

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[1] By the conquest of England by William I. in 1066.

Sixth Lesson.

THE most remarkable feature of her life was the tenderness of her charity toward her neighbour, especially the needy. Of these she would not only order whole flocks to be relieved, but was accustomed to give dinner to three hundred of them every day, treating them with the tenderness of a mother, and waiting upon them on her knees like a maid-servant. She held it one of the privileges of her rank to wash their feet with her own Royal hands, and to dress their sores, which latter she would even kiss. To meet the expenses of her charities she sold not only her queenly raiment and her precious jewels, but more than once exhausted her funds entirely. Purified by grievous suffering, which she bore with marvellous patience during an illness of six months, she resigned her soul into the hands of Him Who had created it, upon the 10th day of June,[1] [1093.] At the moment of death, the bystanders saw her poor worn face, pale and disfigured by continual suffering, flush again with a beauty to which it had long been unused. After her death she became illustrious on account of great signs and wonders. With the approval of Clement X., she was chosen Patroness of Scotland, and her memory is held in profound reverence throughout the whole earth.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 653.)

MARTYROLOGY.

Upon the 11th day of June, were born into the better life—

The holy Apostle Barnabas. He was a Cypriot by birth, was by the disciples ordained an Apostle to the Gentiles along with Paul, and went through many countries with him doing that work of preaching the Gospel which had been laid upon them. In the end he went home to Cyprus, where he crowned the dignity of the Apostolate with the glory of martyrdom. Through a revelation from himself his body was discovered in the time of the Emperor Zeno, having with it a copy of the Gospel according to Matthew written with his own hand.

At Aquileia, the holy brethren Felix and Fortunatus, both martyrs. In the persecution under Diocletian and Maximian they were hung upon the rack, and lighted lamps put to their sides, but these were extinguished by the power of God. Boiling oil was poured into their bellies, and at last, forasmuch as they still stood firm in confessing Christ, they were beheaded.

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[1] This is a most singular inaccuracy. There can be no doubt that she died upon Nov. 16, upon which day her Feast was anciently kept in Scotland. She had another on June 19, in memory of the translation of her relics in 1250. The present Office was inserted in the Roman Kalendar by Innocent XII. in 1693, at the request of James VII., *and June 10 is the Birth-day of the "Chevalier St George."*

At Bologna, [in the year 1267,] the holy Confessor Parisius, a monk of the Order of Camaldoli.

At Rome is commemorated the translation of the body of holy Gregory of Nazianzus. This sacred body had been brought to Rome from Constantinople and had lain for a long time in the church of the Mother of God at the Campus Martius, when the Supreme Pontiff Gregory XIII., [in the year 1580,] removed it with great pomp to the chapel which he had splendidly decorated in the Basilica of St Peter, and there laid it under the altar with due honour.

Vespers are of the following.

JUNE 11.

St Barnabas, Apostle.

Greater double.

All from the Common Office for Apostles, (*p.* 514,) *except the following.*

Prayer throughout the Office.

O GOD, Who dost gladden us by the worthy deeds and availing prayers of Thy Blessed Apostle Barnabas, mercifully grant unto us who seek through him Thy manifold gifts, by the tenderness of Thy mercy effectually to obtain the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Margaret. Prayer from her Office.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xiii. 43.)

NOW when the Synagogue was dismissed, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath Day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, blaspheming. Then Paul and Barnabas waxed bold and said: It was necessary that the Word of God should first have been spoken to you, but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us: I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Second Lesson.

AND when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

Third Lesson. (xiv. 1.)

AND it came to pass in Iconium, that they went both together into the Synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Much time therefore abode they speaking boldly in the Lord, Which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

SECOND NOCTURN.[1]

Fourth Lesson.

JOSES, who by the Apostles was surnamed Barnabas, (which is, being interpreted, the Son of Consolation,) a Levite and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' feet. (Acts iv. 36, 37.) When Paul, after his conversion, was come to Jerusalem, the disciples were all afraid of him, but Barnabas took him, and brought him to the Apostles. (ix. 26, 27.) When tidings that a great number believed and turned unto the Lord at Antioch came unto the ears of the Church which was at Jerusalem, they sent forth Barnabas that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord. (xi. 21-24.)

Fifth Lesson.

THEN departed Barnabas to Tarsus for to seek Paul, and, when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified, by the Spirit, that there should be great dearth throughout all the world—which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Paul. (xi. 25-30.) And Barnabas and Paul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. (xii. 25.)

Sixth Lesson.

NOW there were in the Church that was at Antioch, certain Prophets and teachers; and, as Paul and Barnabas, together with them, ministered to the Lord and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus; (xiii. 1-4;) in the which island, and in many other cities and countries, they journeyed about, preaching the Gospel with great gain to them that heard them. Nevertheless, at last, Paul and Barnabas departed asunder one from the other. And so Barnabas took Mark and sailed unto Cyprus, (xv. 39,) once more. And there it was that upon a certain 11th of June, in or about the seventh year of the reign of Nero, Barnabas crowned the dignity of the Apostolate with the glory of martyrdom. During the reign of the Emperor Zeno, his body was found in its grave in Cyprus; on his breast lay a copy of the Gospel according to Matthew, written by the hand of Barnabas himself.

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[1] The Lessons in this Nocturn consist almost entirely of a string of passages from the Acts of the Apostles. In the Latin these passages are given in a somewhat mutilated and disjointed manner, like quotations from memory; in translating I have thought it best to give them nearly in their original form, as they are to be found in the Bible itself.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 16.)

AT that time: JESUS said unto His disciples: Behold, I send you forth as sheep in the midst of wolves. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] 34*th on Matthew.*

When the Lord had cleared the minds of His disciples of all care, and had armed them by showing forth His mighty works, had estranged them from all business of this world, and freed them from all anxiety touching the things of time, moulding them into a frame of iron-like, nay, diamond-like, hardness, then at length He told them of the contendings against the which they were afterward to wrestle. By this foretelling of things to come they were much holpen. First, they learnt the power of His fore-knowledge. Then, they were guarded against all suspicion that these great sorrows flowed from faultiness in their Master. Again, the future sufferers were made safe from all trouble of being taken unawares. Lastly, seeing that they heard these things at a time nigh to His own suffering, they were not over troubled.

Eighth Lesson.

AND now, that they may understand how that this is a new kind of warfare, and an unaccustomed manner of contending, when He sendeth them forth unarmed, "providing neither gold, nor silver, nor brass in their purses; nor scrip for their journey, neither two coats, neither shoes, nor yet staves," (x. 9, 10,) left to the hospitality of whosoever would receive them, He maketh not here an end to His discourse, but, in manifestation of His unspeakable power, He biddeth them, so going, to show forth the meekness of sheep, seeing they were about going unto wolves — neither simply *unto* wolves, but in the very midst of wolves. Neither is it only the meekness of sheep which He biddeth them have, but also the harmlessness of doves, that He might so much the more gloriously display His power, when the sheep overcame the wolves. These are the sheep which albeit they abide in the midst of wolves, and are mangled by many a bite, not only are not destroyed, but do gradually make the wolves change their nature, and become sheep themselves.

Ninth Lesson.

BEYOND all doubt it is a greater and more marvellous thing to change the minds of enemies, and to turn their thoughts round, than to kill them; more especially when the work is to be done by only twelve sheep, and the whole world is full of the wolves. Shame then upon us, whose deeds are so contrary, and who rather run like wolves upon our enemies. For so long as we are sheep we conquer, yea, though a thousand wolves be gathered round about us, we overcome, and are the conquerors: but if we become wolves ourselves, then are we conquered. For then doth the Shepherd's help forsake us, Who feedeth not wolves but sheep.

MARTYROLOGY.

Upon the 12th day of June, were born into the better life—

At Salamanca, in Spain, the holy Confessor John of San Fagondez, of the Order of Hermits of St Augustine, famous for his zeal for the faith, the holiness of his life, and his wonderful works.

At Rome, upon the Aurelian Way, the holy soldiers Basilides, Cyrinus, Nabor, and Nazarius, all martyrs, who were thrust into prison under Aurelius the Prefect, in the persecution under Diocletian and Maximian, because of their Christian profession, and after they had been torn with armed scourges, were beheaded.

At Nice, in Bithynia, the holy martyr Antonina, who in the same persecution was, by the order of Priscillian the President, beaten with clubs, hung upon the rack, torn in the sides, burnt with fire, and at last slain with the sword.

In Thrace, [in the fourth century,] holy Olympius, Bishop [of Enos,] who was thrust out of his see by the Arians and died a Confessor.

At Rome, in the Vatican Basilica, [in the year 816,] the holy Pope Leo VI., whose eyes and tongue were torn out by wicked men, [in the year 799,] but wonderfully given back to him by God.

In Cilicia, holy Amphion, Bishop [of Nicomedia,] who was an eminent Confessor in the time of the Emperor Galerius Maximian.

In Egypt, [toward the beginning of the fifth century,] the holy Hermit Onuphrius, who lived in the great desert for sixty years and passed to heaven illustrious for great, mighty, and worthy deeds; his famous acts were written by the Abbat Paphnutius.

In the Second Vespers a Commemoration is made of St John of San Fagondez, and of the Holy martyrs Basilides, Cyrinus, Nabor, and Nazarius. Prayers from next day's Lauds.

JUNE 12.

Commemoration of St John of San Fagondez, Confessor.

(*The full Office for the Feasts from June* 12 *to* 19 *inclusive is never read from this part of the Breviary, as they cannot fall earlier than the Eve of Whitsunday; when that Vigil falls on June* 12 *there is made a Commemoration of St John of San Fagondez, and the Ninth Lesson is formed of the Fourth, Fifth, and Sixth Lessons of the same St John. Of the subsequent Feasts a Commemoration only is made.*)

MATTINS.

Fourth Lesson.

JOHN [Gonzalez] was born, the offspring of a noble race, at San Fagondez in Spain, [on Midsummer Day in the year of grace 1430.] His father and mother after long childlessness, obtained him from God by prayers and good works. From his earliest years he gave clear signs of his after holiness of life. He was used to climb up upon an high place to preach to the other little boys, and to exhort them to be good and to worship God, and he made it his work to reconcile their quarrels. While he was still at home he was given in charge to the monks of the Order of Saint Benedict, at the village of San Fagondez, to teach him his first lessons. While he was thus busied, his father obtained for him the benefice of the Parish, but no persuasions could induce him to keep this preferment. He became one of the household of the Bishop of Burgos, and that Prelate, seeing his uprightness, took him into his counsels, ordained him Priest, and made him a Canon, heaping upon him many kindnesses. However, that he might serve God the more quietly, he left the Bishop's Palace, resigned all his Church income, and betook him to a certain Chapel wherein he celebrated the Holy Liturgy every day, and oftentimes preached concerning the things of God, with great profit to all that heard him.

Fifth Lesson.

HE went later to Salamanca to study, and there being taken into the celebrated College of St Bartholomew, he did his priestly office, so that he was at once constant to the studies he desired and busy with sermons. Here he had a severe illness, and vowed to take up a sterner way of living. In fulfilment of this vow, he gave to an half-naked beggar the better of the two garments which were all that he had, and then went to a Convent of the friars of St Austin, which was then in the richest bloom of rigid discipline. Being admitted therein, he surpassed the most advanced in obedience, lowliness, watchings, and prayer. At the time that he had charge of the table, one keg of wine abundantly sufficed in his hands for all the friars, throughout an whole year. After his year of noviceship, he undertook the duty of preacher at the command of his Superior. At that time, owing to bloody feuds, all things human and divine at Salamanca were in such utter confusion, that murders were committed almost every hour, and the streets and squares, and the very churches, flowed with the blood of all classes, especially of the nobility.

Sixth Lesson.

IT was John, who by public preaching and private conversations, softened the hearts of the citizens so that the town was restored to peace. He grievously offended one of the nobles by rebuking him for his cruelty toward his vassals. This man sent two knights to murder him on the road. They had already come nigh him when God sent a terror upon them, so that they and their horses stood still, until they cast themselves down before the feet of the Saint, imploring his forgiveness for their sin. The Prince himself, also, smitten with a sudden dread, despaired of his salvation, till he had sent for John, who, finding him repent of his deed, restored him to soundness. Some quarrelsome men, likewise, who were fain to give him a cudgelling, found their arms stiffen, nor would their strength come back till they had asked his pardon for their wickedness. Oftentimes when he was celebrating the Holy Liturgy, the Presence of the Lord Christ became sensibly manifest to him, and he drank in things heavenly from their Divine Well-head Himself. Oftentimes also he could see the secrets of men's hearts, and foretell strange things to come. He raised from the dead his own niece, aged seven years. He foretold the day of his own death, and prepared himself by receiving most devoutly the Sacraments of the Church, [and then fell asleep in the Lord, upon the 11th day of June, in the year 1475.] God glorified him by many miracles, both before and after his death. These being duly proved, Alexander VIII. numbered him among the Saints.

Should the Feast of St John be kept on some other day, let the following Lesson (for the Holy Martyrs) be read:

Lesson. (*For the Holy Martyrs.*)

BASILIDES, Cyrinus, Nabor, and Nazarius were Roman soldiers, of illustrious birth, and distinguished gallantry. Having embraced the Christian Religion, and being found publishing that Christ was the Son of God, they were arrested by Aurelius, Præfect of Rome under the Emperor Diocletian. As they despised his orders to sacrifice to the gods, they were committed to prison. While they were at prayer there, a brilliant light broke forth before the eyes of all that were there, and shone in all the prison. Marcellinus the keeper of the prison and many others were moved by this heavenly glory to believe in the Lord Christ. Basilides, Cyrinus, Nabor, and Nazarius were afterwards discharged out of the prison. However, in the reign of the Emperor Maximian, when they set light by his commands also, and had ever in their mouth that there is but one Christ, one God, and one Lord, they were tormented with whips loaded with metal, and again cast into chains. Thence, on the seventh day, they were brought out, and set before the Emperor, and there still persisted in mocking at the foolish idols, and declaring that JESUS Christ is God. They were accordingly condemned to death and beheaded. Their bodies were given to wild beasts to eat, but, as the creatures would not touch them, the Christians took them, and buried them honourably.

LAUDS.

Prayer.

O GOD, the Author of peace and Lover of concord, Who didst wonderfully adorn Thy blessed Confessor John with the grace of making peace between them that were at war, grant unto us for his sake and by his prayers, to be so solidly established in the love of Thyself, that no trials whatsoever may be able to part us from Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs.

Prayer.

BRIGHTEN over us, O Lord, we beseech Thee, this solemn Birthday-keeping for Thine own holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, and grant that the same love of Thee which hath brought them for ever and ever, such things as exceed all that we can either ask or think, may grow up in us also by the fruits of our earnest petition. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 13th day of June, were born into the better life—

At Padua, the holy Confessor Anthony of Portugal, of the Order of Friars Minor, famous for his life, miracles, and preaching.

At Rome, upon the Ardeatine Way, the holy Virgin martyr Felicula. She would not marry Flaccus nor sacrifice to idols, and was therefore handed over to a certain judge who, forasmuch as she remained steadfast in confessing Christ, starved her in the dark, then had her racked until she died, and thereafter threw her body into a sewer. The holy Nicomedes buried her beside the same Way.

In Africa, the holy martyrs Fortunatus and Lucian.

At Byblos, in Palestine, the holy Virgin martyr Aquilina, aged twelve years. In the persecution under the Emperor Diocletian and the judge Valusian, she was buffeted and beaten for her confession of the faith, and stabbed with heated awls, and lastly smitten with the sword, and so hallowed maidenhood by martyrdom.

In the Abruzzi, the holy martyr Peregrine, Bishop [of Amiternum,] who for the Catholic faith's sake was drowned by the Lombards in the river Aterno.

At Cordova, the holy monk and priest Fandilas, who [in the year 853] suffered martyrdom for Christ's sake by being beheaded in the persecution by the Arabs.

In Cyprus, [in the fourth century,] holy Triphyllius, Bishop [of Nicosia.]

JUNE 13.

Commemoration of St Anthony of Padua, Confessor.

Antiphons, &c., from the Common Office for a Confessor not a Bishop, (p. 598.)

Prayer.

O GOD, make Thy Church to be glad at the solemn memorial of Thy blessed Confessor Anthony, causing her ever to be strong through Thy ghostly succour, and fitting her to relish blessedness at Thy right hand for evermore. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St John of San Fagondez. Prayer as above.

MARTYROLOGY.

On the morrow is usually kept the feast of holy Basil, styled "the Great," Archbishop of Cæsarea, in Pontus, [Confessor and Doctor of the Church, of whom mention is made upon the 1st day of January, and on the 14th day of June, of his ordination to his see of Cæsarea.] In the time of the Emperor Valens he shone as a marvellous light, illustrious for teaching and wisdom, and shining with all graces, and defended the Church with wonderful firmness against the Arians and Macedonians.

Upon the same 14th day of June, were born into the better life—

At Samaria, in Palestine, [in the sixth century before Christ,] the holy Prophet Elisha. Holy Jerome writeth that the devils shrink from his grave, where also resteth the Prophet Obadiah.

At Syracuse, the holy Marcian, Bishop [of that see,] who was ordained Bishop by the blessed Apostle Peter. After he had preached the Gospel he was slain by the Jews.

At Soissons, the holy martyrs Valerius and Rufinus, who after suffering divers torments were beheaded by order of the President Rictiovarus in the persecution under Diocletian.

At Cordova, [in the persecution by the Muslims,] the holy martyrs Anastasius a Priest, Felix a monk, and Digna a Virgin.

At Constantinople, [in the year 846,] holy Methodius, Archbishop [of that see.]

At Vienne, [in Gaul, in the seventh century,] holy Ætherius, Bishop [of that see.]

At Rodez, [in Gaul, in the sixth century,] holy Quinctian, Bishop [first of that see and afterward of Clermont.]

JUNE 14.

MARTYROLOGY.

Upon the 15th day of June, were born into the better life—

At the river Silaro, in Lucania, the holy martyrs Vitus, Modestus, and Crescentia, who were brought thither from Sicily under the Emperor Diocletian; there by the power of God they overcame boiling lead and wild beasts, and finished the course of their glorious fight by being broken alive upon a block.

At Dorostorum, in Mysia, the holy soldier Hesychius, who was arrested along with blessed Julius, and was crowned with martyrdom after him, under the President Maximus.

At Cordova, in Spain [in the persecution under the Muslims,] the holy martyr Benildes.

At Zephyrium, in Cilicia, the holy martyr Dulas, who under the President Maximus was for Christ's Name's sake beaten with rods, laid upon a gridiron and smeared with burning oil, and suffered other things also, and so as a conqueror grasped the palm of martyrdom.

At Palmyra, in Syria, the holy sisters Libya and Leonis, and Eutropia, a damsel of twelve years of age, who through divers torments attained unto the crown of martyrdom.

At Valenciennes, [in the year 686,] the holy Landalin, Abbat [of Crespin.]

At Clermont, [in the year 472,] the holy Confessor Abraham, [Abbat of St Cirgues,] illustrious for his holiness and wonderful works.

At Valais, [in the year 1008,] the holy Confessor Bernard of Menthon.

At Pibrac, in the Diocese of Toulouse, the holy Virgin Germaine Cousin, a shepherdess, who lived poor and lowly, and after many woes, borne with the greatest long-suffering, passed away to the Divine Bridegroom, [in the year 1601.] After her death she became famous for many miracles, and the Supreme Pontiff Pius IX. enrolled her name among those of the holy Virgins.

JUNE 15.

Commemoration of SS. Vitus, Modestus, and Crescentia, Martyrs.

Antiphons, &c., at First Vespers and Lauds, from the Common Office of Martyrs for Eastertide, (p. 514.)

Prayer.

O LORD, we pray Thee to grant unto Thy Church through the prayers of Thine Holy Martyrs Vitus, Modestus, and Crescentia, to mind not high things, but in all lowliness to do ever such things as be pleasing in Thy sight, looking down upon all such things as be corrupt, and working ever in love unfeigned such things as be righteous. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 16th day of June, were born into the better life—

At Besançon, in Gaul, the holy

martyrs Ferreolus a Priest and Ferrutio a Deacon, who were sent forth by the blessed Irenæus, Bishop [of Lyons,] to preach the Word of God, whereafter they were divers ways tormented and then beheaded under Claudius the judge.

At Tarsus, in Cilicia, under the Emperor Diocletian, the holy martyrs Quiricus and his mother Julitta. Quiricus was a little boy of three years old; when his mother was horribly scourged before the President Alexander, he vehemently wept and lamented her, whereupon he was killed by being dashed against the steps of the judgment-seat. Julitta, after horrid stripes and grievous torments, was beheaded, and so finished her testimony.

At Maintz, the holy martyrs Aureus and his sister Justina, and the others who were at Communion in the Church when they were massacred by the Huns, who were wasting Germany, [in the year 451.]

At Limasol, in Cyprus, holy Tycho, Bishop [of that see,] in the time of the Emperor Theodosius the younger.

At Lyons, [in the year 551,] the blessed Aurelian, Bishop of Arles.

At Nantes, in Brittany, [in the year 310,] the holy Confessor Similian, Bishop [of that see.]

At Misna, in Germany, [in the year 1106,] holy Benno, Bishop [of that see.]

At the village of La Louvesc, in the Diocese of Vienne, in Dauphiny, [in the year 1640,] the holy Confessor John Francis Regis, of the Society of Jesus, a man of wonderful love and long-suffering in seeking the salvation of souls, whom Pope Clement XII. added to the list of the Saints.

In Brabant, [in the year 1246,] the holy Virgin Lutgard.

JUNE 16.

MARTYROLOGY.

Upon the 17th day of June, were born into the better life—

In England, the holy Abbat Botolph.

At Rome, two hundred and sixty-two holy martyrs, who were slain for Christ's faith's sake in the persecution under Diocletian, and were buried at Cucumber Hill, upon the old Salarian Way.

At Tarracina, the holy soldier Montanus, who, after many torments, received the crown of martyrdom under Hadrian the Emperor and Leontius the Consular.

At Venafro, the holy martyrs Nicander and Marcian, who were beheaded in the persecution under Maximian.

At Chalcedon, the holy martyrs Manuel, Sabel, and Ishmael. They were envoys who had been sent by the King of Persia to Julian the Apostate to treat for peace. Julian commanded them to worship idols, and, forasmuch as they steadfastly refused so to do, he caused them to be slain with the sword.

At Apollonia, in Macedonia, the holy martyrs Isaurus a Deacon, Innocent, Felix, Jeremiah, and Peregrine, Athenians, who were in divers ways tormented and then beheaded, under the Tribune Tripontius.

At Amelia, in Umbria, [in the sixth century,] the holy Himerius, Bishop [of that see,] whose body was taken to Cremona, [five hundred years later.]

In Berry, [also in the sixth century,] holy Gundulph, Bishop [of that see.]

At Orleans, [in the year 530,] the holy Priest and Confessor Avitus.

In Phrygia, [in the fifth century,] the holy Confessor Hypatius.

Also, [in the year 1160,] the holy Hermit Bessarion.

At Pisa, in Tuscany, [in the year 1160,] the holy Confessor Rainerius.

JUNE 17.

Commemoration of St Botolph, Abbat.

Antiphons, &c., at First and Second Vespers and Lauds, from the Common Office for a Confessor not a Bishop, (*p.* 598.) *Prayer,* "O Lord, we beseech Thee that the prayers, &c.," (*p.* 613.)

MARTYROLOGY.

Upon the 18th day of June, were born into the better life—

At Rome, upon the Ardeatine Way, the holy brothers Mark and Marcellian, both martyrs, who were tried under Fabian the judge, in the persecution under Diocletian. They were fastened to a stake and sharp nails driven through their feet, and forasmuch as they ceased not to praise Christ, spears were thrust through their sides, and thus they passed unto the kingdom of heaven with the glory of martyrdom.

At Malaga, in Spain, the holy martyrs Cyriacus and Paula the Virgin, who were stoned to death.

At Tripoli, in Phœnicia, the holy soldier Leontius, who through sharp torments attained unto the crown of martyrdom, under the President Hadrian, along with Hypatius the Tribune and Theodulus, whom he had turned to Christ.

Upon the same day, [at Nicomedia,] the holy martyr Etherius, who in the persecution under Diocletian, after suffering fire and other torments, was slain with the sword.

At Alexandria suffered the holy Virgin Marina.

At Bordeaux, [in the fifth century,] the holy Confessor Amandus, Bishop [of that see.]

At Sacca, in Sicily, [likewise in the fifth century,] the holy Hermit Calogerus, whose holiness is chiefly manifested in delivering them that are vexed with evil spirits.

At Schœnaug, [in the year 1165,] the holy Virgin Elizabeth, famous for her straightness in observing the monastic life.

JUNE 18.

Commemoration of the Holy Martyrs Mark and Marcellian.

Antiphons, &c., at First Vespers and Lauds, from the Common Office of Martyrs, (*p.* 514.)

Prayer.

O ALMIGHTY God, grant, we beseech Thee, that we who do keep the Birth-day of Thine Holy Martyrs Mark and Marcellian, may through their prayers be delivered from all evils which do presently hang over us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 19th day of June, were born into the better life—

At Florence, the holy Virgin Juliana de' Falconieri, foundress of the Sisters of the Order of Servants of the Blessed Virgin Mary, whose name the Supreme Pontiff Clement XII. enrolled among those of Holy Virgins.

At Milan, [in the first century,] the holy brethren Gervase and Protase, both martyrs. By command of Astasius the judge, Gervase was beaten to death with scourges loaded with lead, and Protase first beaten with cudgels and then beheaded. Blessed Ambrose, by the revelation of the Lord, found their bodies sprinkled with blood and as incorrupt as though they had suffered only that very day; while they were being moved a blind man received his sight by touching the bier, and many who were vexed by evil spirits were set free.

At Ravenna, [likewise in the first century,] the holy martyr Ursicinus, who underwent many torments under the judge Paulinus, and, forasmuch as he remained still unshaken in confessing the Lord, was beheaded, and so finished his testimony.

At Sozopolis, the holy martyr Zosimus, who, after sharp torments under the President Domitian in the persecution of Trajan, was beheaded, and so passed away triumphantly to be for ever with the Lord.

At Arezzo, in Tuscany, the holy martyrs Gaudentius, Bishop [of that see,] and the Deacon Culmatius, who were slain by the raging heathen in the time of the Emperor Valentinian.

On the same day, [in a year near the beginning of the eleventh century,] the holy martyr Boniface, a disciple of the blessed Romwald. He was sent by the Roman Pontiff to preach the Gospel in Russia. He passed unharmed through fire, and baptized the King and his people, but was murdered in fury by the king's brother, and so received that crown of martyrdom which he had desired.

At Ravenna, the holy hermit Romwald, father of the Camaldolese monks, who restored the life of hermits in Italy when it had fallen away, and marvellously spread it about, whose feast is kept upon the 7th day of February.

JUNE 19.

Commemoration of St Juliana de' Falconieri, Virgin.

Antiphons, &c., at First and Second Vespers and Lauds, from the Common Office, for a Virgin not a Martyr, (*p.* 636.)

Prayer.

O GOD, Who, when Thy blessed hand-maiden Juliana was lying sick unto death wast pleased in wondrous wise to comfort her with the Precious Body of Thy Son, be Thou entreated for the same Thy servant's sake, and grant unto us also the same Comfort in our last agony, that we may go in the strength of that Meat unto our very Fatherland, which is in heaven. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is also made at First Vespers and Lauds of the Holy Martyrs Gervase and Protase. Prayer, "O God, Who year by year, &c.," (*p.* 574.)

MARTYROLOGY.

Upon the 20th day of June, were born into the better life—

The holy martyr Pope Silverius. He refused to restore the [Eutychian] heretic Anthimus, who had been deposed [from the Patriarchate of Constantinople] by his predecessor, Pope Agapitus, and in consequence of this, through a plot of the wicked Empress Theodora, was exiled by Bellisarius to the island of Ponza, where he died for the Catholic faith, broken down by sufferings and hardships, [in the year 538.]

At Rome, the holy Novatus, son of the blessed Senator Pudens and brother of the holy Priest Timothy, and of Christ's holy Virgins Pudentiana and Praxedes, who were taught in the faith by the Apostles. Their house was turned into a church, and called that of St Pastor, [in the second century.]

At Tomi, in Pontus, the holy martyrs Paul and Cyriacus.

At Petra, in Palestine, the holy Macarius, Bishop [of that see,] who suffered many things of the Arians, and was exiled to Africa, where he fell asleep in the Lord, [in the fourth century.]

At Seville, in Spain, [in the year 630,] the holy Virgin Florentina, sister of the holy Leander, Bishop [of Seville,] and holy Isidore, Bishop [of Seville.]

The Additional Services.

NOTE.—*None of these Services are ever binding upon persons bound to recite the Office, except that for the Dead on All Souls' Day, and the Litany (without the Penitential Psalms) on St Mark's Day, and the three Rogation Days.*[1]

The Little Office of the Blessed Virgin Mary.

This Office is added to the Church Office every day, except (1) *those on which Nine Lessons are read,* (2) *those in the Holy Week,* (3) *those within the Octaves of Easter and Pentecost, and* (4) *Saturdays upon which her Office is said as a Simple; upon all which days it is omitted from the First Vespers inclusive. When it is said in Choir, Mattins and Lauds are said before the Mattins and Lauds of the Day, and the Vespers before Vespers. Prime is said just before the Martyrology is read. Terce, Sext, None, and Compline are said after the Terce, Sext, None, and Compline of the day, respectively. Out of Choir it is said whenever the reciter chooses.*

If it is said apart from the Church Office, the Angelic Salutation is said inaudibly before each Office, except Lauds. None of the Antiphons are ever doubled.

The Office varies according as it be (1) *Ordinary,* (2) *In Paschal-time.*

1. ORDINARY.

VESPERS.

Make haste, &c., *as usual, continuing the same as on a Semi-double Feast of the Blessed Virgin, till the end of the Hymn.*

Verse. Grace is poured into thy lips.
Answer. Therefore God hath blessed thee for ever.

Antiphon at the Song of the Blessed Virgin. Blessed Mother and inviolate Maiden! * glorious Queen of the world! Plead for us with the Lord!

Then:

Kyrie eleison.
Answer. Christe eleison.
Kyrie eleison.
Verse. O Lord, hear my prayer.
Answer. And let my cry come unto Thee.

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[1] Nevertheless, in some Churches the custom exists, and in some there are foundations for saying the Little Office of the Blessed Virgin, or the Office of the Dead every day or on certain days, irrespective of what the Church Office may be, and such has also been the practice of some Saints.

Let us pray.

Grant, we beseech Thee, &c., (*as in the full Office, p.* 633, *with the short ending*, Through Christ our Lord.)

Then the following Commemoration of the Saints.

Antiphon. O all ye holy children of God, be pleased to pray for our salvation and the salvation of all men.

Verse. Be glad in the LORD, and rejoice, ye righteous.
Answer. And shout for joy, all ye that are upright in heart.

Let us pray.

BE Thou, O Lord, the Shield of Thy people, and cover with Thine everlasting Arm those who trust in the help of Thine Apostles Peter and Paul, and the others Thine Apostles.

We pray Thee, O Lord, that all Thine holy children may in all places succour us, and that as we call to mind their worthy acts, so we may feel the comfort of their friendship.

Grant Thou also peace in our days, and keep Thy Church ever clean purged of all iniquity.

Order Thou also our footsteps, our deeds, and our wills, and the footsteps, the deeds, and the wills of all Thy servants, in the straight path that leadeth unto salvation in Thee.

Reward with eternal life all them who do us good.

And grant eternal rest unto all the faithful departed.

Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

COMPLINE.

Turn us, &c., *as in the Church Office, but the Psalms, (which are said without any Antiphon,) are*

Psalm CXXVIII.

[Intituled "A Song of Degrees."]

MANY a time have they warred against me from my youth— * may Israël now say:—

Many a time have they warred against me from my youth: * yet they have not prevailed against me.

[1] The ploughers ploughed upon my back: * they made long their furrows.

The LORD is righteous, He hath broken the necks of the wicked. * Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the house-tops, * which withereth before it is plucked up:

Wherewith the mower filleth not his hand, * nor he that bindeth sheaves his bosom.

Neither do they that go by say: The blessing of the LORD be upon you! * we bless you in the name of the LORD!

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O LORD, who shall stand?

But there is forgiveness with Thee:

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[1] *I.e.*, "They furrowed my back with stripes as the ground is furrowed with the plough." Gesenius.

* because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXXX.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

LORD, mine heart is not haughty, * nor mine eyes lofty:

Neither do I exercise myself in great matters, * or in wonderful things that are above me.

If I have not thought lowly of myself— * (but lifted up my soul)—

Even as a child that is weaned from his mother: * so be my soul rewarded.

Let Israël hope in the LORD, * from henceforth and for ever.

Hymn.[1]

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest,
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

O JESU, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

Chapter. (Ecclus. xxiv. 24.)

I AM the mother of fair love, and fear, and knowledge, and holy hope.

Answer. Thanks be to God.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Antiphon. We take refuge under Thy protection.

Song of Simeon. Lord, now lettest Thou Thy servant, &c., (*p.* 209.)

Antiphon. We take refuge under Thy protection, O holy Mother of God! Despise not our supplications in our need, but deliver us alway from all dangers, O Virgin, glorious and blessed!

Kyrie eleison.
Answer. Christe eleison.
Kyrie eleison.
Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

LORD, we pray Thee, that the glorious intercession of Mary, blessed, and glorious, and everlastingly Virgin, may shield us and bring us on toward eternal life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

O LORD, open Thou my lips, &c., *as in the full Office, only with this*

Invitatory. Hail, Mary, full of grace. * The Lord is with Thee!

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[1] Translation by the late Rev. E. Caswall.

Only one Nocturn is said. On Mondays and Thursdays, it is the First from the full Office; on Tuesdays and Fridays, the Second; and, on Wednesdays and Saturdays, the Third. Then:

Verse. Grace is poured into thy lips.
Answer. Therefore God hath blessed thee for ever.
Our Father, &c. And lead us not into temptation.
Answer. But deliver us from evil.

Absolution.

By the prayers of the Blessed Mary, always a Virgin, and by the prayers of all His Saints, and for her sake and for their sakes, may the Lord lead us unto the kingdom of heaven.
Answer. Amen.

First Blessing.

Bless us, Mary, Maiden mild,
Bless us, JESUS, Mary's Child.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 11.)

WITH all these I sought rest, but I shall abide in the inheritance of the Lord. So the Creator of all things gave me a commandment, and said unto me, even He that made me rested in my tabernacle, and said unto me, Let thy dwelling be in Jacob, and thine inheritance in Israël, and strike thou thy roots amid My chosen people.
But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

First Responsory.

O how holy and how spotless is thy virginity! I am too dull to praise thee; for thou hast borne in thy breast Him Whom the heavens cannot contain.
Verse. Blessed art thou among women, and blessed is the fruit of thy womb.
Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Second Blessing.

With the Lord Who sprang of thee,
Maid of maidens, plead for me.

Second Lesson.

AND so was I established in Zion, and likewise in the Holy City was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.
But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Second Responsory.

Blessed art thou, O Virgin Mary, who hast carried the Lord, the Maker of the world. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.
Verse. Hail, Mary, full of grace. The Lord is with thee.
Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Third Blessing.

He to Whom His mother prays,
Grant us blessing all our days.

Third Lesson.

I WAS exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and as a rose-plant in Jericho, as a fair olive-tree in the plains, and grew up as a plane-tree beside the water in the broad ways. I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Third Responsory.

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. Let all that are making this holy memorial of thee feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness, even Christ our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even Christ our God.

LAUDS.

First Antiphon. Mary hath been taken to heaven; * the Angels rejoice; they praise and bless the Lord.

Second Antiphon. The Virgin Mary hath been taken into the chamber on high, * where the King of kings sitteth on a throne amid the stars.

Third Antiphon. We run after thee, on the scent of thy perfumes— * the virgins love thee heartily.

Fourth Antiphon. Blessed of the Lord art thou, O daughter, * for by thee we have been given to eat of the fruit [of the tree] of Life.

Fifth Antiphon. Fair and comely art thou, O daughter of Jerusalem, * terrible as a fenced camp set in battle array.

Chapter. (Cant. vi. 8.)

THE daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Hymn. O glorious Virgin, &c., (*p.* 632.)

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of Zacharias, except in Paschal-time. O Blessed Mary, * Mother of God, Virgin for ever, temple of the Lord, sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ—pray for the people, plead for the clergy, make intercession for all women vowed to God.

Then:

Kyrie eleison.

Answer. Christe eleison.

Kyrie eleison.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst will that Thy Word should, by the message of an Angel, take flesh in the womb of the Blessed Virgin Mary, grant unto us, we beseech Thee, that all we who do believe her to be in very deed the Mother of God, may be holpen by her prayers in Thy sight. Through the same Christ our Lord.

Then the Commemoration of the Saints, as at Vespers.

PRIME.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. Mary is taken, &c., (*First Antiphon at Lauds.*)

Psalm LIII.

[The superscription of this Psalm, after some words which are probably a musical direction, proceeds "[A Psalm] of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?" This was during the same period of his life in the South in which he composed Ps. lxii. The Ziphim, or peasantry of the neighbourhood of Ziph, betrayed him twice to Saul, and both times, especially the first, he was in imminent peril. 1 Kings (Sam.) xxiii. 19-29, xxvi.]

SAVE me, O God, in Thy Name, * and judge me in Thy power.

Hear my prayer, O God: * give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: * and have not set God before them.[1]

Behold God is mine Helper: * and the Lord upholdeth my soul.

Reward Thou evil unto mine enemies: * and cut them off in Thy truth.

I will freely sacrifice unto Thee: * and praise Thy Name, O LORD, for it is good.

For Thou hast delivered me out of all trouble: * and mine eye hath seen [his desire upon] mine enemies.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[1]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O LORD! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Psalm CXVI.

O PRAISE the LORD, all ye nations: * praise Him, all ye people.

For His merciful kindness is great toward us: * and the truth of the LORD endureth for ever.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

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[1] SLH.

After the repetition of the Antiphon the Office proceeds thus:

Chapter. (Cant. vi. 9.)

WHO is she that cometh forth like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

Answer. Thanks be to God.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Kyrie eleison.

And so on, as at Compline, but with the

Prayer.

O GOD, Who wast pleased to choose for Thy dwelling-place the maiden palace of Blessed Mary, grant, we beseech Thee, that her protection may shield us, and make us glad in her commemoration. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

TERCE.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. The Virgin Mary, &c., (*Second Antiphon at Lauds.*)

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 91.]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar.[1] * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem!

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[1] Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him.

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the LORD, * the testimony of Israël, to give thanks unto the name of the LORD.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the LORD our God, * I will seek thy good.

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion, and likewise in the holy city was I given to rest, and in Jerusalem was my power.

Answer. Thanks be to God.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Kyrie eleison.

And so on.

Prayer.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession through whom we have worthily received the Author of our life, our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SEXT.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. We run after thee, &c., (*Third Antiphon at Lauds.*)

Psalm CXXII.

[Intituled "A Song of Degrees."]

UNTO Thee lift I up mine eyes, * O Thou That dwellest in the heavens!

Behold, as the eyes of servants * look unto the hand of their masters,

As the eyes of a maiden unto the hand of her mistress: * so our eyes look unto the LORD our God, until that He have mercy on us.

Have mercy upon us, O LORD, have mercy upon us: * for we are exceedingly filled with contempt.

Our soul is exceedingly filled * with the scorning of those that are at ease, and with the contempt of the proud.

Psalm CXXIII.

[Intituled "A Song of Degrees," to which the Hebrew and the Targum add "of David," but this ascription of authorship does not occur in the Vulgate or the LXX.]

IF it had not been the LORD Who was on our side—now may Israël say— * if it had not been the LORD Who was on our side,

When men rose up against us: * then they had swallowed us up quick,

When their wrath was kindled against us: * then the waters had overwhelmed us,

The stream had gone over our soul: * then the overwhelming waters had gone over our soul.

Blessed be the LORD, * Who hath not given us as a prey to their teeth.

Our soul is escaped as a bird * out of the snare of the fowlers:

The snare is broken, * and we are escaped.

Our help is in the name of the LORD, * Who made heaven and earth.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

THEY that trust in the LORD shall be as Mount Zion: * he that dwelleth in Jerusalem shall never be moved.

The mountains are round about Jerusalem, * and the LORD is round about His people, from henceforth, and for ever.

For the Lord will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands into iniquity.

Do good, O LORD, to the good, * and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: * peace be upon Israël!

Chapter. (Ecclus. xxiv. 16.)

AND I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.

Answer. Thanks be to God.

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Kyrie eleison.

And so on as at the other Hours.

Prayer.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NONE.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. Fair and comely, &c., (*Fifth Antiphon at Lauds.*)

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it:

Except the LORD keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, *

rise up when ye are rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the LORD, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

Psalm CXXVII.

[Intituled "A Song of Degrees."]

BLESSED is every one that feareth the LORD, * that walketh in His ways.

For thou shalt eat the labour of thine hands: * happy shalt thou be and it shall be well with thee.

Thy wife shall be as a fruitful vine * on the sides of thine house:

Thy children like olive plants * round about thy table.

Behold, that thus shall the man be blessed * that feareth the LORD.

The LORD bless thee out of Zion: * and mayest thou see the good of Jerusalem all the days of thy life.

Yea, mayest thou see thy children's children, * and peace upon Israël.

Chapter. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

Answer. Thanks be to God.

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.
Kyrie eleison.

And so on as at the other Hours.

Prayer.

O LORD, we beseech Thee, forgive the transgressions of Thy servants, and, forasmuch as by our own deeds we cannot please Thee, may we find safety through the prayers of the Mother of Thy Son and our Lord. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. IN PASCHAL-TIME.

The Office is the same as the Ordinary one, except that the Antiphon, at the Songs of the Blessed Virgin, of Simeon, and of Zacharias, is "Rejoice, rejoice, &c.," (*p.* 19.) *And take notice particularly that the word* Alleluia *is not added elsewhere, as it is in the Church Office.*

The Office for the Dead.

Except in Holy Week and Paschal-time, this Office is said upon the first day of the Month upon which Nine Lessons are not read, and, in Lent, upon the first week-day of every Week not so occupied. When it is said in Choir, Vespers are said after the Vespers of the day, and the Dirge after Lauds the next morning, unless the custom of the particular Church be otherwise. Out of Choir it is said whenever the reciter chooses.

VESPERS.

The Antiphons are doubled if three Nocturns are to be said in the Dirge.

The Service begins absolutely with the First Antiphon, as follows.

First Antiphon. I will walk before the Lord * in the land of the living.

Psalm CXIV.

The Vulgate and the LXX. prefix "Alleluia."]

I AM well pleased, because the LORD hath heard * the voice of my supplication :

Because He hath inclined His ear unto me, * therefore will I call upon Him all my days.

The sorrows of death compassed me : * and the straits of hell found me :

Sorrow and trouble did I find. * Then called I upon the name of the LORD :

O LORD, deliver my soul. * Gracious is the LORD, and righteous : yea, our God is merciful.

The LORD preserveth the simple : * I was brought low and He helped me.

Return unto thy rest, O my soul : * for the LORD hath dealt bountifully with thee.

For He hath delivered my soul from death, * mine eyes from tears, and my feet from falling.

I will walk before the LORD * in the land of the living.

At the end of this and all the other Psalms and Canticles throughout the whole Office of the Dead, "Glory be to the Father, &c.," *is not said, but instead,*

O Lord, grant them eternal rest, and let the everlasting light shine upon them !

Second Antiphon. Woe is me ! O Lord, * that my sojourn is long.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., below.]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue ?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me ! that my sojourn is long : I dwell with the dwellers of Kedar. * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable : * when I spoke unto them, they fought against me without a cause.

Third Antiphon. The LORD shall keep thee from all evil, * the Lord shall keep thy soul.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved : * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper : the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil : * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Fourth Antiphon. If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand !

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD ! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy Law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Fifth Antiphon. O Lord, forsake not * the works of Thine own hands.

Psalm CXXXVII.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart: * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thine holy Name above every name.

In whatsoever day I call upon Thee, answer me: * Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth praise Thee, O LORD, * for they have heard all the words of Thy mouth.

Yea, let them sing of the ways of the LORD: * that great is the glory of the LORD.

For the LORD is high, yet hath He respect unto the lowly: * but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me: * Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The LORD will give recompense on my behalf: * Thy mercy, O LORD, endureth for ever: forsake not the works of Thine own hands.

After the Fifth Antiphon, the Service proceeds directly, thus:—

Verse. [1] I heard a voice from heaven, saying unto me:

Answer. Blessed are the dead which die in the Lord.

Antiphon. All that the Father giveth Me shall come to Me; * and him that cometh to Me I will in no wise cast out.[2]

The Song of the Blessed Virgin.

After the Antiphon, all kneel down, and the Lord's Prayer is said silently, except the words "Our Father," *and the termination,*

And lead us not into temptation.

Answer. But deliver us from evil.

Then is said, except on the day of death or burial of the person or persons for whom the Office is being said,

Psalm CXLV.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

PRAISE the LORD, O my soul; while I live will I praise the LORD: * I will sing praises unto my God while I have being.

Put not your trust in princes, * in the son of man, in whom is no help.

His breath goeth forth, and he returneth to his earth: * in that very day their thoughts perish.

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[1] Apoc. xiv. 13.

[2] John vi. 37.

Happy is he that hath the God of Jacob for his help, his hope is in the LORD his God: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who giveth food to the hungry.

The LORD looseth the prisoners: * the LORD openeth the eyes of the blind:

The LORD raiseth them that are bowed down: * the LORD loveth the righteous:

The LORD preserveth the strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The LORD shall reign for ever! even thy God, O Zion, * unto all generations!

At the end is said, O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Verse. From the gates of the grave.
Answer. Deliver their souls, O Lord!
Verse. May they rest in peace.
Answer. Amen.
Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

Then follow one or more of the Prayers hereafter given, and then:

Verse. O Lord, grant them eternal rest.
Answer. And let the everlasting light shine upon them.
Verse. May they rest in peace.
Answer. Amen.

Thus absolutely ends the Office.

DIFFERENT PRAYERS FOR THE DEAD.

1. *For all the Faithful Departed.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused some of Thy servants to stand in high places, some as Bishops, and some as Priests, grant, we beseech Thee, that they may be joined unto such company in everlasting blessedness.

O GOD, Who forgivest iniquity, and wouldest that all men should be saved, we beseech Thee to grant in the tenderness of Thy mercy that all the members of our congregation, all our kinsfolk, and all who have done us good, who have departed from this world, and for whom the Blessed Mary and all Thine holy ones do plead with Thee, may be joined unto the company of the same in everlasting blessedness.

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father a mean whereby they may have that forgiveness which they have ever hoped for. Who livest and reignest for ever and ever. *Amen.*

2. *On the Day of Burial.*

LORD, we pray Thee to absolve the soul of Thy servant (*or*, Thine handmaid) *N.* (*here express the name*) who hath died unto the world, that he (*or*, she) may live unto Thee. And whereinsoever while he (*or*, she) walked among men he (*or*, she) hath transgressed through the weakness of the flesh, do Thou in the exceeding tenderness of Thy mercy forgive and put away. Through our

Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

3. *At the Year's-Mind.*

O LORD God, Who art the Great Pardoner, grant rest and refreshment, peace and blessing, light and glory, unto the souls of Thy men-servants and Thy maid-servants, (*or*, the soul of Thy servant, *or*, of Thine handmaid,) whose Year's-Mind we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *For a deceased Pope.*

O GOD, by Whose inscrutable appointment Thy servant *N.* (*here express his name*) was called to a place in the line of the Chief Bishops; O God, Who didst thereby lay upon him the duty of being Lieutenant on earth for Thine Only-begotten Son; O God, grant unto him now, we beseech Thee, a place among Thine holy Bishops, who are entered into everlasting blessedness. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

5. *For a deceased Priest or Bishop.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused Thy servant *N.* (*here express his name*) to stand before Thee in the high place of a Bishop (*or* Priest), grant, we beseech Thee, that he may be joined unto the company of such in everlasting blessedness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

If the deceased were a Cardinal, his dignity is expressed in the Prayer, thus: "the high place of a Cardinal Bishop," *or* "of a Cardinal Priest."

6. *For deceased Parents.*

O GOD, Who hast commanded us to honour our father and mother, look in the pitifulness of Thy mercy upon the souls of my father and mother, (*or*, the soul of my father, *or*, the soul of my mother,) and forgive them their trespasses, (*or*, him his trespasses, *or*, her her trespasses,) and grant unto me the joy of seeing them (*or*, him, *or*, her,) again in the glorious light of everlasting life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

The above Prayer is altered to suit circumstances, as where several children join in prayer for a parent, or a company of persons for the parents of all, "our" *and* "us," *instead of* "my" *and* "me."

7. *For deceased Brethren, Comrades, Friends, Kinsfolk, or Benefactors, is said the Prayer,* "O God, Who forgivest iniquity, &c.," (*under* 1,) *with the necessary alterations.*

8. *For a Man.*

O LORD, incline Thine ear unto the prayers whereby we humbly call upon Thee to show mercy unto the soul of Thy servant *N.* (*here express the name*) which it hath pleased Thee to call out of this world, that it may please Thee also to set him in a place of peace and light, and give him a part with Thy Saints. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

If the deceased were a Cardinal Deacon, is said "Thy servant the Cardinal Deacon *N.*"

9. *For a Woman.*

LORD, we beseech Thee in the tenderness of Thy great mercy, to have pity upon the soul of Thine handmaid *N.* (*here express her name*), purge her from all defilements whereby in this dying body she hath been befouled, and give her inheritance in everlasting salvation. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THE DIRGE.

When three Nocturns are said the Antiphons throughout the Office are doubled, and the Office commences with Ps. xciv., *and an Invitatory. Otherwise it begins with the First Antiphon. If one Nocturn be said, the First is said on Mondays and Thursdays, the Second on Tuesdays and Fridays, and the Third on Wednesdays and Saturdays.*

Invitatory. Unto the [Eternal] King all live.[1] * O come, let us worship Him!

O Lord, grant them eternal rest, and let the everlasting light shine upon them!

FIRST NOCTURN.

First Antiphon. Make my way straight before Thy face, * O Lord my God.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name

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[1] Luke xx. 38.

be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Second Antiphon. Return, O LORD, deliver my soul: * O save me for Thy mercy's sake!

Psalm VI.

[Intituled "A Psalm of David." The title also contains directions, probably musical, the meaning of which is now uncertain.]

O LORD, rebuke me not in Thine anger: * neither chasten me in Thine hot displeasure.

Have mercy upon me, O LORD, for I am weak: * O LORD, heal me, for my bones are shaken.

My soul also is sore vexed: * but Thou, O LORD, how long?

Return, O LORD, deliver my soul: * O save me for Thy mercy's sake.

For in death there is no one that remembereth Thee: * and in the grave who shall give Thee thanks?

I am weary with my groaning, every night I wash my bed: * I water my couch with my tears.

Mine eye is grown dim because of grief: * I am waxen old because of all mine enemies.

Depart from me, all ye workers of iniquity: * for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: * the LORD hath received my prayer.

Let all mine enemies be ashamed and sore vexed: * let them return and be ashamed suddenly.

Third Antiphon. Lest he tear my soul like a lion, * while there is none to deliver, or to save.

Psalm VII.

[Intituled "An Hymn of David, which he sang unto the LORD concerning the words of Cush the Benjamite." This Cush is supposed to be the same as Shimei, whose cursing of David is narrated in 2 Kings (Sam.) xvi. 7, 8, or else a nickname for Saul.]

O LORD my God, in Thee do I take refuge: * save me from all them that persecute me, and deliver me.

Lest he tear my soul like a lion, * while there is none to deliver, or to save.

O LORD my God, if I have done this, * if there be iniquity in mine hands;

If I have requited with evil them that requited me [with good], * may I then flee empty before mine enemies.

Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, * and lay mine honour in the dust.[1]

Arise, O LORD, in Thine anger: * and lift up Thyself against the borders of mine enemies.

And awake for me, O Lord my God, according to the decree that Thou hast made: * so shall the congregation of the people compass Thee about.

For their sakes, therefore, return Thou on high: * the LORD judgeth the peoples.

Judge me, O LORD, according to my righteousness, * and according to mine integrity that is in me.

O let the wickedness of the wicked come to an end, and establish the just; * God trieth the hearts and reins.

Mine help is righteous, coming from the Lord, * Who saveth the upright in heart.

God is a righteous judge, strong and patient: * is He not provoked every day?

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[1] SLH.

If ye turn not, He will whet His sword: * He hath bent His bow and made it ready.

And hath fitted thereon the instruments of death, * He hath ordained His arrows against the persecutors.

Behold, he travaileth with iniquity: * he hath conceived mischief, and brought forth falsehood.

He made a pit and digged it: * and is fallen into the ditch which he made.

His mischief shall return upon his own head: * and his iniquity shall come down upon his own pate.

I will praise the LORD according to His righteousness: * and will sing praise to the name of the LORD Most High.

Verse. From the gates of the grave

Answer. Deliver their souls, O Lord.

The Lord's Prayer is then said silently, and then is begun immediately the

First Lesson.[1]

LORD! let me alone; for my days are vanity. What is man, that Thou shouldest magnify him? or that Thou shouldest set Thine heart upon him? Thou visitest him very early, and triest him suddenly. How long wilt Thou not depart from me, nor let me alone, till I swallow down my spittle? I have sinned; what shall I do unto Thee, O Thou Preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? Why dost Thou not pardon my transgression, and take away mine iniquity? Behold! now shall I sleep in the dust, and if Thou shalt seek me in the morning, I shall not be.

The Responsory is begun directly.

First Responsory.

I believe that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God my Saviour.

Verse. Whom I shall see for myself, and mine eyes shall behold, and not another.

Answer. And in my flesh shall I see God my Saviour.

Second Lesson.[2]

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God: Do not condemn me; show me wherefore Thou judgest me thus. Doth it seem good unto Thee that Thou shouldest maltreat me, that Thou shouldest oppress the work of Thine hands, and help the counsel of the wicked? Hast Thou eyes of flesh? or seest Thou as man seeth? Are Thy days as the days of man? Are Thy years as the times of men, that Thou inquirest after mine iniquity, and searchest after my sin? Yet Thou knowest that I have done no wrong, but that there is none that can deliver out of Thine hand.

Second Responsory.

Thou Who didst call up Lazarus from the grave after that he had begun to stink!—do Thou, O Lord, grant them rest and a place of forgiveness.

Verse. Thou Who shalt come to judge the quick and dead, and the world by fire—

Answer. Do Thou, O Lord, grant them rest and a place of forgiveness.

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[1] Job vii. 16.

[2] Job x. 1.

Third Lesson.

THINE hands have made me and fashioned me together round about; and dost Thou so suddenly destroy me? Remember, I beseech Thee, that Thou hast made me as the clay, and that Thou wilt bring me into the dust again. Hast Thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.

Third Responsory.

Lord, when Thou comest to judge the earth, where shall I hide myself from the face of Thy wrath? For I have sinned greatly in my life.

Verse. I dread my sins, I blush before Thee—
I see the Great Tribunal set!
In fear and terror I implore Thee,
Forgive when soul and Judge are met!

Answer. For I have sinned greatly in my life.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Answer. For I have sinned greatly in my life.

SECOND NOCTURN.

First Antiphon. He maketh me to lie down * in green pastures.

Psalm XXII.

[Intituled a "Psalm of David."]

THE LORD is my Shepherd, I shall not want. * He maketh me to lie down in green pastures:

He leadeth me beside the still waters. * He restoreth my soul:

He leadeth me in the paths of righteousness, * for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: * for Thou art with me:

Thy rod and Thy staff * they comfort me.

Thou preparest a table before me, * in the presence of mine enemies:

Thou anointest mine head with oil: * and mine overflowing cup, O how goodly is it!

Surely Thy mercy shall follow me * all the days of my life:

And I will dwell in the house of the LORD * for ever.

Second Antiphon. Lord, remember not the sins of my youth, * nor my transgressions.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

UNTO Thee, O LORD, do I lift up my soul: * O my God, I trust in Thee, let me not be ashamed.

Neither let mine enemies triumph over me: * for none that wait on Thee shall be ashamed:

Let them be ashamed that transgress * without cause.

Show me Thy ways, O LORD, * and teach me Thy paths.

Lead me in Thy truth and teach me; * for Thou art the God of my salvation: and on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies, * and Thy loving-kindnesses, which have been ever of old.

Remember not the sins of my youth, * nor my transgressions:

According to Thy mercy remember Thou me, * for Thy goodness' sake, O LORD.

Good and upright is the LORD; * therefore will He teach sinners in the way.

The meek will He guide in judgment: * the meek will He teach His way.

All the paths of the LORD are mercy and truth, * unto such as keep His covenant and His testimonies.

For Thy Name's sake, O LORD, pardon mine iniquity; * for it is great.

What man is he that feareth the LORD? * him shall He teach in the way that He shall choose.

His soul shall dwell at ease: * and his seed shall inherit the earth.

The LORD is a strong rock unto them that fear Him: * and His covenant shall be made known to them.

Mine eyes are ever toward the LORD: * for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me, * for I am desolate and afflicted.

The troubles of mine heart are enlarged: * O bring me out of my distresses.

Look upon mine affliction and my pain: * and forgive all my sins.

Consider mine enemies, for they are many: * and they hate me with cruel hatred.

O keep my soul, and deliver me: * let me not be ashamed, for I put my trust in Thee.

The undefiled and the upright cleave to me: * for I wait on Thee.

Redeem Israël, O God, * out of all his troubles!

Third Antiphon. I believe that I shall yet see the goodness of the LORD * in the land of the living.

Psalm XXVI.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

THE LORD is my light and my salvation: * whom shall I fear?

The LORD is the defence of my life: * of whom shall I be afraid?

When the evil-doers come upon me, * to eat up my flesh,

Mine enemies that trouble me, * they stumble and fall.

Though an host should encamp against me, * mine heart shall not fear.

Though war should rise against me, * in this will I be confident.

One thing have I desired of the LORD, that will I seek after, * that I may dwell in the house of the LORD all the days of my life,

To behold the beauty of the LORD, * and to visit His temple.

For He hath hidden me in His pavilion: * in the secret of His tabernacle hath He hidden me in the day of trouble.

He hath set me up upon a rock: * and now hath He lifted up mine head above mine enemies.

I will offer in His tabernacle the sacrifice of joy: * I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: * have mercy on me and answer me.

My heart said unto Thee, My face hath sought Thee: * Thy face, LORD, will I seek.

Hide not Thy face far from me: * turn not away in anger from Thy servant.

Be Thou mine Helper, * neither leave me, nor forsake me, O God of my salvation.

When my father and my mother forsake me, * then the LORD taketh me up.

Teach me Thy way, O LORD: * and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: * for false witnesses are risen up against me, and iniquity hath belied itself.

I believe that I shall yet see the goodness of the LORD * in the land of the living.

Wait on the LORD, be of good courage: * and thine heart shall be strengthened, wait, I say, on the LORD.

Verse. May the LORD set them with princes.

Answer. Even with the princes of His people.

Fourth Lesson.[1]

ANSWER Thou me: how many are mine iniquities and sins? Make me to know my transgressions and offences. Wherefore hidest Thou Thy face, and holdest me for Thine enemy? Dost Thou show forth Thy power against a leaf driven to and fro by the wind? And wilt Thou pursue the dry stubble? For Thou writest bitter things against me, and art fain to consume me with the iniquities of my youth. Thou puttest my feet in the stocks, and lookest narrowly unto all my paths, and observest my footsteps, and as a rotten thing I am to be consumed, and as a garment that is moth-eaten.

Fourth Responsory.

Remember, O God, that my life is wind. The eye of him that hath seen me shall see me no more.

Verse. Out of the depths have I cried unto Thee, O LORD! Lord, hear my voice.

Answer. The eye of him that hath seen me shall see me no more.

Fifth Lesson.[2]

MAN that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost Thou think it worthy to open Thine eyes upon such an one, and to bring him into judgment with Thee? Who can bring a clean thing out of unclean seed? Is it not Thou Who alone art? The days of man are short, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him for a little while, that he may rest, till he shall accomplish, as an hireling, his day.

Fifth Responsory.

Woe is me, O Lord! for I have sinned greatly in my life. I am smitten: what shall I do? Whither shall I flee but unto Thee, O my God? Have mercy upon me, when Thou comest at the latter day.

Verse. My soul is sore vexed, but Thou, O LORD, help me.

Answer. Have mercy upon me, when Thou comest at the latter day.

Sixth Lesson.

O THAT Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past; that Thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days wherein I now toil, I am waiting till my change come. Thou shalt call, and I will answer Thee. Thou wilt stretch forth Thy right hand unto the work of Thine hands. Thou dost indeed number my steps, but be Thou merciful unto my sins.

Sixth Responsory.

Hold not my sins in remembrance, O Lord, when Thou comest to judge the world by fire.

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[1] Job xiii. 22.

[2] Job xiv. 1.

Verse. Make my way straight before Thy face, O Lord my God.

Answer. When Thou comest to judge the world by fire.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Answer. When Thou comest to judge the world by fire.

THIRD NOCTURN.

First Antiphon. Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Psalm XXXIX.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

I WAITED patiently for the LORD, * and He inclined unto me,

And heard my cry: * He brought me up also out of an horrible pit, and out of the miry clay.

And set my feet upon a rock; * and ordered my goings.

And He hath put a new song in my mouth, * even praise unto our God.

Many shall see it, and fear, * and shall trust in the LORD.

Blessed is that man whose trust is the Name of the LORD: * and who respecteth not pride and lying vanities.

Many, O LORD my God, are Thy wonderful works which Thou hast done: * and in Thy thoughts there is none like unto Thee.

If I would declare and speak of them, * they are more than can be numbered.

Sacrifice and offering Thou hast not desired; * but mine ears hast Thou opened.

Burnt-offering and sin-offering hast Thou not required: * then said I: Lo, I come.

In the beginning of the book it is written of me that I should fulfil Thy will: * O my God, I delight to do it, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

I have not hidden Thy righteousness within my heart: * I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy loving-kindness, and Thy truth * from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: * let Thy loving-kindness and Thy truth continually preserve me.

For countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine heart faileth me.

Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Let them be ashamed and confounded together that seek after my soul, * to destroy it.

Let them be driven backward, and put to shame, * that wish me evil.

Let them quickly bear their shame, * that say unto me: Aha, Aha.

Let all those that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation say continually: The LORD be magnified.

But I am poor and needy: * the Lord thinketh upon me.

Thou art my help and my deliverer: * make no tarrying, O God.

Second Antiphon. LORD, heal my soul; * for I have sinned against Thee.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * the LORD will deliver him in time of trouble.

The LORD preserve him, and quicken him, and make him to be blessed upon the earth: * and deliver him not unto the will of his enemies!

The LORD strengthen him upon his bed of suffering! * Thou hast made all his bed in his sickness.

As for me, I said: LORD, be merciful unto me: * heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me: * When shall he die, and his name perish?

If he came to see me he spake vanity: * his heart gathereth iniquity to itself.

He went out, * and told it.

All they that hate me whispered together against me: * against me did they devise mine hurt.

They plotted together to do me evil: * Now that he lieth, surely he will rise up no more.

Yea, mine own familiar friend in whom I trusted, * who did eat of my bread, hath lifted up his heel against me.[1]

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in me: * because mine enemy cannot triumph over me.

But as for me, Thou upholdest me, because of mine innocence: * and settest me before Thy face for ever.

Blessed be the LORD God of Israël from everlasting, and to everlasting. * Amen, Amen.

Third Antiphon. My soul thirsteth for the living God; * when shall I come and appear before God?

Psalm XLI.

[This Psalm has a superscription, the meaning of which is not now certain, but which seems in part to imply that it was a didactic poem written to be sung by the choir of the Korahites, a family of Levites and singers in the time of David.]

AS the hart panteth after the water-brooks: * so panteth my soul after Thee, O God!

My soul is athirst for God, for the mighty God, for the living God: * when shall I come and appear before God?

My tears have been my meat day and night, * while they daily say unto me: Where is thy God?

When I remember these things, I pour out my soul in me: * for I will go unto the place of the wondrous Tabernacle, even unto the house of God.

With the voice of joy and praise, * the noise of a multitude that keep holiday.

Why art thou cast down, O my soul, * and why art thou disquieted in me?

Hope thou in God, for I shall yet praise Him, * the Health of my countenance and my God.

My soul is cast down within me: * therefore will I remember Thee from the land of Jordan, and from the mountains of Hermon,[2] from the Little Hill.[3]

Deep calleth unto deep, * at the noise of Thy waterspouts.

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[1] Quoted by our Lord. John xiii. 18.

[2] A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

[3] Or rather, the hill Mizar (viz. the Little), proper name of a mountain on the eastern ridge of Lebanon. May it not be that the Korahites were among the Levitical families which had cities in the north and north-east districts?

All Thy waves and Thy billows * are gone over me.

The LORD hath commanded [the praise of] His loving-kindness in the day-time, * and in the night His song.

Mine shall it be to pray unto the God of my life. * I will say unto God: Thou art my refuge.

Why hast Thou forgotten me? * and why go I mourning, while the enemy oppresseth me?

While my bones are broken, * they that trouble me, even mine enemies, reproach me;

While they say daily unto me: Where is thy God? * Why art thou cast down, O my soul, and why art thou disquieted within me?

Hope thou in God, for I shall yet praise Him: * the health of my countenance and my God.

Verse. O deliver not unto beasts the souls of them that praise Thee!

Answer. And forget not the souls of Thy poor for ever.

Seventh Lesson.[1]

MY breath will wax feebler, and my days fewer, and there is nothing before me but the grave. I have not sinned; yet my mind remaineth in affliction. Deliver me, O Lord, and set me beside Thee; and let any man's hand fight against me. My days are past, my purposes are broken off, and are but vexation to my spirit. They change the night into day, and again, after the darkness I hope for light. If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption: Thou art my father—to the worm: Thou art my mother, and my sister. Where therefore is now my hope? As for my patience, who shall consider it?

Seventh Responsory.

Forasmuch as I sin daily, and repent not, the fear of death troubleth me. O God, have mercy upon me, and save me, for in hell there is no redemption.

Verse. Save me, O God, by Thy Name, and judge me in Thy strength.

Answer. O God, have mercy upon me, and save me, for in hell there is no redemption.

Eighth Lesson.[2]

MY flesh is consumed, my bone cleaveth unto my skin, and there remaineth not round my teeth save the skin of my lips. Have pity upon me, have pity upon me, at least ye that are my friends, for the hand of the Lord hath touched me. Why do ye persecute me as God, and glut yourselves upon my flesh? O that my words were now written! O that they were inscribed in a book with an iron pen, or cut in lead, or graven with a chisel upon the flinty rock! For I know that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another. This is mine hope that is laid up in my bosom.

Eighth Responsory.

O Lord, judge me not according to my works; for I have done nothing that can be counted in respect of Thee. I beseech Thy Majesty therefore, that Thou wouldest blot out my transgressions, O God.

Verse. Lord, wash me thoroughly from mine iniquity and cleanse me from my sin.

Answer. Blot out my transgressions, O God.

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[1] Job xvii. 1.

[2] Job xix. 20.

Ninth Lesson.[1]

WHEREFORE hast Thou brought me forth out of the womb? O that I had perished, and no eye had seen me! I should have been as though I had not been—I should have been carried from the womb to the grave. Are not my days few? Let me alone then, that I may comfort myself a little in my sorrow, before I go whence I shall not return, even to the land of darkness and the shadow of death, a land of cheerlessness and darkness, where the night of death dwelleth, without any order, but shapelessness and dreadfulness of darkness for ever.

Ninth Responsory when three Nocturns have been said.

Deliver me, O Lord, from eternal death in that awful day when the heavens and the earth shall be shaken,[2] and Thou shalt come to judge the world by fire.

Verse. Quaking and dread take hold upon me, when I look for the coming of the trial and the wrath to come.

Answer. When the heavens and the earth shall be shaken.

Verse. That day is a day of wrath, of wasteness and desolation, a great day and exceeding bitter.[3]

Answer. When Thou shalt come to judge the world by fire.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Answer. Deliver me, O Lord, from eternal death in that awful day, when the heavens and the earth shall be shaken, and Thou shalt come to judge the world by fire.

Ninth Responsory when only one Nocturn has been said.

Deliver me from the ways of hell, O Lord, Who didst break the gates of brass in sunder, and didst descend into hell, and give them light, that they that sat in affliction and darkness might behold Thee.

Verse. Crying and saying, Thou hast come, O our Redeemer—

Answer. That they that sat in affliction and darkness might behold Thee.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Answer. That they that sat in affliction and darkness might behold Thee.

Lauds begin at once with the

First Antiphon. The bones which Thou hast broken * may rejoice.

Psalm L.

[This Psalm has a musical (?) superscription, and the title then proceeds, "A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)]

HAVE mercy upon me, O God, * after Thy great mercy:

And according to the multitude of Thy tender mercies * blot out my transgressions.

Wash me thoroughly from mine iniquity: * and cleanse me from my sin.

For I acknowledge my transgression: * and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done evil in Thy sight: * that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

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[1] Job x. 18.

[2] Haggai ii. 6.

[3] Zeph. i. 15.

For behold, I was shapen in iniquity: * and in sin did my mother conceive me.

For behold Thou desirest truth: * the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean: * wash me, and I shall be whiter than snow.

Make me to hear joy and gladness: * that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins: * and blot out all mine iniquities.

Create in me a clean heart, O God: * and renew a right spirit within me.

Cast me not away from Thy presence: * and take not Thine holy Spirit from me.

Restore unto me the joy of Thy salvation: * and uphold me with Thy free spirit.

Then will I teach transgressors Thy ways: * and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: * and my tongue shall sing aloud [1] of Thy righteousness.

O Lord open Thou my lips, * and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: * Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: * a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: * to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: * then shall they offer bullocks upon Thine altar.

Second Antiphon. Lord, hear * my prayer; unto Thee shall all flesh come.

Psalm LXIV.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

Hear my prayer: * unto Thee shall all flesh come.

Iniquities prevail against us: * but as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to come near unto Thee: * he shall dwell in Thy courts:

We shall be satisfied with the goodness of Thine house: * Thy temple is holy, terrible in righteousness.

Answer us, O God of our salvation: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up the depth of the sea, and the noise of his waves!

The heathen shall be troubled. They that dwell in the uttermost parts shall be afraid at Thy tokens: * Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: * Thou greatly enrichest it:

The river of God is full of water: Thou makest ready their corn, * for Thou hast so prepared it.

Drench her furrows, increase the fruits thereof: * the springing thereof shall rejoice at her showers.

Thou crownest the year with Thy

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[1] So the Hebrew, the LXX, and all the versions, including Doway, but the Latin text has the curious mistake of *exultabit* for *exaltabit*.

goodness: * and Thy fields teem with fruitfulness.

The green places of the wilderness wax fruitful: * and the little hills are girded with joy.

The pastures are clothed with flocks; the valleys also overflow with corn: * they shout for joy, yea, they sing.

Third Antiphon. Thy right hand * upholdeth me.

Psalm LXII.

[Intituled "A Psalm of David, when he was in the wilderness of Judah." This was one of the most perilous periods of David's life, when he was flying from the pursuit of Saul, and hiding in different forests and wildernesses in the south of Palestine. He was betrayed again and again, and had the most hairbreadth escapes. The history will be found in 1 Kings (Sam.) xxii. and xxiii.]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

In a dry and desert land, without water. * So have I appeared before Thee in the Sanctuary, to see Thy power and Thy glory.

Because Thy loving-kindness is better than life, * my lips shall praise Thee.

Thus will I bless Thee while I live: * and will lift up mine hands in Thy name.

My soul shall be satisfied as with marrow and fatness; * and my mouth shall praise Thee with joyful lips.

When I remember Thee upon my bed, I meditate upon Thee in the night watches: * because Thou hast been mine help:

And in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: * Thy right hand upholdeth me.

But those that seek my soul to destroy it, shall go into the lower parts of the earth: * they shall fall by the sword, they shall be a portion for foxes.

But the King shall rejoice in God: every one that sweareth by him shall glory: * for the mouth of them that speak lies shall be stopped.

Psalm LXVI.

[Besides a musical superscription, the Hebrew and the Targum give no title, except "A Psalm, a Psalm." But the Vulgate and the LXX. ascribe the authorship to David.]

GOD be merciful unto us, and bless us: * cause His face to shine upon us, and be merciful unto us.[1]

That Thy way may be known upon earth: * Thy saving health among all nations.

Let the people praise Thee, O God: * let all the people praise Thee.

O let the nations be glad and sing for joy: * for Thou judgest the people righteously, and governest the nations upon earth.[2]

Let the people praise Thee, O God, let all the people praise Thee. * The earth hath yielded her increase;

Let God, even our own God, bless us; let God bless us: * and let all the ends of the earth fear Him.

Fourth Antiphon. From the gates of the grave * deliver my soul, O Lord.

THE SONG OF HEZEKIAH, KING OF JUDAH. (Isa. xxxviii. 10.)

[Intituled "The writing of Hezekiah, King of Judah, when he had been sick, and was recovered of his sickness." The history will be found in 4 (2) Kings xx. (11th Sunday after Pentecost.)]

I SAID, In the midst of my days, * I shall go to the gates of the grave:

I looked for the rest of my years. *

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[1] SLH. The repetition of the words "be merciful unto us," is peculiar to the Latin.

[2] SLH.

I said, I shall not see the LORD my God[1] in the land of the living:

I shall behold man no more, * with the dwellers in the land of rest.

Mine age is departed, and is rolled up from me, * as a shepherd's tent:

My life is cut off as by a weaver: my web was scarce begun when He cut me off: * from day even to night wilt Thou make an end of me.

I thought I might live till morning: * as a lion, so doth He break all my bones:

From day even to night wilt Thou make an end of me. * Like a swallow's fledgling so did I twitter, I did coo as a dove:

Mine eyes fail, * with looking upward.

O LORD, I am seized, undertake for me. * What shall I say, or what will He answer me, seeing that He Himself hath done it?

I will call to remembrance before Thee all my years * in the bitterness of my soul.

O Lord, if by these things men live, and in such things is the life of my spirit, so mayest Thou chasten me, and make me to live. * Behold, mine anguish is [turned] into peace:

But Thou hast delivered my soul from destruction: * Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee: * they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day: * the father to the children shall make known Thy truth.

O LORD, save me: * and we will sing our songs all the days of our life in the house of the LORD.

Fifth Antiphon. Let everything that hath breath * praise the LORD.

Psalm CXLVIII.

[To this Psalm is prefixed "Alleluia." The LXX. connects it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the LORD from the heavens: * praise Him in the heights.

Praise ye Him, all His Angels: * praise ye Him, all His hosts.

Praise ye Him, sun and moon: * praise Him, all ye stars and light.

Praise Him, ye heavens of heavens: * and all the waters that be above the heavens. Let them praise the Name of the LORD!

For He spake, and they were made[2]: * He commanded and they were created.

He hath established them for ever and ever: * He hath made a decree which shall not pass.

Praise the LORD from the earth, * ye dragons, and all deeps:—

Fire, hail, snow, ice, stormy wind, * fulfilling His word:—

Mountains, and all hills, * fruitful trees, and all cedars:—

Beasts, and all cattle, * creeping things, and flying fowl:—

Kings of the earth, and all people; * princes, and all judges of the earth:—

Young men, and maidens, old men, and children: let them praise the Name of the LORD—* for His Name alone is exalted!

His glory is above heaven and earth. * He also exalteth the horn of His people,

The praise of all His Saints, * even of the children of Israël, a people near unto Him.

Psalm CXLIX.

SING unto the LORD a new song: * His praise in the congregation of Saints.

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[1] "My God" is not in the Hebrew, but the Divine Name is repeated.

[2] Taken from Ps. xxxii. 9.

Let Israël rejoice in Him That made him: * and let the children of Zion be joyful in their King.

Let them praise His Name in the dance: * let them sing praises unto Him with the timbrel and harp.

For the LORD taketh pleasure in His people: * He also will exalt the meek unto salvation.

Let the Saints be joyful in glory: * let them sing aloud upon their beds:

Let the high praises of God be in their mouth; * and a two-edged sword in their hands;

To execute vengeance upon the heathen, * and punishments upon the people;

To bind their kings with chains, * and their nobles with fetters of iron;

To execute upon them the judgment written: * this honour have all His Saints.

Psalm CL.

PRAISE the Lord in His sanctuary! * praise Him in the firmament of His power!

Praise Him in His mighty acts! * praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the LORD!

After the Fifth Antiphon the service proceeds directly thus:

Answer. I heard a voice from heaven saying unto me:

Verse. Blessed are the dead which die in the Lord.

Antiphon. [1] I am the resurrection and the life: * he that believeth in Me though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.

The Song of Zacharias.

After the repetition of the Antiphon, all kneel down, and the service ends as at Vespers, except that, if Ps. cxlv. *have been said at Vespers, now is said instead,*

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

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[1] John xi. 25, 26.

The Gradual Psalms.

The Gradual Psalms are said every Wednesday in Lent, unless a Feast of Nine Lessons is being kept. They are not said in Holy Week. In Choir they are said before the Mattins of the day; out of Choir, whenever convenient.

No Antiphon is said with these Psalms.

At the end of the first five, the Hymn "Glory be to the Father, &c.," *is not said.*

Ps. cxix. In my distress, &c., (*p.* 186.)
Ps. cxx. I will lift up mine eyes, &c., (*p.* 186.)
Ps. cxxi. I was glad, &c., (*p.* 188.)
Ps. cxxii. Unto Thee lift I up, &c., (*p.* 189.)
Ps. cxxiii. If it had not been the LORD, &c., (*p.* 189.)

O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Then all kneel, and the Lord's Prayer is said inaudibly, except the words "Our Father" *and the termination*—

And lead us not into temptation.
Answer. But deliver us from evil.
Verse. From the gates of the grave.
Answer. Deliver their souls, O Lord!
Verse. May they rest in peace.
Answer. Amen.
Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

LORD, we beseech Thee to loosen the souls of Thy men-servants and of Thy maid-servants, even the souls of all Thy faithful children from all bonds soever wherewith their transgressions have bound them, and grant unto them to live and breathe again among all Thy Saints and elect, in a glorious resurrection. Through Christ our Lord.
Answer. Amen.

Then are said the next five, and at the end of each the Hymn, "Glory be to the Father, &c."

Ps. cxxiv. They that trust in the LORD, &c., (*p.* 189.)
Ps. cxxv. When the LORD turned, &c., (*p.* 190.)
Ps. cxxvi. Except the LORD build, &c., (*p.* 190.)
Ps. cxxvii. Blessed is every one, &c., (*p.* 191.)
Ps. cxxviii. Many a time, &c., (*p.* 191.)

Then all kneel.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Our Father (*the Lord's Prayer is continued inaudibly till the termination*) And lead us not into temptation.
Answer. But deliver us from evil.
Verse. Remember Thy congregation.
Answer. Which Thou hast purchased of old.
Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin, may, by the tenderness of Thy pity, mercifully be absolved. Through Christ our Lord.

Answer. Amen.

Then are said the next five, and at the end of each the Hymn, "Glory be to the Father, &c."

Ps. cxxix. Out of the depths, &c., (*p.* 192.)
Ps. cxxx. LORD, my heart is not haughty, &c., (*p.* 192.)
Ps. cxxxi. LORD, remember David, &c., (*p.* 193.)
Ps. cxxxii. Behold, how good, &c., (*p.* 194.)
Ps. cxxxiii. Behold, now, bless ye, &c., (*p.* 207.)

Then all kneel.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination*) And lead us not into tempation.

Answer. But deliver us from evil.

Verse. O Thou my God, save Thy servants.

Answer. That trust in Thee.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

STRETCH forth, O Lord, over all Thy men-servants and Thy maid-servants the right arm of Thy help from heaven, that they may seek Thee with all their heart, and what they ask worthily may obtain effectually. Through Christ our Lord. *Amen.*

The Seven Penitential Psalms and the Litany.

These are said kneeling every Friday in Lent when the Office is of the Week-day, except Good Friday, and the Litany alone (without the Seven Psalms) on St Mark's Day, April 25 *—and on the three Rogation Days. In Lent they are said in Choir after Lauds (immediately after* V. Bless we the Lord. R. Thanks be to God.) *Out of Choir, when convenient.*

Glory be to the Father, &c., *is said after each Psalm.*

Antiphon. Remember not.

Ps. vi. O LORD, rebuke me not, &c., (*p.* 5.)
Ps. xxxi. Blessed are they, &c., (*p.* 77.)
Ps. xxxvii. O LORD, rebuke me not, &c., (*p.* 83.)
Ps. l. Have mercy upon me, &c., (*p.* 87.)
Ps. ci. Hear my prayer, &c., (*p.* 159.)
Ps. cxxix. Out of the depths, &c., (*p.* 192.)
Ps. cxlii. Hear my prayer, &c., (*p.* 153.)

Antiphon. [1] Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins.

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[1] Tobias iii. 3.

THE LITANY.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
O Christ, hear us.
Graciously hear us, O Christ.
O God the Father, of heaven,
O God the Son, Redeemer of the world,
O God the Holy Ghost,
O Holy Trinity, One God,
Have mercy upon us.
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Holy Michael,
Holy Gabriel,
Holy Raphael,
O all ye holy Angels and Archangels,
O all ye holy Orders of blessed spirits,
Holy John the Baptist,
Holy Joseph,
O all ye holy Patriarchs and Prophets,
Holy Peter,
Holy Paul,
Holy Andrew,
Holy James,
Holy John,
Holy Thomas,
Holy James,
Holy Philip,
Holy Bartholomew,
Holy Matthew,
Holy Simon,
Holy Thaddeus,
Holy Matthias,
Holy Barnabas,
Holy Luke,
Holy Mark,
O all ye holy Apostles and Evangelists,
O all ye holy Disciples of the Lord,
O all ye holy Innocents,
Holy Stephen,
Holy Lawrence,
Pray for us.
Holy Vincent,
Holy Fabian and Sebastian,
Holy John and Paul,
Holy Cosmas and Damian,
Holy Gervase and Protase,
O all ye holy Martyrs,
Holy Silvester,
Holy Gregory,
Holy Ambrose,
Holy Austin,
Holy Jerome,
Holy Martin,
Holy Nicholas,
O all ye holy Bishops and Confessors,
O all ye holy Teachers,
Holy Anthony,
Holy Benedict,
Holy Bernard,
Holy Dominick,
Holy Francis,
O all ye holy Priests and Levites,
O all ye holy Monks and Hermits,
Holy Mary Magdalen,
Holy Agatha,
Holy Lucy,
Holy Agnes,
Holy Cecily,
Holy Katharine,
Holy Anastasia,
O all ye holy Virgins and Widows,
Pray for us.
O all ye holy men and women, children of God,
Make intercession for us.
Be merciful,
Spare us, O Lord.
Be merciful,
Graciously hear us, O Lord.
From all evil,
From all sin,
From Thy wrath,
From sudden and unprovided death,
From the snares of the devil,
From the spirit of uncleanness,
O Lord deliver us.

From lightning and tempest,
From the scourge of earthquake,
From pestilence, famine, and war,
From everlasting death,
Through the mystery of Thine holy Incarnation,
Through Thy coming,
Through Thy Birth,
Through Thy Baptism and holy Fasting,
Through Thy Cross and Suffering,
Through Thy Death and Burial,
Through Thine holy Rising again,
Through Thy wonderful Ascension,
Through the coming of the Holy Ghost, the Comforter,
In the day of judgment,
O Lord deliver us.

We sinners,
Do beseech Thee to hear us.

That Thou wouldest spare us,
That Thou wouldest pardon us,
That it may please Thee to bring us unto true repentance,
That it may please Thee to rule and preserve Thy holy Church,
That it may please Thee to preserve our Apostolic Lord, and all orders of the Church in holy religion,
That it may please Thee to bring down the enemies of Thy holy Church,
That it may please Thee to give peace and true concord unto all Christian Kings and Princes,
That it may please Thee to give peace and unity to all Christian nations,
That it may please Thee to strengthen and preserve us in Thy holy Service,
That Thou wouldest raise up our minds to heavenly desires,
That Thou wouldest reward with eternal good all them who do good to us,
That Thou wouldest deliver our souls, and the souls of our brethren, kinsfolk, and benefactors, from eternal damnation,
That it may please Thee to give and preserve to our use the fruits of the earth,
That it may please Thee to grant eternal rest unto all the faithful departed,
That it may please Thee graciously to hear us,
We beseech Thee to hear us.

Son of God,
O Lamb of God, That takest away the sins of the world.
Spare us, O Lord.
O Lamb of God, That takest away the sins of the world,
Graciously hear us, O Lord.
O Lamb of God, That takest away the sins of the world,
Have mercy upon us.
O Christ, hear us,
Graciously hear us, O Christ.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Our Father, (*the Lord's Prayer is continued inaudibly till the termination.*)
And lead us not into temptation.
But deliver us from evil.

Psalm LXIX.

MAKE haste, O God, to deliver me: * make haste to help me, O LORD.

Let them be ashamed and confounded, * that seek after my soul.

Let them be turned backward and put to confusion, * that desire my hurt.

Let them be turned back with shame, * that say unto me: Aha, aha.

Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art my help and deliverer: * O LORD, make no tarrying.

Glory be to the Father, &c.
As it was in the beginning, &c.

Verse. [1] O Thou, my God, save Thy servants,

Answer. That trust in Thee.

Verse. [2] Lord, be Thou unto us a strong tower

Answer. From the enemy.

Verse. [3] Let the enemy prevail nothing against us.

Answer. Nor the son of wickedness afflict us.

Verse. [4] Deal not Thou with us after our sins.

Answer. Nor reward us according to our iniquities.

Verse. Let us pray for our Bishop. (*Here the name of the reigning Pope is inserted.*) [5]

Answer. [6] The Lord preserve him, and quicken him, and make him to be blessed upon the earth, and deliver him not unto the will of his enemies.

Verse. Let us pray for them who have done good to us.

Answer. May it please Thee, O Lord, to reward with eternal life all them who do good to us for Thy Name's sake. Amen.

Verse. Let us pray for the faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. O Thou my God, save Thy servants that trust in Thee.

Verse. [7] O Lord, send them help from the sanctuary.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin may, by the tenderness of Thy pity, mercifully be absolved.

O LORD, we beseech Thee graciously to hear our humble petitions, and spare all those who confess their sins unto Thee, granting us in Thy goodness pardon and peace.

BE graciously pleased, O Lord, to show forth upon us Thine unspeakable mercy, ridding us from all sin, and therewithal delivering us from all pains which for the same we do justly deserve.

O GOD, Whom sin doth justly move to anger, and repentance turn again mercifully to forgive the same, look down now graciously upon the supplications of Thy people praying before Thee, and turn away the scourges of Thy wrath, which for our sins we do most rightfully deserve.

O ALMIGHTY and everlasting God, have pity upon Thy servant our Bishop N., (*here name the Pope*,) and order his goings according to Thy mercy in the paths of eternal salvation, that by the gift of Thy grace he may ever seek such things as please Thee, and with all his strength fulfil the same.

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[1] Ps. lxxxv. 2.
[2] Ps. lx. 4.
[3] Ps. lxxxviii. 23.
[4] Ps. cii. 10.
[5] Pontifex. This being the *Roman* Breviary.
[6] Ps. xl. 3.
[7] Ps. xix. 3.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness.

LORD, burn our reins and our hearts with the fire of Thy Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father a mean whereby they may have that forgiveness which they have ever longed for.

PREVENT us, O Lord, we beseech Thee, in all our doings, with Thy gracious inspiration, and further us with Thy continual help, that every prayer and work of ours may begin from Thee, and by Thee be duly ended.

O ALMIGHTY and everlasting God, Who art Lord both of the living and of the dead, and hast mercy upon all whom Thou fore-knowest shall by faith and work be Thine, we most humbly beseech on behalf of all for whom we have a mind to pray, whether they be yet entangled in the flesh in this present world, or whether they be already rid of the body, and entered into that world which for us is still to come, that all Thy holy children may pray for them, and that the pitifulness of Thy mercy may grant unto them the forgiveness of all their trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. May the almighty and merciful Lord graciously hear us.

Answer. Amen.

Verse. And may the souls of the faithful, through the mercy of God, rest in peace.

Answer. Amen.

Grace before and after Meat.

Before dinner, he who blesses the meal says:

Verse. Bless ye—

Answer. Bless ye.

Then he says:

[1] The eyes of all—

And the rest continue:

Wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thine hand, and fillest all things living with plenteousness.

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father, (*inaudibly till the last words,*)

And lead us not into temptation.

Answer. But deliver us from evil.

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[1] Ps. cxliv. 15, 16.

Let us pray.

BLESS us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ our Lord.

Answer. Amen.

Reader. Sir, be pleased to give the blessing.

The Blessing.

May the King of eternal glory make us to be partakers at His table in heaven.

Answer. Amen.

At the end of dinner, the Reader concludes, saying:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. [1] May all Thy works praise Thee, O LORD!

Answer. And let Thy Saints bless Thee!

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

We give Thee thanks, O Almighty God, for all Thy mercies. Who livest and reignest for ever and ever.

Answer. Amen.

Then is said alternately either Ps. l., "Have mercy upon me, &c.," (*p.* 87,) *or* Ps. cxvi., "O praise the LORD, &c.," (*p.* 186.) *Then:*

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father, (*inaudibly till the last words*,)

And lead us not into temptation.

Answer. But deliver us from evil.

Verse. [2] He hath dispersed, he hath given to the poor—

Answer. His righteousness endureth for ever.

Verse. [3] I will bless the LORD at all times—

Answer. His praise shall continually be in my mouth.

Verse. My soul shall make her boast in the LORD—

Answer. The humble shall hear thereof and be glad.

Verse. O magnify the LORD with me—

Answer. And let us exalt His Name together.

Verse. [4] Blessed be the Name of the LORD!—

Answer. From this time forth and for evermore!

May it please Thee, O Lord, to reward with eternal life all them who do good to us for Thy Name's sake.

Answer. Amen.

Verse. Bless we the Lord.

Answer. Thanks be to God.

Verse. May the souls of the faithful, through the mercy of God, rest in peace.

Answer. Amen.

The Lord's Prayer is again said, inaudibly throughout, and then:

God grant us His peace.

Answer. Amen.

At supper the form is the same, except the following:

Text at the beginning (Ps. xxi. 48.)

The poor shall eat—

And be satisfied, and they shall praise the LORD that seek Him: their heart shall live for ever.

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[1] Ps. cxliv. 10.

[2] Ps. cxi. 9.

[3] Ps. xxxiii. 2-4.

[4] Ps. cxii. 2.

Blessing.

May the King of eternal glory bring us to sup with Him in eternal life.

At the end:

Verse. [1] He hath made a memorial of His wonderful works.
Answer. The LORD is gracious and full of compassion: He hath given meat unto them that fear Him.
Verse. Glory be to the Father, &c.
Answer. As it was, &c.
[2] God is blessed in all His gifts, and holy in all His works.
Answer. Amen.

And Ps. cxvi. *is always said.*

On some days the form is special, as follows:

Note 1. *These special passages are used both at dinner and supper.*
Note 2. *On a Fast-Day, the single meal allowed is supper.*
Note 3. *It is always allowed to substitute Psalm* cxvi. *for the special Psalm appointed, except on Maundy Thursday and Good Friday.*

1. *At supper on Maundy Thursday, nothing is said except the following:*

At the beginning (without any "Bless ye, &c.")

Christ, for our sakes, became obedient unto death.

Then the Lord's Prayer is said inaudibly throughout, and afterwards the sign of the Cross is made silently.
If there be reading, nothing is said by the Reader before or after, and no blessing, &c.

At the end:

Christ for our sakes, &c.

Then Ps. l. (*p.* 87,) *without* "Glory, &c."

Then the Lord's Prayer is said inaudibly throughout.

Then the Prayer, "Lord, we beseech Thee, &c.," (*p.* 364,) *the last clause,* "Who liveth, &c.," *being said inaudibly.*

Then the Lord's Prayer again inaudibly throughout.

2. *At supper on Good Friday, the same, except that the words* "even the death of the Cross" *are added to the* "Christ, for our sakes, &c."

3. *Supper on Holy Saturday is as usual, with the following:*

Text at the beginning (Matth. xxviii. 1.)

But in the end of the Sabbath,
As it began to dawn toward the first day of the week, Alleluia—Came Mary Magdalene, and the other Mary, to see the sepulchre. Alleluia.

At the end, the same is repeated as V. *and* R.

4. *From dinner on Easter Day to dinner on the next Saturday, both inclusive.*

Text at the beginning (Ps. cxvii. 24.)

This is the day which the LORD hath made, Alleluia—
Let us rejoice and be glad in it. Alleluia.

At the end, the same is repeated as V. *and* R.

Ps. cxvii. O give thanks, &c., (*p.* 37.)

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[1] Ps. cx. 4.

[2] Cf. Ps. cxliv. 17.

5. *On Ascension Day and thereafter to the supper on Friday before Whitsun Day, both inclusive.*

Text at the beginning (Ps. xlvi. 6.)

God is gone up with a shout, Alleluia,—
And the Lord with the sound of a trumpet. Alleluia.

At the end:

Verse. [1] When Christ ascended up on high—Alleluia.
Answer. He led captivity captive —Alleluia.

Ps. xlvi. O clap your hands, &c., (*p.* 98.)

6. *From supper on Whitsun Eve to supper on the Friday following, both inclusive.*

Text at the beginning (Wisd. i. 7.)

The Spirit of the Lord filleth the world, Alleluia—
And That Which containeth all things hath knowledge of the voice. Alleluia.

At the end:

Verse. [2] They were all filled with the Holy Ghost. Alleluia.
Answer. And began to speak. Alleluia.

Ps. xlvii. Great is the Lord, &c., (*p.* 98.)

Prayers for a Journey.

These Prayers are said immediately after starting. If one person say them by himself, the Singular Number is used.

Antiphon. May the Lord, the Almighty and Merciful, lead *us*—
Song of Zacharias. Blessed be the Lord, &c., (*p.* 28.)
Antiphon. May the Lord, the Almighty and Merciful, lead *us* into the way of peace and prosperity, and may the angel Raphael be with *us* in the way, that *we* may come to *our* home again in peace, and health, and gladness.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father (*inaudibly till the last words*)
And lead us not into temptation.
Answer. But deliver us from evil.
Verse. [3] O Thou my God, save Thy servants,
Answer. That trust in Thee.
Verse. [4] O Lord, send *us* help from the sanctuary.
Answer. And strengthen *us* out of Zion.
Verse. [5] Lord, be Thou unto *us* a strong tower,
Answer. From the enemy.
Verse. [6] Let the enemy prevail nothing against *us*,
Answer. Nor the son of wickedness afflict *us*.

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[1] Eph. iv. 8.
[2] Acts ii. 4.
[3] Ps. lxxxv. 2.
[4] Ps. xix. 3.
[5] Ps. lx. 4.
[6] Ps. lxxxviii. 23.

Verse. [1] Blessed be the Lord daily.

Answer. The God of our salvation maketh *our* way prosperous.

Verse. [2] Show *us* Thy ways, O Lord.

Answer. And teach *us* Thy paths.

Verse. [3] O that *our* ways were directed,

Answer. To keep Thy statutes.

Verse. [4] The crooked shall be made straight.

Answer. And the rough places plain.

Verse. [5] God hath given His Angels charge over thee.

Answer. To keep thee in all thy ways.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who madest the children of Israël to walk with dry feet through the midst of the sea, and Who didst open unto the three wise men, by the guiding of a star, the way that led unto Thee, grant *us* good speed, and quietness, that Thine holy Angel may be with *us*, and that *we* may happily come thither whither *we* would, now, and, in the end, unto the haven of eternal salvation.

O GOD, Who didst call Thy servant Abraham out of Ur of the Chaldees, and didst keep him from evil through all the ways of his pilgrimage, *we* beseech Thee, that it may please Thee to keep *us* Thy servants. Be Thou unto *us*, O Lord, an help when *we* go forward, a comfort by the way, a shadow from the heat, a covering from the rain and the cold, a chariot in weariness, a refuge in trouble, a staff in slippery paths, an haven in shipwreck. Do Thou lead *us*, that *we* may happily come thither where *we* would be, and thereafter come again safe unto *our* own home.

GRACIOUSLY hear our supplications, O Lord, we beseech Thee, and order the goings of Thy servants in the safe path that leadeth unto salvation in Thee, that amidst all the manifold changes of this life's pilgrimage, Thy shield may never cease from us.

GRANT, we beseech Thee, O Almighty God, that Thy family may fare onward in the path of salvation, and by giving heed to the preaching of the blessed Fore-runner John, may safely attain unto Him Whom John preached, even our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Verse. Let us go on in peace.

Answer. In the name of the Lord. Amen.

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[1] Ps. lxvii. 20. [2] Ps. xxiv. 4. [3] Ps. cxviii. 5. [4] Isa. xl. 4. [5] Ps. xc. 7.

Preparation for Communion.

Antiphon (*to be doubled when the Office is doubled.*) Remember not, Lord, our offences, * nor the offences of our forefathers, neither take Thou vengeance of our sins. (*In Paschal-time add* Alleluia.)

Psalm LXXXIII.

[Intituled "A Psalm of the sons of Korah." It has the same superscription as Ps. lxx., referring possibly to the vintage. It reads as if it were a pilgrim-song referring to the going up of all the males of Israël to Jerusalem to observe the Feast of Tabernacles, when harvest and vintage were over.]

HOW lovely are Thy tabernacles, O LORD of Hosts! * my soul longeth and fainteth for the courts of the LORD:

Mine heart and my flesh * rejoice for the living God.

Yea, the sparrow hath found an house, * and the dove a nest for herself, where she may lay her young,

Even Thine altars, O LORD of hosts, * my King and my God!

Blessed are they that dwell in Thine house, O Lord; * they will be ever praising Thee.[1]

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up [to Thy sanctuary,] through the vale of tears,[2] to the place which he hath appointed.

He That hath given the Law will give His blessing; they shall go from strength to strength: * they appear before the God of gods in Zion.

O LORD God of hosts, hear my prayer: * give ear, O God of Jacob![1]

Behold, O God, our shield: * and look upon the face of Thine Anointed.

For a day in Thy courts is better * than a thousand.

I had rather be a menial in the house of my God, * than to dwell in the tents of wickedness.

For God loveth mercy and truth: * the LORD will give grace and glory.

No good thing will He withhold from them that walk uprightly. * O LORD of hosts, blessed is the man that trusteth in Thee!

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[1]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

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[1] SLH.

[2] Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm LXXXV.

[Intituled "A Prayer of David."]

BOW down Thine ear, O LORD, and hear me: * for I am poor and needy.

Preserve my soul, for I am holy: * O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: * rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and ready to forgive, * and plenteous in mercy to all them that call upon Thee.

Give ear, O LORD, unto my prayer: * and attend to the voice of my supplication.

In the day of my trouble I called upon Thee, * for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord: * neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee, O Lord: * and shall glorify Thy name.

For Thou art great and doest wondrous things: * Thou art God alone.

Teach me Thy way, O LORD, and I will walk in Thy truth: * let mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine heart, * and I will glorify Thy name for evermore.

For great is Thy mercy toward me: * and Thou hast delivered my soul from the lowest hell.

O God, the wicked are risen against me, and the assemblies of violent men have sought after my soul, * and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, * long-suffering, and plenteous in mercy and truth.

O look upon me, and have mercy upon me: * give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: * because Thou, O LORD, hast holpen me, and comforted me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD'S house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins. [*P. T.* Alleluia.]

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. As for me, I said: Lord, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Turn again, O Lord, for a little,

Answer. And be entreated for Thy servant's sake.

Verse. O Lord, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Verse. Let Thy priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Verse. Lord, cleanse Thou me from secret faults.

Answer. Keep back Thy servant also from the sins of others.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

BOW down Thy Fatherly ears unto our supplications, O most merciful God, and enlighten our hearts by the grace of Thine Holy Spirit, that we may worthily take part in

Thy service, and may love Thee with an everlasting love.

O God, unto Whom all hearts lie open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thine Holy Spirit, that we may perfectly love Thee, and worthily magnify Thine Holy Name.

Lord, burn our reins and our hearts with the fire of Thine Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

Lord, we beseech Thee, that the Comforter which proceedeth from Thee may enlighten our minds, and lead us into all truth, even as Thy Son hath promised unto us.

Lord, we beseech Thee, that Thine Holy Spirit may dwell in us in much power, mercifully cleansing our hearts and shielding us from all things hurtful.

O God, Who didst teach the hearts of Thy faithful people by sending to them the light of Thine Holy Spirit, grant unto us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort.

Lord, we beseech Thee to cleanse our consciences by the power of Thine holy visitation, that when our Lord JESUS Christ, Thy Son, cometh, He may find in us a dwelling-place made ready unto Himself. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer.[1]

O GREAT High Priest and true Bishop, JESUS Christ, Who didst offer Thyself up to God the Father upon the Altar of the Cross as a pure and spotless Victim for us sinful wretches, Who hast given us Thy Flesh to eat and Thy Blood to drink, and hast set this mystery in the power of the Holy Ghost, saying, "Do this as oft as ye do it, in remembrance of Me." I entreat Thee by the same Thy Blood the great price of our salvation, I entreat Thee by that wondrous and unspeakable love wherewith it hath pleased Thee so to love us unworthy wretches as to wash us from our sins in Thine Own Blood, teach me, Thine unworthy servant, whom for no deserts of mine, but by the mere goodness of Thy mercy, Thou hast been pleased among other gifts even to call unto Thine Altar, teach me, I beseech Thee, by Thine Holy Spirit how to deal with this mystery, with the reverence, honour, earnestness, and fear which are behoven and meet. Make me by Thy grace always to believe, understand, feel, hold, say, and think concerning this mystery that which is pleasing unto Thee and expedient for mine own soul. Let Thy good Spirit enter into mine heart to sound there without noise, and to speak all truth without words. These things are very deep, and they are covered with an holy veil. For Thy great mercy's sake, grant that I may take part at Mass with a clean heart and a pure mind. Free my heart from unclean, shameful, vain, and harmful thoughts. Defend me with the kindly and faithful keeping of Thy blessed Angels and their mighty watch, that the enemies of all good may be confounded and go away. By the power of this great mystery, and by the hand of Thine holy Angel, take away from me and from all Thy servants the hard spirit of pride and vain-glory, envy and blasphemy, fornication and uncleanness, doubt and suspicion. Confounded be they that assail us, and may they that would fain destroy us perish.

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[1] In the original this prayer is divided according to the days of the week; as there are some passages in it which are suitable only for Priests, and which have therefore been here necessarily omitted, it is not here so divided, but the intention clearly is that it should not all be used at one time.

O King of virgins, lover of chastity and purity, by the heavenly dew of Thy blessing quench in my body the fire of unlawful lusts, that my body and soul may remain pure. Kill in my members all unlawful prickings of the flesh and uprisings of lust, and grant unto me, along with Thine other gifts which truly please Thee, true and everlasting chastity according to my state, that I may be able to offer up unto Thee the sacrifice of praise with a pure body and a clean heart. O, what searching of heart, what shedding of tears, what reverence, and what awe, what purity of body and soul are called for by God's heavenly sacrifice when Thy Flesh is eaten indeed and Thy Blood is drunk indeed, where the things of the highest are brought down to the things of the lowest, and the things of God to the things of earth, where the holy Angels are present, where Thou Thyself art wondrously and unspeakably set forth, Thyself at once the sacrifice and the Priest.

Who can worthily deal with this, unless Thou, O God Almighty, should Thyself make him worthy. Lord, I know, I know indeed, and I confess it before Thy Fatherly goodness, that on account of my great sins and my countless failings I am not worthy to draw near to this great mystery, but I also know, I believe indeed with all my heart, and I confess with my mouth, that Thou Who alone art able to bring a clean thing out of an unclean, and to make sinners righteous and holy, art able to make me worthy. O, my God, I entreat Thee by this Thine Almighty power to grant unto me, a sinner, that I may receive this Sacrament with fear and trembling, with purity of heart and with weeping, with spiritual gladness and heavenly joy. Let my soul feel the sweetness of Thy blessed presence, and that Thine Holy Angels keep guard round me.

For I, O Lord, sinner though I be, am going to draw near unto Thine Altar in memory of Thy worshipful passion, to receive there the Sacrament which Thou hast instituted in remembrance of Thyself for our salvation. O God, most high, do Thou receive that remembrance on behalf of Thine holy Church, and on behalf of Thy people Whom Thou hast bought with Thine own Blood. Be pleased, O Lord, to have regard unto the sorrows of peoples, the straits of nations, the cries of prisoners, the woes of orphans, the needs of wanderers, the helplessness of the weak, the hopelessness of the sick, the failure of the old, the hopes of young men, the desires of young women, the grief of widows.

For Thou, O Lord, hast mercy upon all, and hatest nothing that Thou hast made—remember of what we are made. Thou art our Father, Thou art our God, be not wrathful exceedingly, neither shut up the multitude of Thy tender mercies from us. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with hope in the multitude of Thy tender mercies. Take away our iniquities from us, and in Thy mercy kindle in us the fire of Thine Holy Spirit, take away the stony heart out of our flesh, and give an heart afresh, an heart to love Thee, to seek Thee, to rejoice in Thee, to follow Thee, and to enjoy Thee. We beseech Thy mercy, O

Lord, to be pleased to look in favour upon Thy people when they do service unto Thine Holy Name, and in order that no one may ask in vain, and no request be refused, do Thou Thyself inspire us with such prayers as it may please Thee to hear and to grant.

Holy Lord and Father, we entreat Thee also for the spirits of the faithful departed; unto them may this great mystery of godliness be health, wholeness, gladness, and rest. O Lord, my God, may they have this day a great and full banquet of Thee the Living Bread, Who didst come down from heaven, and givest life unto the world, of Thine Holy and Blessed Flesh, the Flesh of Thee, the Lamb without spot, Who takest away the sins of the world, which Thou didst take from the holy and glorious womb of the blessed Virgin Mary, and which was conceived by the Holy Ghost, and of that river of mercy which the soldier's spear drew out of Thy Sacred Side, that they may be thereby strengthened, filled, rested, and comforted, and may sing unto Thy praise and glory. I beseech Thy mercy, O Lord, that the fulness of Thy blessing, and the sanctification of Thy Godhead, may come down upon the bread which is to be offered unto Thee.

Let there also come down thereon the invisible and incomprehensible Majesty of Thine Holy Spirit, as of old time He came down upon the offerings of the fathers, and let Him turn our offerings into Thy Flesh and Blood, and teach me, unworthy communicant that I am, to deal with this great mystery with purity of heart, with earnestness even to tears, with reverence, and with awe.

I beseech Thee also, O Lord, by this very mystery itself, this holy mystery of Thy Body and Thy Blood, wherein Thy Church is every day given to eat and to drink, is purified and sanctified, and is made partaker of the one Divine Nature of the Most High, give me Thine Own Holy might, and endue me therewith, that I may be able to draw near Thine Altar with a good conscience, and so this heavenly Sacrament may be salvation and life for me. For Thou hast said with Thine Own Holy and Blessed mouth, "The bread which I will give is My Flesh for the life of the world"; "I am the Living Bread, which came down from heaven"; "If any man eat of this Bread he shall live for ever." O Bread of Sweetness, cure my heart's palate that I may be able to taste how sweet Thy love is. Cure it of every disease that I may not feel anything sweet like Thy sweetness. O White Bread, that art able to content every man's delight and to yield every taste; Thou that always feedest us and yet never art consumed, let my heart feed on Thee, and let the taste of Thy sweetness fill the innermost depths of my soul. The Angels feed on Thee to fulness; let him that is a stranger and pilgrim here feed on Thee to the best of his little power, that that provision for his journey may strengthen him, and so he faint not by the way. O Thou Holy Bread, Thou Living Bread, Thou Pure Bread, Who comest down from Heaven and givest life unto the world, come into my heart and purify me from every defilement, whether of flesh or of spirit; enter into my soul, heal me and cleanse me, within and without; be Thou the constant shield and safety both of my soul and of my body. Drive all my enemies away from me, let them fade away far from the presence of Thy power. So mayest Thou enable me, under Thy protection, both without and within, to go straight forward until I come to Thy kingdom, where we shall not see Thee any more in mysteries as we see Thee now, but face to face, when Thou shalt have given up the kingdom unto God, even the Father, and shalt be God all in all. For then wilt Thou fill me with Thyself, with such a wondrous fulness, that I shall never hunger nor thirst again for ever. Who, with the same God the Father and Holy Ghost, livest and reignest for ever and ever. *Amen.*

Thanksgiving after Communion.

Antiphon. Let us sing the song of the three holy children, * the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

P. T. Alleluia.

THE SONG OF THE THREE HOLY CHILDREN. (Daniel iii. 57.)

O ALL ye works of the Lord, bless ye the Lord: * praise Him, and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord: * O ye heavens, bless ye the Lord.

O all ye waters that be above the heavens, bless ye the Lord: * O all ye powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord: * O ye stars of heaven, bless ye the Lord.

O ye showers and dew, bless ye the Lord: * O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord: * O ye winter and summer, bless ye the Lord.

O ye dews and rime, bless ye the Lord: * O ye frost and cold, bless ye the Lord.

O ye ice and snow, bless ye the Lord: * O ye nights and days, bless ye the Lord.

O ye light and darkness, bless ye the Lord: * O ye lightnings and clouds, bless ye the Lord.

O let the earth bless the Lord: * let her praise and exalt Him above all for ever!

O ye mountains and hills, bless ye the Lord: * O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord: * O ye seas and floods, bless ye the Lord.

O ye whales, and all that move in the waters, bless ye the Lord: * O all ye fowls of the air, bless ye the Lord.

O all ye beasts and cattle, bless ye the Lord: * O ye children of men, bless ye the Lord.

O let Israël bless the Lord: * let him praise and exalt Him above all for ever!

O ye Priests of the Lord, bless ye the Lord: * O ye servants of the Lord, bless ye the Lord.

O ye spirits and souls of the righteous, bless ye the Lord: * O ye holy and humble men of heart, bless ye the Lord.

O Ananias, Azarias, and Misaël, bless ye the Lord: * praise and exalt Him above all for ever.

[1] Bless we the Father, and the Son, and the Holy Ghost: * let us praise and exalt Him above all for ever.

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[1] This verse is, of course, a later addition; more than two verses are omitted, and the last given is one of those omitted at the beginning.

Blessed art Thou, O Lord, in the firmament of heaven: * and to be praised, and glorified, and exalted above all for ever.

Psalm CL.

PRAISE the Lord in His sanctuary! * praise Him in the firmament of His power!

Praise Him in His mighty acts! * praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the LORD!

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Let us sing the song of the three holy children, the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

P. T. Alleluia.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father, (*inaudibly*) Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us.

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. May all Thy works praise Thee, O Lord.

Answer. And let Thy Saints bless Thee.

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

Verse. Not unto us, O Lord, not unto us.

Answer. But unto Thy Name give glory.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst lessen the flames of fire for the three children, mercifully grant that we Thy children may not be touched by any flames of sin.

Grant, O Lord, we beseech Thee, that Thy grace may forward us in all our actions by Thine inspiration, and follow it by Thine help, that this and every prayer and work of ours may begin from Thee, and by Thee be duly ended.

Grant, O Lord, that we may have the strength to extinguish the flames of sin, Thou Who didst grant the blessed Lawrence to be more than conqueror amid his fiery torments. Through Christ our Lord.

Answer. Amen.

Devotions after Communion.

FROM ST THOMAS AQUINAS.[1]

I GIVE Thee thanks, O holy Lord, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but of the mere condescension of Thy mercy, to satisfy me a sinner and Thine unworthy servant with the precious Body and Blood of Thy Son our Lord JESUS Christ. I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armour of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my strong defence against the snares of all mine enemies, visible and invisible; the stilling and the calm of all mine impulses, carnal and spiritual; mine indissoluble union with Thee the one and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy Saints true and unfailing Light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

FROM ST BONAVENTURA.[1]

O SWEETEST Lord JESUS Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thine house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and savour, and all most thrilling delights. May mine heart ever hunger for Thee and feed on Thee, on whom angels long to look; and may mine inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou Well of life, Thou Fountain of wisdom and knowledge, Thou Source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God; may it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy Name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do Thou be alone and evermore mine hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and mine help, my wisdom, my portion, mine own possession and my treasure, in whom my mind and mine heart are fixed and rooted firmly and immovably for evermore. *Amen.*

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[1] Translation by Rev. T. A. Pope, adopted by Lord Bute in *A Form of Prayers*, 1896.

RHYME OF ST THOMAS AQUINAS.[1]

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

God only on the Cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds as Thomas saw, I do not see;
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope in Thee my love to store.

O Thou Memorial of our Lord's own dying!
O Bread that Living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of heavenly sweetness give.

O loving Pelican! O JESU, Lord!
Unclean I am, but cleanse me in Thy blood;
Of which a single drop for sinners spilt,
Is ransom for a world's entire guilt.

JESU! Whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

O Shepherd of the Faithful, O JESU, gracious be,
Increase the faith of all who put their faith in Thee.

A PRAYER TO BE RECITED BEFORE AN IMAGE OR REPRESENTATION OF CHRIST CRUCIFIED.

BEHOLD, O kind and most sweet JESUS, I cast myself on my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, while with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds; having before my eyes that which David spake in prophecy: "They pierced My hands and My feet; they have numbered all My bones."

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[1] Translation by Rev. Edward Caswall.

The Votive Offices.

Pope Leo XIII. permits that upon all days whatsoever upon which the Psalms of the Week-day are to be said at Mattins, either by reason of the Week-day itself or of a Simple Office, with certain exceptions, there may be substituted for the Office of the day one of the following Votive Offices. The excepted days are Ash Wednesday, Passion-tide, and the 17*th to the* 24*th of December, both inclusive. Easter and Whitsun weeks are also excepted, because the Office is already Semi-double, and of the Octave of the Feast of the preceding Sunday.*

The Office itself is Semi-double, and its relations to the Office of a Week-day, or of a Simple Feast, or a Semi-double or Double Office on the preceding or succeeding day, are arranged in the same way as if it were a Semi-double Festival; thus, a Simple Office would be commemorated at First Vespers and Lauds, and have the Ninth Lesson, if it had a Lesson or Lessons of its own; and a Greater Week-day would be commemorated at Lauds, and the Ninth Lesson would be of its Homily, while in Advent and Lent the Week-day would be commemorated at both Vespers and Lauds, and have its Homily for the Ninth Lesson. Preces are said at Compline and Prime, and the Common Commemorations at Vespers and Lauds, except the Commemoration of that which may be the subject of the Votive Office. That is to say, the Commemoration of the Blessed Virgin is omitted if the Office be of the Immaculate Conception, that of St Joseph if the Office be of him, and that of SS. Peter and Paul if the Office be of the Apostles.

In England the use of two of these Offices—namely, that of the Most Holy Sacrament for Thursdays and that of the Immaculate Conception for Saturdays, is obligatory upon all persons bound to the recitation of the Divine Office, upon all days permitted by the Pope, except (1) *those in Advent and Lent;* (2) *Eves;* (3) *Ember Saturday; and* (4) *days to which the Sunday Office may be transferred according to the Pie*, iv. 5.[1] *On those days on which the use of the Votive Office is permitted by the Pope, but is not made obligatory in England, its use is optional, as is that of the other Votive Offices on other days.*

After Septuagesima Sunday to Easter, exclusive, the word "Alleluia" is omitted wherever it is here given in square brackets, thus [ ], *and in Paschal-time it is inserted wherever given thus*, (*P. T.* Alleluia.)

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[1] When these two Votive Offices were introduced by the late Pope Pius IX., and when they seem to have been made obligatory in England, these days were excepted from the Papal permission. The edition of the English Offices now before the writer (Tournay, 1896) excepts only Advent and Lent, but the Catholic Directory shows that Eves also are excepted, and the exceptions would therefore seem to have remained the same as before. Owing to the multiplication of Festal Offices it is very improbable that the contingencies (3) (4) would ever occur.

Office in honour of All Holy Angels, for Mondays.

Semi-double.

All as on Sundays except the following.

At Vespers on Sunday evening is inserted the following Commemoration.

Antiphon. [1] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation. (*P. T.* Alleluia.)
Verse. [2] Before the Angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia.)
Answer. I will worship toward Thine holy Temple, and praise Thy Name. (*P. T.* Alleluia.)

Prayer from Lauds.

MATTINS.

Invitatory. The Lord, He is the King of the Angels. * O come, let us worship Him. (*P. T.* Alleluia.)

Hymn.[3]

THEE, O Christ, the Father's Splendour,
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

FIRST NOCTURN.

In Paschal-time all the three Psalms following are said under one Antiphon —viz., the First.

First Antiphon. Great things are spoken of Michael * the Archangel, who waxed valiant in fight, and won the victory. (*P. T.* Alleluia.)

Ps. viii. O LORD, our Lord, &c., (*p.* 7.)

Second Antiphon. The Angel Gabriel spake unto Mary, * and said: Behold thou shalt conceive in thy womb and bring forth a Son, and shall call His Name JESUS.

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Third Antiphon. [4] The Angel Raphael said: Bless ye the God of Heaven, * and confess Him before all living, for He hath had mercy upon you.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Verse. [5] An Angel stood at the Altar of the Temple. (*P. T.* Alleluia.)
Answer. Having a golden censer in his hand. (*P. T.* Alleluia.)

Lessons from Scripture according to the Season, but in Lent and on Rogation Monday the following are used.

First Lesson.

The Lesson is taken from the Book of Exodus (xxiii. 20.)

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[1] Heb. i. 14.
[2] Ps. cxxxvii. 2.
[3] Hymn by St Rabanus Maurus altered almost beyond recognition; translated by Dr Neale.
[4] Tob. xii. 6.
[5] Apoc. viii. 3.

BEHOLD, I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, and think not lightly of him. For he will not pardon your transgressions; and My Name is in him. But if thou wilt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, and Mine Angel shall go before thee.

First Responsory.

A multitude of Angels came with the Archangel Michael, into whose wardship God hath permitted the souls of the Saints, that he may lead them into the garden of gladness. (*P. T.* Alleluia.)

Verse. Lord, do Thou send forth Thine Holy Spirit from heaven, the Spirit of wisdom and understanding.

Answer. That he may lead them into the garden of gladness. (*P. T.* Alleluia.)

Second Lesson.

The Lesson is taken from the Book of the Prophet Zechariah (i. 7.)

THE Word of the LORD came unto Zechariah, the son of Berechiah, the son of Iddo, the Prophet, saying: I saw by night, and, behold, a man riding upon a red horse; and he stood among the myrtle-trees that were in the bottom. And behind him were there red horses, speckled, and white. Then said I: O my lord, what are these? And the angel that spake in me said unto me: I will show thee what these be. And the man that stood among the myrtle-trees answered, and said: These are they whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood among the myrtle-trees, and said: We have walked to and fro through the earth, and, behold, all the earth is inhabited, and is at rest.

Second Responsory.

[1] Then the Angel of the Lord answered and said: O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Juda, against which Thou hast had indignation— (*P. T.* Alleluia.)

Verse. These three score and ten years?

Answer. How long wilt Thou not have mercy on Jerusalem, and on the cities of Juda, against which Thou hast had indignation? (*P. T.* Alleluia.)

Third Lesson. (ii.)

I LIFTED up mine eyes again, and looked. And, behold, a man with a measuring line in his hand. Then said I: Whither goest thou? And he said unto me: To measure Jerusalem, and see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked in me went forth, and another angel went out to meet him, and said unto him: Run, speak to this young man, saying, Jerusalem shall be inhabited as a town without walls, for the multitude of men and cattle therein. For I, saith the LORD, will be unto her a wall of fire round about, and will be in glory in the midst of her.

Third Responsory.

[2] When ye see the Gentiles, be not afraid of them, but in your hearts worship and fear the Lord; for His Angel is with you. (*P. T.* Alleluia.)

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[1] This Responsory is the continuation of the preceding Lesson.

[2] Cf. Baruch, vi. 3-6.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.
Answer. For His Angel is with you. (*P. T.* Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. For His Angel is with you. (*P. T.* Alleluia.)

SECOND NOCTURN.

In Paschal-time all three Psalms are said under one Antiphon—namely, the Second.

First Antiphon. The smoke of the incense ascended up * before the Lord, out of the Angel's hand.

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Second Antiphon. [1] The Angel of the Lord * encampeth round about them that fear Him, and delivereth them. (*P. T.* Alleluia.)

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Third Antiphon. Let us praise the Lord, * Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."
Verse. The smoke of the incense ascended up before the Lord. (*P. T.* Alleluia.)
Answer. Out of the Angel's hand. (*P. T.* Alleluia.)

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory the Great. (34*th on the Gospels.*)

SINCE we have run over and interpreted the names of the different Orders of Angels, it remaineth that we should shortly take up the indication of their different offices. The term Power is given to those spirits through whom most often signs and wonders are worked. The term Might is applied to those spirits unto whose order more might hath been granted than unto the others, so that it is to their jurisdiction that the powers of the enemy are brought into subjection, and by their might that they are so chained up that they cannot tempt men's hearts so much as they fain would.

Fourth Responsory.

[2] All the Angels stood round about the Throne, and about the Elders, and the four living creatures, and fell before the Throne on their faces and worshipped God. (*P. T.* Alleluia.)
Verse. [3] Worship the Lord, all ye His Angels!
Answer. And fell before the Throne on their faces and worshipped God. (*P. T.* Alleluia.)

Fifth Lesson.

"THE Principalities are so called because they are appointed as princes over the other good Angels, command their troops whenever there is anything to be done, and direct them how to perform their ministry for God. The Dominions bear this name because they are highly exalted, even above the power of the principalities. To be a prince is to be exalted among equals, but to dominate is to rule over subjects as a Lord. The Thrones are those hosts over whom the Almighty God presideth to exercise judgment, whence the Psalmist saith, (ix. 5,) "Thou satest on the throne judging right."

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[1] Ps. xxxiii. 8.

[2] Apoc. vii. 11.

[3] Ps. xcvi. 7.

Fifth Responsory.

[1] An Angel stood at the Altar of the Temple, having a golden censer in his hand; and there was given unto him much incense, and the smoke of the incense ascended up before the Lord, out of the angel's hand. (*P. T.* Alleluia.)

Verse. Before the Angels will I sing praise unto Thee; I will worship toward Thine holy Temple, and praise Thy Name, O Lord.

Answer. And the smoke of the incense ascended up before the Lord, out of the Angel's hand. (*P. T.* Alleluia.)

Sixth Lesson.

THE Cherubim are said to represent the fulness of knowledge, and it is for this reason that these sublime hosts are so called, because the nearer they gaze upon the glory of God so much the more perfect is the knowledge with which they are filled.[2]

The word Seraphim is the title given to those hosts of holy spirits, who, on account of their peculiar nearness to their Maker, burn with a love beyond all compare. Their name signifieth burners or kindlers. Their fire is their love, and the more penetrating is their view of the glory of the Divine Being so much more intense is their love thereof wherewith they glow.

Sixth Responsory.

Before the Angels will I sing praise unto Thee, and will worship before Thine holy Temple, and will praise Thy Name, O Lord. (*P. T.* Alleluia.)

Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name in us.

Answer. And I will praise Thy Name, O Lord. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord. (*P. T.* Alleluia.)

THIRD NOCTURN.

In Paschal-time all three Psalms are said under one Antiphon, namely the First.

First Antiphon. [3] The Lord sent His Angel, * which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria. (*P. T.* Alleluia.)

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. Worship the Lord, * all ye His Angels! Zion heard, and was glad.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Bless the Lord, * all ye His Angels, that excel in strength, that do His commandments, to hearken unto the voice of His word.

Ps. cii. Bless the LORD, &c., (*p.* 160.)

Verse. Before the Angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia.)

Answer. I will worship toward Thine holy Temple, and praise Thy Name. (*P. T.* Alleluia.)

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[1] Cf. Apoc. viii. 3, 4.

[2] St Gregory seems to have accepted the opinion that Chrwb is a variant of spelling for Qrwb, and therefore means one who draws near. The derivation of the word is now considered very uncertain, but the traditional belief certainly is that the Cherubim are the representatives of contemplation, of knowledge as distinguished from love,—that is, of the intellectual as opposed to the emotional, or the understanding as opposed to the heart, represented by the Seraphim, whose name is undeniably derived from saraph, *to burn*.

[3] 2 Par. Chron. xxxii. 21.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 47.)

AT that time: JESUS saw Nathanael coming to Him, and saith of him: Behold an Israëlite indeed, in whom is no guile. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (11*th on Ps.* xc.)

What are the goings of the holy Angels? Surely those goings whereof the Only-Begotten Son hath told us when He saith: "Hereafter ye shall see heaven open, and the Angels of God ascending and descending upon the Son of Man." Their goings, therefore, are by way of ascent and descent: they ascend for their own sakes, and they descend, or to speak more truly, they condescend for our sakes. Thus do these blessed spirits ascend upward by gazing upon God, and they descend downward by pity for thee, that they may keep thee in all thy ways. They ascend upward to the vision of Him, and they descend downward at the intimation of His will; for "He hath given His Angels charge over thee, to keep thee in all thy ways": but when they so descend downward they do not thereby lose the beatific vision of His glory, for we know that in heaven the Angels do always behold the face of the Father. (Matth. xviii. 10.)

Seventh Responsory.

The Angel of the Lord came down into the furnace, together with Azariah and his fellows, and smote the flame of the fire out of the furnace, so that the fire touched them not at all, neither hurt them. (*P. T.* Alleluia.)

Verse. Blessed be their God, Who sent His Angel and delivered His servants that trusted in Him.

Answer. So that the fire touched them not at all, neither hurt them. (*P. T.* Alleluia.)

Eighth Lesson.

WHEN they ascend upward to gaze they search into that truth wherewith they are sated by longing, and by satiety are made to long the more; when they descend downward they work mercy upon us by keeping us in all our ways. For "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) Surely they are not our lords but our ministers, and herein they are even as the Son of Man, who came not to be ministered unto but to minister, (Matth. xx. 28,) and Who was among His disciples as he that serveth. (Luke xxii. 27.) The fruit of the goings of the holy Angels is, as toucheth themselves, their own blessedness and the conforming obedience inspired by their love; but as toucheth us, we receive through them the keeping of all our ways under the care of God's grace, for He hath given His Angels charge over thee, to keep thee in all thy needs.

Eighth Responsory.

[1] Lord, Thou didst send Thine Angel in the time of Hezekiah, King of Juda, and didst slay in the host of Sennacherib an hundred fourscore and five thousand; wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm. (*P. T.* Alleluia.)

Verse. That those be stricken with

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[1] 2 Mac. xv. 22-24.

terror that come with blasphemy against Thine holy people.

Answer. Wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Wherefore now also, O Lord of heaven, send Thy good Angel before us for a fear and dread of the might of Thine arm. (*P. T.* Alleluia.)

If the Ninth Lesson is not of the Homily of a Week-day or that of a Simple, it is as follows.

IN the meantime God hath given His Angels charge over thee, not to take thee out of thy ways, but to keep thee in thy ways, and so by their ways to make thy ways His ways; for, if thou wouldst know how, He would have thee also descend and condescend, thine own needs compelling and admonishing thee to that which the Angel doth from the purer motive of love, to condescend by showing pity toward thy neighbour, and again to ascend along with the Angels by lifting up thy desires and striving with all thine heart's longing after the supreme and eternal truth. Thus are we exhorted to lift up hearts and hands together; thus do we hear it said every day, "Lift up your hearts"; thus are we rebuked for our slothfulness; and thus is it said unto us: "O ye sons of men, how long will ye be dull of heart? why will ye love vanity and seek after leasing?" (Ps. iv. 3.) For when the heart is unburdened and light, it is easier for it to rise to seek and love the truth.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

First Antiphon. O ye Angels of the Lord, * bless ye the Lord alway. (*P. T.* Alleluia.)

Second Antiphon. God hath given His Angels charge over thee, * to keep thee in all thy ways. (*P. T.* Alleluia.)

Third Antiphon. In heaven their Angels do alway behold the face of My Father * which is in heaven. (*P. T.* Alleluia.)

Fourth Antiphon. Praise ye God * all His Angels,—praise ye Him all His hosts! (*P. T.* Alleluia.)

Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye Mighty Ones of heaven, praise ye the Lord from the heavens! (*P. T.* Alleluia.)

Chapter. (Exod. xxiii. 20.)

BEHOLD I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice.

Hymn.[1]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy Face!

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,
Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

Angel of might, may Gabriel swift descending,
Far from our gates our ancient foes repel,
And his own triumphs o'er the world defending,
In temples dear to Heaven return and dwell.

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[1] Translation by the Rev. W. J. Copeland.

Angel of health, may Raphael lighten o'er us,
To every sick-bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All Saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. Before the Angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia.)

Answer. I will worship toward Thine holy Temple, and praise Thy Name. (*P. T.* Alleluia.)

Antiphon at the Song of Zacharias. [1] The Angel that talked with me came again, and waked me as a man that is wakened out of his sleep. (*P. T.* Alleluia.)

Prayer throughout.

O GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thine holy angels alway do Thee service in heaven, so, by Thine appointment, they may suffer and defend us on earth. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. O ye Angels of the Lord, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Apoc. xii. 7.)

THERE was a great war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels: and prevailed not; neither was their place found any more in heaven.

TERCE.

Antiphon. God hath given, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the Temple. (*P. T.* Alleluia, Alleluia.)

Answer. An Angel stood at the Altar of the Temple. (*P. T.* Alleluia, Alleluia.)

Verse. Having a golden censer in his hand.

Answer. At the Altar of the Temple. (*Except in P. T. when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. An Angel stood at the Altar of the Temple. (*P. T.* Alleluia, Alleluia.)

Verse. And the smoke of the incense ascended up before the Lord— (*P. T.* Alleluia.)

Answer. Out of the Angel's hand. (*P. T.* Alleluia.)

SEXT.

Antiphon. In heaven, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. v. 11.)

I HEARD the voice of many Angels round about the throne, and the living creatures, and the elders; and the number of them was thousands of thousands, saying with a loud voice: Salvation unto our God.

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[1] Zac. iv. 1.

Short Responsory.

The smoke of the incense ascended up before the Lord. (*P. T.* Alleluia, Alleluia.)

Answer. The smoke of the incense ascended up before the Lord. (*P. T.* Alleluia, Alleluia.)

Verse. Out of the Angel's hand.

Answer. Before the Lord. (*Except in P. T. when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The smoke of the incense ascended up before the Lord. (*P. T.* Alleluia, Alleluia.)

Verse. Before the angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia.)

Answer. I will worship toward Thine holy Temple, and praise Thy Name. (*P. T.* Alleluia.)

NONE.

Antiphon. O ye angels and archangels, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia, Alleluia.)

Answer. Before the angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia, Alleluia.)

Verse. I will worship toward Thine holy Temple, and praise Thy Name.

Answer. O my God. (*Except in P. T. when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia, Alleluia.)

Verse. Worship God. (*P. T.* Alleluia.)

Answer. All ye his angels. (*P. T.* Alleluia.)

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalms of Sunday, except the last, which is Ps. cxxxvii., I will praise Thee, &c., (*p.* 197.)

Hymn from Mattins.

Antiphon at the Song of the Blessed Virgin. Holy Angels who stand ever before God in heaven, shield us in the battle, that we perish not in the awful judgment. (*P. T.* Alleluia.)

Office in Honour of all the Holy Apostles, for Tuesdays.

Semi-double.

The Office is the Common Office for Apostles, (*p.* 528,) *except in Paschaltime, when it is as in the Common Office for that season* (*p.* 514,), *with the following differences.*

The Common Commemoration of SS. Peter and Paul is omitted.

Prayer throughout.

O GOD, Who didst will that Thy blessed Apostles should be the means whereby Thou hast brought us to know Thy Name, grant unto us the grace to celebrate unto our profit their everlasting glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Lessons of the First Nocturn are from Scripture according to the Season, but if the day have no Scripture Lessons, then they are from 1 Cor. iv. 1, *as in the Common Office*, (*p.* 531.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (43*rd on the Saints.*)

THEY are the light of the world, because they were the means whereby the Lord was first pleased to give unto this world the light of faith and true knowledge, and to deliver the nations and peoples from the darkness of ignorance and sin. They are the salt of the earth, for they were the means whereby they that dwell upon the earth have tasted the savour of life eternal, that they might be preserved from the looseness of the flesh and the corruption of sin and weakness. They are they of whom John saith in his revelation (xxi. 14, 19) that the wall of the heavenly city had twelve foundations, garnished with all manner of precious stones, and in them the names of the twelve Apostles of the Lamb, for their preaching was the mean whereby God was pleased to lay the foundations of the Church, whence also Paul saith (Eph. ii. 19): "Ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief corner-stone."

Fifth Lesson.

DEARLY beloved brethren, when we call these things to mind, let us strive to put in practice what these great leaders have taught and commanded us. Let us learn by their example to esteem lightly the riches of the world, to love not the pleasures of this life, to desire the kingdom of heaven, to put Christ before all things, and to obey His commandments in all things, to love the poverty of things present, to pile up riches by grace, to choose the treasure of wisdom, to seek the gladness of the spirit, to envy no man, but to love all men, even our friends in God, and our enemies for God, for this only is love in truth.

Sixth Lesson.

THEY therefore are our princes, princes made most perfect in love for God, and filled with love for their neighbour. Whence they were able to overcome the onset of the world and to conquer that bloody age, because they loved nothing in any thing except the will of God. Even so, brethren, let us love to do the will of God in all things, to love our Maker in Himself, and the things which He has made for their Maker's sake, and so shall our love be well ordered. "For God is love" (1 John iv. 8,) and he that loveth with this love loveth God; and if we thus love, God Himself loveth us, and the Holy Apostles that are to judge us love us, and pray for us, that at Christ's general judgment we may be crowned along with them for ever.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all and followed Thee; what shall we have, therefore? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* xx.)

It is written that Peter answered and said unto the Lord, "Behold, we have forsaken all and followed Thee; what shall we have, therefore? and JESUS said unto them: Amen, I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israël. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life; but many that are first shall be last, and the last shall be first." There are many reasons which forbid us to place upon these words of the Gospel a literal interpretation.

Eighth Lesson.

WE are admonished by the introduction of some things which, according to human sense, are self-contradictory, to seek for an heavenly sense. The Apostles say that they have forsaken all things, and yet that, so far from forsaking Christ, they have actually followed Him. Christ had said (i. iv.): "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," and "When His disciples heard it they were exceedingly amazed, saying, Who then can be saved?" Why should they be exceedingly amazed? saying, "Who then can be saved," seeing that they themselves had forsaken all things; and what they had done, others could do. It is written also, "But JESUS beheld them, and said unto them: With men this is impossible, but with God all things are possible." How can it be said that with men this is impossible, when it was the very thing which the Apostles themselves boasted of having done, and which the Lord Himself acknowledged that they had done?

Ninth Lesson.

ALL this discourse is to be interpreted spiritually. What is more possible with God than to save by faith, to regenerate by water, to conquer by the cross, to make children of adoption by the Gospel, to quicken the dead by resurrection? When the Apostles heard these things they believed them forthwith, and they profess that they have left all things, and this their obedience the Lord doth forthwith reward, while He solveth all the difficulty of the question above by saying, "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This is that regeneration which the Apostles have obtained, which the law could not give, and which, by seating them upon twelve thrones to judge the twelve tribes of Israel, has made them sharers in the glory of the twelve patriarchs.

Office in Honour of St Joseph, Spouse of the Blessed Virgin Mary, and Patron of the Catholic Church.

Semi-double.

All from the Common Office for a Feast of a Confessor not a Bishop, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

JOSEPH! to thee by hosts on high
And choirs of Christians, laud be paid!—
Saintly of life,—by purest tie
Joined unto her, the glorious Maid.

When thou didst doubt thy wife's repute,
And mark her great with Sacred Load,
The angel taught thee that her Fruit
Came from the Holy Ghost of God.

To clasp the Son, thy Lord, was thine,—
To share His flight to Egypt's shore,—
With tears, to seek in Salem's Shrine
Him lost,—with joy, to find once more.

Death brings to other saints their rest;
Through toil they win the victor's place;—
Thou happier, like the angels blest,
Alive, hast seen God Face to face.

Spare us, O Trinity Most High!
Grant that, with Joseph, we may gain
Thy starry realm, and ceaselessly
There raise to Thee our thankful strain.
Amen.

Verse. [2] He made him lord of His house. (*P. T.* Alleluia.)

Answer. And ruler of all His substance. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [3] When as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (*P. T.* Alleluia.)

The Common Commemoration of St Joseph is omitted.

MATTINS.

Invitatory. In worshipful remembrance of our blessed Defender Joseph, * let us praise our God. (*P. T.* Alleluia.)

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. Joseph went up from Galilee, * out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be enrolled with Mary.

Second Antiphon. The shepherds came with haste, * and found Mary and Joseph, and the Babe lying in a manger.

Third Antiphon. Behold, the Angel of the Lord appeared to Joseph * in a dream, saying: Arise, and take the young Child and His Mother, and flee into Egypt.

Verse. [4] I will give praise unto Thy Name— (*P. T.* Alleluia.)

Answer. For Thou hast been mine Helper and Defender. (*P. T.* Alleluia.)

The Lessons are taken from Scripture according to the Season; but if the day have none such, then the following are read.

First Lesson.

The Lesson is taken from the Book of Genesis (xxxix. 1.)

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[1] Hymn of the sixteenth century; translation by the Rev. Dr Littledale.

[2] Ps. civ. 21.

[3] Matth. i. 18.

[4] Ecclus. li. 1, 2.

SO Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the LORD was with him, and he was a prosperous man; and he was in the house of his master; and [his master] knew well that the LORD was with him, and made all that he did to prosper in his hand. And Joseph found grace in his master's sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And the LORD blessed the Egyptian's house for Joseph's sake, and made all his substance to increase, in the house, and in the field, [and he left all that he had in Joseph's hand,] and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

First Responsory.

[1] The people cried to Pharaoh [2] for bread: and he answered them: Go unto Joseph. (*P. T.* Alleluia.)

Verse. [3] The saving of our lives is in thy hand; only let us find grace in thy sight, and we will gladly be Pharaoh's servants.

Answer. And he answered them: Go unto Joseph. (*P. T.* Alleluia.)

Second Lesson. (xli. 37.)

THE thing was good in the eyes of Pharaoh, and in the eyes of all his servants, and he said unto them: Can we find such an one as this is, a man in whom the Spirit of God is? Unto Joseph therefore he said: Forasmuch as God hath showed thee all this which thou hast spoken, how shall I find any man more discreet and wise than thou art? Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said moreover unto Joseph: See, I have set thee over all the land of Egypt. And he took off his ring from his hand, and put it upon his hand; and arrayed him in a vesture of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and an herald cried out that all men should bow the knee before him, and should know that he had been made ruler over all the land of Egypt.

Second Responsory.

[4] God hath made me as a father to Pharaoh, and lord of all his house. He hath made me great, to save much people alive. (*P. T.* Alleluia.)

Verse. [5] Come unto me, and I will give you all the good of the land of Egypt, and ye shall eat the fat of the land.

Answer. He hath made me great, to save much people alive. (*P. T.* Alleluia.)

Third Lesson.

AND Pharaoh said moreover unto Joseph: I am Pharaoh; without thee shall no man lift up his hand or foot in all the land of Egypt. And he changed his name, and called him in the Egyptian tongue, "Saviour-of-the-world."[1] And he gave him to wife Asenath daughter of Potiphar, Priest of Heliopolis. So Joseph went out into the land of Egypt, (he was thirty years old when he stood before King Pharaoh) and went throughout all the land of Egypt. And the plenteousness of the seven years came to pass, and the corn was gathered by handfuls, and laid up in the granaries of Egypt. The fruit of the field which was round about every city was laid up in the same. And so plentiful was the wheat that it was like unto the sand of the sea, and exceeded all reckoning.

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[1] Gen. xli. 55.

[2] Rex, "the king," according to Gesenius, a simple translation of the Egyptian word; but the translator has thought it best to give the foreign word, as it stands in the Hebrew and in the Vulgate.

[3] Gen. xlvii. 25.

[4] Gen. xlv. 8; l. 20.

[5] Gen. xlv. 18.

Third Responsory.

[2] Now shall I die happy, since I have seen thy face, and do leave thee behind me. I am not disappointed of seeing thee. The Lord hath showed me also thy seed. (*P. T.* Alleluia.)

Verse. [3] He That hath fed me from my youth up, bless the lads, and let my name be named on them.

Answer. The Lord hath showed me also thy seed. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath showed me also thy seed. (*P. T.* Alleluia.)

SECOND NOCTURN.

First Antiphon. Joseph arose, and took the young Child and His Mother by night, and departed into Egypt; and was there until the death of Herod.

Second Antiphon. When Herod was dead, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His Mother, and go into the land of Israël: for they are dead which sought the young Child's life.

Third Antiphon. Joseph took the young Child and His Mother, and came into the land of Israël.

Verse. [4] Look down from heaven, and behold, and visit this vine—(*P. T.* Alleluia.)

Answer. And protect that [Thy right hand hath planted.] (*P. T.* Alleluia.)

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd upon Luke* i. 26.)

MARY was espoused to Joseph, or, as it would be better to express it in the very words of the Evangelist, to a man whose name was Joseph. He calleth him a man not because he was a husband, but by a title of excellency; or rather because, as another Evangelist hath it, he was not simply a man, but was rightly called her husband, as he was necessarily supposed so to be. He was thus called her husband because he must needs have been so supposed to be, as also he was deemed meet not in deed to be, but to be called, the father of the Saviour, since he was supposed so to be, as saith this same Evangelist: "And JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph."

Fourth Responsory.

[5] Thou hast given me the shield of Thy salvation, and Thy right hand hath holden me up. My buckler, and the horn of my salvation, and my refuge. (*P. T.* Alleluia.)

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[1] Tsaphnath Phanéach. LXX. Psonthomphanéch. Egyptian scholars interpret it as above, recognising in it a corruption of the Egyptian P-sōt-m-ph-enech, but the Jews had an interpretation of their own from the Hebrew form—*i.e.*, "Revealer-of-a-secret" (so Gesenius).

[2] Cf. Gen. xlvi. 30; xlviii. 11.

[3] Gen. xlviii. 15, 16.

[4] Ps. lxxix. 15, 16.

[5] Ps. xvii. 36, 3.

Verse. [1] I am thy shield and thy exceeding great reward.

Answer. My buckler, and the horn of my salvation, and my refuge. (*P. T.* Alleluia.)

Fifth Lesson.

WE cannot doubt but that a good and faithful man was Joseph, unto whom was espoused the Mother of the Saviour. He was a faithful and wise servant whom the Lord set up for the comfort of His own Mother, the fosterage of His own flesh, and then a faithful helper Whom His own great counsel formed upon earth. In addition thereto it is said that he was of the house of David. He was indeed of the house of David. This man Joseph was indeed of kingly race, noble by birth, but nobler in heart, he was indeed a son of David, and no unworthy descendant of David his father. He was indeed a son of David, not in the flesh only, but by loyalty and holiness and earnestness. One of whom the Lord might have given testimony, and said, "I have found David the son of Jesse a man after mine own heart, which shall fulfil all My will" (Acts xiii. 22.) A man who could say, like David, "The hidden secrets of Thy wisdom Thou hast made manifest unto me" (Ps. l. 7.) A man who was made "a minister according to the dispensation of God . . . to fulfil the word of God, even the mystery which hath been hid for ages and for generations, but now is made manifest to His saints" (Col. i. 26.)

Fifth Responsory.

[2] He shall set his children under her [3] shelter, and shall lodge under her branches: by her shall he be covered from heat, and in her glory shall he dwell. (*P. T.* Alleluia.)

Verse. [4] Trust in Him,[5] ye congregation of the people, pour out your heart before Him.

Answer. And in her glory shall he dwell. (*P. T.* Alleluia.)

Sixth Lesson.

UNTO Joseph it was given not only to see and to hear that which many prophets and kings had desired to see and had not seen, and to hear and had not heard, (Luke x. 24,) but even to carry this, to lead it, to embrace it, to kiss it, to feed it, and to keep it. We must, however, believe that Mary as well as Joseph was of the house and lineage of David, since if she had not so been she would not have been espoused to one who was so. Both, therefore, were of the house of David, but in her was fulfilled that which the Lord had sworn in truth unto David, (Ps. cxxxi. 11,) saying, "Of the fruit of thy body will I set upon My throne," while Joseph stood by the conscious witness of the fulfilment of the promise.

Sixth Responsory.

[6] Though an host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be confident. (*P. T.* Alleluia.)

Verse. [7] My praise shall be continually of Thee, for Thou art my strong refuge.

Answer. Though war should rise against me, in this will I be confident. (*P. T.* Alleluia.)

Verse. Glory be to the Father,

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[1] Gen. xv. 1.

[2] Ecclus. xiv. 26, 27.

[3] *I.e.*, Wisdom's.

[4] Ps. lxi. 9.

[5] *I.e.*, in God—*see* context.

[6] Ps. xxvi. 3.

[7] Ps. lxx. 6, 7.

and to the Son, and to the Holy Ghost.

Answer. Though war should rise against me, in this will I be confident. (*P. T.* Alleluia.)

THIRD NOCTURN.

First Antiphon. When Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither.

Second Antiphon. Joseph being warned of God in a dream turned aside into the parts of Galilee, and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene.

Third Antiphon. The Father and Mother of JESUS marvelled at those things which were spoken of Him, and Simeon blessed them.

Verse. [1] I called upon the Lord, the Father of my Lord— (*P. T.* Alleluia.)

Answer. That He would not leave me in the days of my trouble. (*P. T.* Alleluia.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized and praying, the heaven was opened. And so on.

Homily by St Augustine, Bishop [of Hippo.] (*Against Faustus*, xxiii. 7, 8.)

From heaven, over the Jordan, "The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son, in Thee I am well pleased." Thus also upon the high mountain, "Behold a bright cloud overshadowed Him, and behold a voice out of the cloud which said, This is My beloved Son, in whom I am well pleased; hear ye Him" (Matth. xvii. 5.) And He over Whom these voices sounded from heaven was the Son of God before ever they were uttered, for He was He "Who albeit in the womb of the Virgin He took upon Him the form of a servant, and was made in the likeness of men," was the same "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 7, 6.) Whence also the same Apostle Paul saith plainly in another place, (Gal. iv. 4, 5,) that, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He is the Son of God who is the Lord of David, as touching His Godhead, and is yet as touching His flesh the Son of David begotten of David's seed.

Seventh Responsory.

[2] Joseph, thou son of David, fear not to take unto thee Mary thy wife; for That Which is conceived in her is of the Holy Ghost: and she shall bring forth a Son; and thou shalt call His Name JESUS. (*P. T.* Alleluia.)

Verse. For He shall save His people from their sins.

Answer. And thou shalt call His Name JESUS. (*P. T.* Alleluia.)

Eighth Lesson.

HAD it been useless for us to believe this, the aforenamed Apostle would not have been so careful to remind Timothy to (2 Tim. ii. 8) "remember that JESUS Christ of the seed of David was raised from the dead according to my gospel." The question now ariseth before the reader of the Holy Gospel, wherefore since he doth us to wit that Christ was born of the Virgin without any coition with Joseph, this Christ is, nevertheless, called the Son of David, although the pedigree for David given by the Evangelist Matthew is not that of Mary but that of Joseph. The first reason is that in order of sex the husband is named before the wife, and that he is not the less called husband because he knew her not, since this same Matthew when he saith (i. 20) that That Which was conceived in her was of the Holy Ghost, expressly giveth to Joseph (19) the title of "her husband."

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[1] Ecclus. li. 14.

[2] Matth. i. 20, 21.

Eighth Responsory.

[1] Arise, and take the young Child, and His Mother, and flee into Egypt; and be thou there until I bring thee word. (*P. T.* Alleluia.)

Verse. That it might be fulfilled which was spoken of the Lord by the Prophets, saying: Out of Egypt have I called my Son.

Answer. And be thou there until I bring thee word. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And be thou there until I bring thee word. (*P. T.* Alleluia.)

Ninth Lesson.

THIS one and the same Matthew therefore saith that Joseph was the husband of Mary, that the Mother of Christ was a virgin, that Christ was of the seed of David, and that Joseph was in the pedigree of Christ from David. The only conclusion is that Mary herself was of the lineage of David, and that she was called the wife of Joseph in order of enumeration of sex, and on account of their union of soul, and that Joseph is included in the pedigree as her husband, lest it might otherwise seem as if he were parted from a wife to whom he was bound by oneness of heart.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [2] And Jacob begat Joseph, * the husband of Mary, of whom was born JESUS, Who is called Christ. (*P. T.* Alleluia.)

Second Antiphon. [3] The Angel Gabriel * was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph. (*P. T.* Alleluia.)

Third Antiphon. [4] And Joseph also went up * from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem. (*P. T.* Alleluia.)

Fourth Antiphon. [5] And they came with haste, * and found Mary and Joseph, and the Babe lying in a manger. (*P. T.* Alleluia.)

Fifth Antiphon. [6] And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph. (*P. T.* Alleluia.)

Chapter. (Gen. xlix. 26.)

THE blessings of thy father have been strengthened by the blessings of his progenitors, until the Desire of the everlasting hills come;

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[1] Matth. ii. 13, 15.
[2] Matth. i. 16.
[3] Luke i. 26, 27.
[4] Luke ii. 4.
[5] Luke ii. 16.
[6] Luke iii. 23.

let them be on the head of Joseph, and on the crown of him that was a Nazarite[1] from his brethren.

Hymn.[2]

JOY of the Saints! who didst uphold
Our life's sure Hope, the world's one Stay,—
Joseph! as now thy praise is told,
Hearken to us in love to-day.

The great Creator made it thine
To be the spouse of purest Maid,
And father of the Word Divine
In name—salvation's work to aid.

Thou seest with joy in manger lie
The Saviour sung by seers of yore,
And Him, the Son of God Most High,
In lowliness thou didst adore.

The King of kings, the Lord of all,
The God Whom heaven in awe attends,
Whose nod makes trembling demons fall,
To thee in meek submission bends.

To God Most High, the Three in One,
Be praise, Who gave such grace to thee,
He make us win what thou hast won,
The joys of life eternally. Amen.

Verse. [3] Thou hast given me the shield of Thy salvation. (*P. T.* Alleluia.)

Answer. And Thy right hand hath holden me up. (*P. T.* Alleluia.)

Antiphon at the Song of Zacharias. [4] Joseph, thou son of David, fear not to take unto thee Mary thy wife, for That Which is conceived in her is of the Holy Ghost. (*P. T.* Alleluia.)

Prayer throughout the Office.

O GOD, Who in Thine unspeakable foreknowledge didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Common Commemoration of St Joseph is omitted.

PRIME.

Antiphon. And Jacob, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Gen. xlix. 22.)

JOSEPH is a fruitful bough, a fruitful bough and comely to look upon, whose branches run over the wall.

TERCE.

Antiphon. The Angel Gabriel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He made him lord of His house. (*P. T.* Alleluia, Alleluia.)

Answer. He made him lord of His house. (*P. T.* Alleluia, Alleluia.)

Verse. And ruler of all His substance.

Answer. Lord of His house. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He made him lord of His house. (*P. T.* Alleluia, Alleluia.)

Verse. I will give praise unto Thy Name— (*P. T.* Alleluia.)

Answer. For Thou hast been mine Helper and Defender. (*P. T.* Alleluia.)

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[1] "Separate," *i.e.*, as sold away from them. Perhaps allusion is also made to the previous estrangement.

[2] Hymn of the sixteenth century or later; translation by the Rev. Dr Littledale.

[3] Ps. xvii. 36.

[4] Matth. i. 20.

SEXT.

Antiphon. And Joseph also, &c., (*Third Antiphon at Lauds.*)

Chapter. (Gen. xlix. 25.)

THE God of thy father shall help thee, and the Almighty shall bless thee with blessings of heaven above.

Short Responsory.

I will give praise unto Thy Name. (*P. T.* Alleluia, Alleluia.)
Answer. I will give praise unto Thy Name. (*P. T.* Alleluia, Alleluia.)
Verse. For thou hast been mine Helper and Defender.
Answer. Praise unto Thy Name. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. I will give praise unto Thy Name. (*P. T.* Alleluia, Alleluia.)
Verse. The righteous shall grow as the lily. (*P. T.* Alleluia.)
Answer. Yea, he shall flourish for ever in the presence of the Lord. (*P. T.* Alleluia.)

NONE.

Antiphon. And JESUS Himself, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous shall grow as the lily. (*P. T.* Alleluia, Alleluia.)
Answer. The righteous shall grow as the lily. (*P. T.* Alleluia, Alleluia.)
Verse. Yea, he shall flourish for ever in the presence of the Lord.
Answer. As the lily. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The righteous shall grow as the lily. (*P. T.* Alleluia, Alleluia.)
Verse. [1] Planted in the house of the LORD. (*P. T.* Alleluia.)
Answer. In the courts of the house of our God. (*P. T.* Alleluia.)

SECOND VESPERS.

All as at First Vespers, except the following:

Verse. [2] I sat under His shadow in Whom I delighted. (*P. T.* Alleluia.)
Answer. And His fruit was sweet to my taste. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [3] Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. (*P. T.* Alleluia.)

Office in Honour of the Most Holy Sacrament of the Altar, for Thursdays.

Semi-double.

All as on Sundays except the following.

FIRST VESPERS.

Chapter and Prayer from Lauds.

First Antiphon. [4] Christ the Lord, being made an High Priest for ever * after the order of Melchisedec, hath offered bread and wine. (*P. T.* Alleluia.)

Second Antiphon. He hath made His wonderful works to be remembered; * the LORD is [gracious and] full of compassion. He hath given meat unto them that fear Him. (*P. T.* Alleluia.)

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[1] Ps. xci. 14.
[2] Cant. ii. 3.
[3] Luke ii. 48.
[4] Heb. vi. 20; Gen. xiv. 18.

Third Antiphon. I will take the cup of salvation, * and offer the sacrifice of thanksgiving. (*P. T.* Alleluia.)

Ps. cxv. I believed, therefore have I spoken, &c., (*p.* 185.)

Fourth Antiphon. Let the children of the Church be like olive-plants * round about the table of the Lord. (*P. T.* Alleluia.)

Ps. cxxvii. Blessed is every one, &c., (*p.* 191.)

Fifth Antiphon. The Lord, That maketh peace in the borders of the Church, * filleth her with the finest of the wheat. (*P. T.* Alleluia.)

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 203.)

Hymn.[1]

OF the glorious Body telling,
O my tongue, Its mystery sing;
And the Blood, all price excelling,
Which for this world's ransoming
In a noble womb once dwelling
He shed forth, the Gentiles' King.

Given for us, for us descending
Of a Virgin to proceed,
Man with man in converse blending
Scattered He the Gospel seed:
Till His sojourn drew to ending
Which He closed in wondrous deed.

At the Last Great Supper seated,
Circled by His brethren's band,
All the Law required, completed,
In the Feast its statutes planned,
To the twelve Himself He meted
For their Food, with His own Hand.

Word made Flesh, by word He maketh
Very bread His Flesh to be;
Man for wine Christ's Blood partaketh;
And if senses fail to see,
Faith alone the true heart waketh
To behold the Mystery.

Therefore, we, before It bending,
This great Sacrament adore:
Types and shadows have their ending
In the new rite evermore:
Faith, our outward sense amending,
Maketh good defects before.

Honour, laud, and praise addressing
To the Father and the Son,
Might ascribe we, virtue, blessing,
And eternal benison:
Holy Ghost, from Both progressing,
Equal laud to Thee be done. Amen.

Verse. [2] Thou didst send them from heaven— (*P. T.* Alleluia.)
Answer. Bread able to content every man's delight. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [3] O Lord, how kindly is Thy Spirit! * even Thine, Whose sustenance declared Thy sweetness unto Thy children when Thou didst send them from heaven bread tempering itself to every man's liking, O Thou, Who hast filled the hungry with good things, and the rich, that are proud in the imagination of their hearts, Thou hast sent empty away. (*P. T.* Alleluia.)

At Compline and every other Office the last verse of the Hymn is altered in honour of the Incarnation, excepting only the three Hymns proper to the Feast.

MATTINS.

Invitatory. O come, and let us worship Christ,
Of all the nations Lord, *
Who doth, to them that feed on Him,
The Bread of Life afford.
(*P. T.* Alleluia.)

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[1] Hymn by St Thomas Aquinas; translation by the late Dr Neale, (two words altered, "noble" for "generous," as a translation of "generosi" in the 1st, and "for" for "in" in the 4th.)

[2] Wisd. xvi. 20.

[3] Wisd. xii. 1; xvi. 21.

Hymn.[1]

LET old things pass away;
Let all be fresh and bright;
And welcome we with hearts renewed
This Feast of new delight.

Upon this hallowed eve,
Christ with His brethren ate,
Obedient to the olden Law,
The Pasch before Him set.

Which done,—Himself entire,
The True Incarnate God,
Alike on each, alike on all,
His sacred Hands bestowed.

He gave His Flesh; He gave
His Precious Blood; and said:
"Receive and drink ye all of This
For your salvation shed."

Thus did the Lord appoint
This Sacrifice sublime,
And made His Priests the ministers
Through all the bounds of time.

Farewell to types! henceforth
We feed on Angels' Food;
The slave—O, wonder!—eats the Flesh
Of his Incarnate God!

O Blessed Three in One!
Visit our hearts, we pray,
And lead us on through Thine own paths
To Thy eternal day. Amen.

FIRST NOCTURN.

In Paschal-time only one Antiphon, namely the First, is said at each Nocturn.

First Antiphon. The Lord brought forth His fruit in the season of His death, * even that fruit whereof if any man eat, he shall live for ever.[2] (*P. T.* Alleluia.)

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. His faithful ones which are increased by the fruit of His corn and His wine * do lay them down in peace and sleep in Christ.

Ps. iv. When I called, &c., (*p.* 206.)

Third Antiphon. [3] Us, being many, hath the Lord made one body, * for we are all partakers of that one cup, which is not the communion of the blood of bulls, but of God Himself.

Ps. xv. Preserve me, O Lord, &c., (*p.* 12.)

Verse. [4] He gave them of the bread of heaven— (*P. T.* Alleluia.)
Answer. Man did eat Angels' bread. (*P. T.* Alleluia.)

The Lessons are taken from Scripture according to the Season, but when there are none such the following are used.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (xi. 20.)

WHEN ye come together, therefore, into one place, this is not to eat the Lord's Supper. For every one taketh before his own supper to eat, and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Do I praise you? In this I praise you not.

First Responsory.

[5] The whole assembly of the children of Israël shall kill the lamb toward the evening of the Passover. And they shall eat the flesh, and unleavened bread. (*P. T.* Alleluia.)

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[1] Hymn by St Thomas Aquinas; translation by the Rev. E. Caswall.
[2] John vi. 51.
[3] 1 Cor. x. 17; Heb. ix. 13, 14.
[4] Ps. lxxvii. 24, 25.
[5] Exod. xii. 6, 8.

Verse. [1] Even Christ our Passover is sacrificed for us; therefore let us keep the feast with the unleavened bread of sincerity and truth.

Answer. And they shall eat the flesh, and unleavened bread. (*P. T.* Alleluia.)

Second Lesson.

FOR I have received of the Lord that which also I delivered unto you, That the Lord JESUS, the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and said: Take, eat: This is My Body, Which shall be given for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This Cup is the New Testament in My Blood. This do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

Second Responsory.

[2] Ye shall eat flesh, and shall be filled with bread. * This is the bread which the LORD hath given you to eat. (*P. T.* Alleluia.)

Verse. [3] Moses gave you not that Bread from heaven, but My Father giveth you the true Bread from heaven.

Answer. This is the bread which the LORD hath given you to eat. (*P. T.* Alleluia.)

Third Lesson.

WHEREFORE, whosoever shall eat this Bread, or drink the Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Third Responsory.

[4] Elijah looked, and, behold, there was a cake baken on the coals at his head, and he arose, and did eat and drink; and went in the strength of that meat [forty days and forty nights] unto the mount of God. (*P. T.* Alleluia.)

Verse. [5] If any man eat of this Bread, he shall live for ever.

Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God. (*P. T.* Alleluia.)

SECOND NOCTURN.

First Antiphon. The Lord remember our offering, * and accept our burnt-sacrifice. (*P. T.* Alleluia.)

Ps. xix. The LORD hear thee, &c., (*p.* 18.)

Second Antiphon. The Lord prepareth His Table before us * in the presence of our enemies.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 47.)

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[1] 1 Cor. v. 7, 8.
[2] Exod. xvi. 12, 15.
[3] John vi. 32.
[4] 3 (1) Kings xix. 6, 8.
[5] John vi. 51.

Third Antiphon. Let them that keep holiday around the table of the Lord * make the voice of joy and praise to be heard [in the house of God.]

Ps. xli. As the hart panteth, &c., (*p.* 95.)

Verse. [1] He fed them with the finest of the wheat— (*P. T.* Alleluia.)

Answer. And with honey out of the Rock did He satisfy them. (*P. T.* Alleluia.)

Fourth Lesson.

(*In February.*)

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (61*st Homily to the people of Antioch.*)

DEARLY beloved brethren, it behoveth us to learn the miracle of the Mysteries—what the Gift is, and why It was given, and what is the use thereof. "We, being many, are one body," saith [the Apostle Paul, (1 Cor. x. 17,) and again]—"We are members of His Body, of His Flesh, and of His Bones." (Eph. v. 30.) Only the initiated [2] will now understand what I say. That this union may take place, not by love only, but verily and indeed, we ought to mingle our own with His Flesh. And this is done by eating that Food Which He hath given unto us, being fain to manifest that exceeding great love which He beareth to us-ward. To this end He hath mingled Himself with us, and infused His Body into our bodies, that we may be one together, like as the limbs of a man and his head are all of one body. Such union do they long for that love much.

(*In March and April.*)

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (60*th Homily to the people of Antioch.*)

THE Word saith: "This is My Body." This we confess, and believe, and, with spiritual eyes, do see. Christ hath not left unto us Himself in such form as that we can see, hear, touch, smell, or taste Him; and yet hath He left Himself unto us in things which we can see, hear, touch, smell, and taste, and which all men may understand. Thus also is it in baptism; by mean of water, which men perceive outwardly, is given unto them a gift which they can grasp only inwardly, that is, a new birth. If we had no bodies, then would these things be given us without any outward and visible signs, but since we are here made up of souls and bodies, there are given unto our souls gifts which they can grasp, in outward signs which our bodies may perceive. How many there be which say: I would that I could see His comely presence, His Face, His garments, even His shoes! Behold, thou dost see and touch Him, yea, thou dost feed upon Him. And wouldest thou behold His raiment? Lo, He hath given unto thee not only to behold it, but to feed upon it, and handle it, and take it into thyself.

(*In May and June.*)

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*Continuation of the* 60*th Homily.*)

IN this mysterious Sacrament Christ doth mingle Himself with all and each of His faithful ones. They are His children, and He nurseth them Himself, and giveth them not over unto another, herein again assuring us that the Flesh He hath taken unto Himself is ours. We, then, who have been deemed meet to be treated with such love and such honour, let us be wakeful! See ye not how eagerly the sucklings seize on the breasts, how readily they fix their mouths on the paps? Let us, with like eagerness, draw nigh to that Table, and suck at that spiritual Cup. Yea, let us prize that gracious Food as the suckling doth its mother's breast, and hold it the great woe of life to be cut off from that Banquet. Here there are set before us no works of man's power; He That worked at that Last Supper, the Same worketh the same here still. As for us Priests, we hold the place of His ministers, but He Which halloweth and changeth is He. Hither let there draw nigh no Judas, nor covetous one—this is no Table for him. But he which is Christ's disciple, let him come; for the Lord saith: "I will keep the Passover with My disciples," (Matth. xxvi. 18.) This is that Passover Table, and it is all Christ's—what is wrought there is not some of it Christ's work, and some of it man's work, but it is all His work and not another's.

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[1] Ps. lxxx. 17.

[2] *I.e.*, the baptized, the Church's doctrine on the Eucharist being concealed from the catechumens.

Fourth Responsory.

[1] As they were eating, JESUS took bread, and blest it, and brake it, and gave it to the disciples, and said: Take, eat; this is My Body. (*P. T.* Alleluia.)

Verse. [2] The men of my tabernacle said: O that we had of his flesh! we cannot be satisfied.

Answer. Take, eat; this is My Body. (*P. T.* Alleluia.)

Fifth Lesson.

(*In February.*)

[The 61st Homily of St John Chrysostom—*continued.*]

WHEN we come back from that Table we ought to be like so many lions breathing fire, dreadful to the devil. Our thoughts ought to be concentrated on our Great Head and the love which He showeth us. Many fathers and mothers there are who give their children to others to nurse, but I, saith the Lord to His children, I am not so, but I feed you with Mine Own Flesh, and join Myself to you, fain that ye all should be sons of noble blood now, and giving you a noble hope of that which ye shall be hereafter. I was content to become your Brother, I for your sakes have taken unto Me Flesh and Blood, and that Flesh and Blood wherein I am become your Brother, the Same give I in turn unto you.

(*In March and April.*)

[The 60th Homily of St John Chrysostom—*continued.*]

TO this table of the Lord let none dare to draw near with squeamishness or carelessness. Let all be fiery, all hot, all roused. To the Jews it was commanded touching the Paschal lamb, (Exod. xii. 11): "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the LORD'S Passover." But thou needest to be more watchful than they. They were just about to travel from Egypt to Palestine, and therefore they bore the guise of travellers; but the journey that lieth before thee is from earth to heaven.

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[1] Matth. xxvi. 26.

[2] Job xxxi. 31.

And therefore it behoveth thee in all things to be on thy guard, for the punishment of him that eateth or drinketh unworthily is no light one. (1 Cor. xi. 27.) Bethink thee how thou art indignant against him which betrayed, and them that crucified the Lord; and look to it well that thou also be not "Guilty of the Body and Blood of the Lord." As for them, they slew His Most Holy Body; but thou, after all that He hath done for thee, dost thrust Him into thy polluted soul. For His love, it was not enough to be made Man, to be buffeted, and to be crucified; He hath also mingled Himself with us, by making us His Body, and that not by faith only, but verily and indeed.

(*In May and June.*)

[The 60th Homily of St John Chrysostom—*continued.*]

HITHER let there draw nigh none brutal, none cruel, none merciless; in good sooth, none unclean. I speak to all that take that Holy Communion, and to you also, O ye that do administer the same! To you now I turn my speech, to warn you with how great care that Gift is to be given. No slight vengeance is that which awaiteth you if ye admit for a partaker at the Lord's Table the sinner whose guiltiness ye know. At your hands will his blood be required. If a man be a General, a Governor, a crowned Monarch, yet if he come there unworthily, forbid him; thou hast greater power than he. To this end hath God exalted you to the honour ye hold, that ye may judge in such matters. This office is your dignity, this is your strength, this is all your crown, this, and not the going about in white robes and glittering vestments. And thou, O layman! when thou seest the Priest making the oblation, think not that He Which is then the real Worker is such a Priest as thou seest, but know of a surety that it is Christ's Hand Which is stretched out, albeit unseen by thee.

Fifth Responsory.

[1] JESUS took the cup, after supper, saying: This cup is the New Testament in My Blood. This do in remembrance of Me. (*P. T.* Alleluia.)

Verse. My soul hath them [2] still in remembrance, and is humbled in me.

Answer. This do in remembrance of Me. (*P. T.* Alleluia.)

Sixth Lesson.

(*In February.*)

[The 61st Homily of St John Chrysostom—*continued.*]

LET us then, dearly beloved brethren, take good heed to ourselves, as unto the holders of so great mercies, and when any foul word springeth to our lips, or we feel anger taking possession of us, or the sting of any other sinful passion, let us call to mind of What we have been counted worthy, and let that remembrance still the unruly motion. As often as we take that Body, as often as we taste that Blood, let us think how that we feed on Him Who is sitting on high, adored of Angels, at the right hand of the Eternal Power. Ah me, how many a way is open to us whereby we may be saved! He hath made us His—He hath given His Body to us—and we still are not turned away from evil.

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[1] Luke xxii. 20, 19.

[2] Viz., the affliction and the misery, the wormwood and the gall. See context in Lam. iii. 20.

(*In March and April.*)

[The 60th Homily of St John Chrysostom—*continued.*]

CAN anything be purer than that man ought to be, who eateth of this great Sacrifice? Can sun-beam be clearer than that hand ought to be which breaketh this Flesh?—that mouth, which is filled with that spiritual fire?—that tongue, which is reddened by that Blood, awful exceedingly? That whereon the Angels quail to look, neither dare to gaze steadfastly upon It, because of the blinding glory that shineth therefrom, upon This we feed, with This we become one, and are made one body of Christ, and one flesh. "Who can utter the mighty acts of the LORD? who can show forth all His praise?" (Ps. cv. 2.) Where is the shepherd which feedeth his flock with his own blood? Nay, why should I say, shepherd? Many mothers there be, who after all the pains of travail, give their own little ones to strangers to nurse. But so would not He, but feedeth us with His Own Blood, and maketh us to grow up in His Own substance.

(*In May and June.*)

[The 60th Homily of St John Chrysostom—*continued.*]

LET us hear, all of us, both Priests and laymen, let us hear What Food it is whereof we are made worthy—let us hear, I say, and let us quake. The Lord satisfieth us with His Own holy Flesh, setting Himself slain before us. What excuse therefore shall we have, if, being so fed as we are, we sin as we do? If, eating of the Lamb, we are still wolves? If, pastured as the sheep of the flock, we raven like lions? This mysterious Sacrament forbiddeth unto us not outrage only, but any the least enmity; it is the Mystery of peace. Upon the Jews God laid it to make year by year by solemn festivals a yearly commemoration of His mercies unto them, but upon thee to do this in remembrance of His love to thee, day by day. To this Table then let there draw nigh no Judas Iscariot, no Simon Magus. These men fell through covetousness; let us fly that bottomless pit.

Sixth Responsory.

[1] I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die. (*P. T.* Alleluia.)

Verse. I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die. (*P. T.* Alleluia.)

THIRD NOCTURN.

First Antiphon. I will go unto the Altar of God; * I will feed on Christ, Which is the Renewer of my youth. (*P. T.* Alleluia.)

Ps. xlii. Judge me, O God, &c., (*p.* 105.)

Second Antiphon. The Lord hath fed us * with the finest of the wheat, and with honey out of the Rock[2] hath He satisfied us.

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[1] John vi. 48-51.

[2] 1 Cor. x. 4.

Ps. lxxx. Sing aloud unto God, &c., (*p.* 140.)

Third Antiphon. It is at Thine Altar, O Lord, * that we do feed on Christ, for Whom our heart and our flesh crieth out.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 142.)

Verse. [1] Thou bringest forth food out of the earth! (*P. T.* Alleluia.)
Answer. And wine that maketh glad the heart of man. (*P. T.* Alleluia.)

Seventh Lesson.

(*In February.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (17*th Tract on John.*)

We have heard from the Gospel the words of the Lord which follow [those that formed the subject of my] earlier discourse. To your ears and understandings we owe a discourse on these also, and to-day it becometh very well, for it is upon that Body of the Lord, Which He professeth Himself that He "will give for the life of the world," "that a man may eat thereof and not die." He hath made manifest how He giveth, and What is His Gift, where He saith: "He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him." The sign to show whether a man hath or hath not eaten that Flesh and drunk that Blood, is whether or not he dwelleth in Christ and Christ in him, whether or not he is a guest of Christ and Christ of his, whether or not he so cleaveth unto Christ, that Christ be not parted from him.

(*In March and April.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (27*th Tract on John.*)

I have said, my brethren, that what the Lord hath set before us, in eating of His Flesh and drinking of His Blood, is that we should dwell in Him, and He in us. We dwell in Him when we are His members, and He dwelleth in us when we are His temple. But the bond whereby we are made His members is oneness; and what is the cause of oneness but love? And love of God, whence is it? Ask the Apostle. "The love of God," saith he, "is shed abroad in our hearts by the Holy Ghost, Which is given unto us." (Rom. v. 5.)

(*In May and June.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (26*th Tract on John.*)

"This is the bread which cometh down from heaven," (v. 50.) By "this bread" the Lord here signifieth both the manna, and That Which we receive at the Altar of God. Both these are, as it were, Sacramental signs, differing indeed somewhat in their outward and visible part, but pointing to the Same Thing signified. Hear what the Apostle saith: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat." (1 Cor. x. 1-3.) This meat was the same spiritually but not really; they ate manna—we eat Something else. Spiritually they ate What we eat; but our fathers—not their fathers; unto whom we are like—not unto whom they are like. And it is added: "And did all drink the same Spiritual drink." They drank one thing, and we drink Another, the difference being in the outer show, the sameness in that the Same Thing is pointed to by both. And what was that Same Drink? "They drank of the spiritual Rock that followed them, and that Rock was Christ." Him did bread and rock alike signify. The Rock was a figure, but by the Word and in the Flesh there is the very Christ Himself. And how came they to drink of that rock? "Moses lifted up his hand, and with his rod he smote the rock twice, and the water came out abundantly." (Num. xx. 11.) These two strokes of the rod upon the rock are a figure of the two beams whereof the Cross was made.

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[1] Ps. ciii. 14, 15.

Seventh Responsory.

[1] He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him. (*P. T.* Alleluia.)

Verse. [2] What nation is there so great, who hath gods so nigh unto them, as the LORD our God is to us?

Answer. Dwelleth in Me, and I in him. (*P. T.* Alleluia.)

Eighth Lesson.

(*In February.*)

[The 17th Tract on John, by St Austin—*continued.*]

THIS hath He taught, and warned us, by words of deep meaning, to be in His Body as members whose Head is He, eating His Flesh, and cleaving alway to His Oneness. "Many of His disciples when they had heard this . . . went back, and walked no more with Him"—for they understood not by "Flesh" any flesh other than such as they themselves were made of. The Apostle saith, (and very true it is): "To be carnally minded is death." (Rom. viii. 6.) The Lord giveth us His Flesh to eat, and to understand it carnally is death. Where He saith: "Whoso eateth My Flesh . . . hath eternal life"—we must not understand this His Flesh carnally, as did they of whom it is written: "Many of His disciples"—(not His enemies)—"when they heard this, said: This is an hard saying—who can hear it?"

(*In March and April.*)

[The 27th Tract on John, by St Austin—*continued.*]

SO "it is the spirit that quickeneth." It is the spirit that maketh lively the limbs, nor is the quickening power of the spirit shed through any limbs but such as remain in union with the body whose the spirit is. The spirit that thou hast in thee, O man, and whereby thou art a man, doth that spirit shed life through any limb cut off from thy flesh? By "spirit," I mean soul. The soul quickeneth no limb but such as remain attached to the body. Cut one off, and the soul quickeneth it no more, for it is separate from the oneness of thy body.

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[1] John vi. 57.

[2] Deut. iv. 7.

(*In May and June.*)

[The 26th Tract on John, by St Austin—*continued.*]

CHRIST'S faithful ones discern the Lord's Body while they remain watchful members of His Body. They remain members of His Body as long as they will to live according to His Spirit. The Spirit of Christ giveth life to nothing but the body of Christ. Now, my brethren, understand what I am going to say. Thou art a man, and hast a body and a spirit. By spirit I mean the soul, which causeth thee to be a man at all. Thou art a man, made up of soul and body. Thy spirit is unseen, thy body seen. Tell me, which of them is it which giveth animation to the other? Doth thy spirit derive animation from thy body, or thy body from thy spirit? Every one who liveth will answer—for if any one cannot answer this, I know not if he be alive. What will whosoever hath life answer? "Verily, it is my spirit which doth animate my body." Wilt thou then live by the Spirit of Christ? Be of the Body of Christ.

Eighth Responsory.

[1] As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. (*P. T.* Alleluia.)

Verse. [2] With the bread of life and understanding hath the Lord fed him.

Answer. So he that eateth Me, even he shall live by Me. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. So he that eateth Me, even he shall live by Me. (*P. T.* Alleluia.)

Ninth Lesson.

(*In February.*)

[The 17th Tract on John, by St Austin—*continued.*]

IF His disciples took His words for an hard saying, how did His enemies take them? And, nevertheless, thus it behoved to speak them if all men were not to understand them. A Divine mystery ought to make us thoughtful, not to repel us; and yet, when the Lord JESUS Christ spoke thus in mystery, many of His disciples went back and walked no more with Him. They believed not that He was speaking of some great thing, and darkly announcing in these words a bounty. They understood but as they pleased, even after the manner of men, that JESUS was able, or that JESUS meant, to give that Flesh wherewith the Word is clothed on, as it were, in slices, to them that believe on Him. And they said: "This is an hard saying—who can hear it?"

(*In March and April.*)

[The 27th Tract on John, by St Austin—*continued.*]

THESE things I say, that we may love oneness and dread division. In sooth, there is nothing which a

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[1] John vi. 58.

[2] Ecclus. xv. 3.

Christian ought so much to dread, as to be cut off from the Body of Christ. If he be cut off from the Body of Christ, he is no longer a member of Christ, and the Spirit of Christ no longer quickeneth him. "Now, if any man," saith the Apostle, "have not the Spirit of Christ, he is none of His." (Rom. viii. 9.)

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

"Spirit and life"—what meaneth this? It is to be taken spiritually. Hast thou taken it spiritually? Then the words the Lord spake, unto thee they are spirit and they are life. Hast thou taken it carnally? Then the words of the Lord are still indeed spirit and life—but not for thee.

(*In May and June.*)

[The 26th Tract on John, by St Austin—*continued.*]

IS it not my spirit which doth animate my body? My spirit doth animate my body, and thy spirit doth animate thy body. The Body of Christ liveth not save by the Spirit of Christ. Hence it is that the Apostle Paul saith, touching this Bread: "We, being many, are one bread, and one body, for we are all partakers of that one Bread." (1 Cor. x. 17.) O what a Sacrament of love! O what a seal of union! O what a bond of charity! He that willeth to live hath here where to live, and whence to live. Let him come near, let him believe, let him enter into that Body, that he may be quickened. Let him not sever himself from the fit joining-together of all the members; let him not be as a mortifying limb, that must needs be cut off, nor a misshapen limb, a cause to blush. Let him be goodly, and useful, and healthy. Let him cleave unto the body; let him live by God to God; let him labour now on earth, that he may reign hereafter in heaven.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Wisdom hath builded her house, * she hath mingled her wine, she hath also furnished her table. (*P. T.* Alleluia.)

Second Antiphon. [2] Thou feddest Thine Own people * with Angels' food, and didst send them bread from heaven. (*P. T.* Alleluia.)

Third Antiphon. Out of Christ His bread shall be fat, * and He shall yield royal dainties.[3] (*P. T.* Alleluia.)

Fourth Antiphon. [4] The Priests shall be holy; * for the offerings [of the LORD] made by fire, and the bread of their God, they do offer, [therefore they shall be holy.] (*P. T.* Alleluia.)

Fifth Antiphon. [5] To him that overcometh will I give of the hidden manna, * and will give him a new name. (*P. T.* Alleluia.)

Chapter. (1 Cor. xi. 23.)

BRETHREN, I have received of the Lord that which also I delivered unto you, that the Lord JESUS, the same night in which He was betrayed, took bread, and, when He had given thanks, He brake it, and said: Take, eat; this is My Body, Which shall be given for you: this do in remembrance of Me.

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[1] Prov. ix. 1, 2.

[2] Wisd. xvi. 30.

[3] Adapted from Jacob's blessing on Asher. Gen. xlix. 20.

[4] Lev. xxi. 6.

[5] Apoc. ii. 17.

Hymn.[1]

THE Word of God proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth,
Had reached at length life's eventide.

By a disciple to be given
To rivals for His Blood athirst;
Himself, the very Bread of heaven,
He gave to His disciples first.

He gave Himself in either kind;
His Precious Flesh; His Precious Blood;
Of flesh and blood is man combined,
And He of man would be the Food.

In Birth, man's Fellow-man was He;
His Meat, while sitting at the Board;
He died, his Ransomer to be;
He reigns, to be his Great Reward.

O Saving Victim, slain to bless!
Who openest heaven's bright gates to all
The attacks of many a foe oppress;
Give strength in strife, and help in fall.

To God, the Three in One, ascend
All thanks and praise for evermore;
He grant the life that shall not end,
Upon the heavenly country's shore.
Amen.

Verse. He maketh peace in thy borders. (*P. T.* Alleluia.)
Answer. And filleth thee with the finest of the wheat. (*P. T.* Alleluia.)

Antiphon at the Song of Zacharias. [2] I am the living Bread Which came down from heaven: * if any man eat of this Bread he shall live for ever. (*P. T.* Alleluia.)

Prayer throughout the Office.

O GOD, Who under a wonderful Sacrament hast left unto us whereby to show forth thy Suffering Death, grant unto us, we beseech Thee, so reverently to handle the Sacred Mysteries of Thy Body and Thy Blood that we may alway feel within ourselves the fruit of Thy Redeeming Work. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Wisdom, &c. (*First Antiphon at Lauds.*)

The Psalms are as on Feast Days.

In the Short Responsory, instead of "Thou That sittest, &c.," *is said,*

Verse. Thou That wast born of the Virgin Mary.

Chapter at the end. (1 Cor. xi. 27.)

WHOSOEVER shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

TERCE.

Antiphon. Thou feddest, &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He gave them of the bread of heaven— (*P. T.* Alleluia, Alleluia.)
Answer. He gave them of the bread of heaven.— (*P. T.* Alleluia, Alleluia.)
Verse. Man did eat Angels' bread.
Answer. The bread of heaven. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He gave them of the bread of heaven. (*P. T.* Alleluia, Alleluia.)

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[1] Hymn by St Thomas Aquinas; translation extracted from the "Hymnal Noted."
[2] John vi. 51.

Verse. He fed them with the finest of the wheat. (*P. T.* Alleluia.)

Answer. And with honey out of the rock did He satisfy them. (*P. T.* Alleluia.)

SEXT.

Antiphon. Out of Christ, &c. (*Third Antiphon at Lauds.*)

Chapter. (1 Cor. xi. 26.)

FOR as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

Short Responsory.

He fed them with the finest of the wheat. (*P. T.* Alleluia, Alleluia.)

Answer. He fed them with the finest of the wheat. (*P. T.* Alleluia, Alleluia.)

Verse. And with honey out of the rock did He satisfy them.

Answer. The finest of the wheat. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He fed them with the finest of the wheat. (*P. T.* Alleluia, Alleluia.)

Verse. Thou bringest forth food out of the earth. (*P. T.* Alleluia.)

Answer. And wine that maketh glad the heart of man. (*P. T.* Alleluia.)

NONE.

Antiphon. To him that overcometh, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou bringest forth food out of the earth. (*P. T.* Alleluia, Alleluia.)

Answer. Thou bringest forth food out of the earth. (*P. T.* Alleluia, Alleluia.)

Verse. And wine that maketh glad the heart of man.

Answer. Out of the earth. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou bringest forth food out of the earth. (*P. T.* Alleluia, Alleluia.)

Verse. He maketh peace in thy borders. (*P. T.* Alleluia.)

Answer. And filleth thee with the finest of the wheat. (*P. T.* Alleluia.)

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. Holy exceedingly is the Supper of the Lord, * wherein we do feed on Christ, do show His death till He come,[1] do get grace abundantly to our souls, and do take pledge of the glory which shall hereafter be revealed in us.[2] (*P. T.* Alleluia.)

Office in Honour of the Passion of our Lord Jesus Christ, for Fridays.

Semi-double.

All as on Sundays, except the following.

FIRST VESPERS.

First Antiphon. I will take the cup of salvation, * and call upon the Name of the LORD. (*P. T.* Alleluia.)

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[1] 1 Cor. xi. 26.

[2] Rom. viii. 18.

Ps. cxv. I believed, &c., (*p.* 185.)

Second Antiphon. With them that hate peace * I was peaceable. When I spoke unto them they fought against me without a cause. (*P. T.* Alleluia.)

Ps. cxix. In my distress, &c., (*p.* 186.)

Third Antiphon. O LORD, preserve me * from the evil man. (*P. T.* Alleluia.)

Ps. cxxxix. Deliver me, &c., (*p.* 198.)

Fourth Antiphon. Keep me from the snare * which they have laid for me, and the gins of the workers of iniquity. (*P. T.* Alleluia.)

Ps. cxl. LORD, I cry unto Thee, &c., (*p.* 199.)

Fifth Antiphon. I looked * on my right hand and beheld, but there was no man that would know me. (*P. T.* Alleluia.)

Ps. cxli. I cried unto the LORD, &c., (*p.* 200.)

Chapter from Lauds.

Hymn.[1]

BLOOD is the price of heaven;
All sin that price exceeds;
O come to be forgiven,
He bleeds,
My Saviour bleeds!
Bleeds!

Under the olive boughs,
Falling like ruby beads,
The Blood drops from His Brows,
He bleeds,
My Saviour bleeds!
Bleeds!

While the fierce scourges fall,
The Precious Blood still pleads;
In front of Pilate's hall
He bleeds,
My Saviour bleeds!
Bleeds!

Beneath the thorny crown
The crimson fountain speeds;
See how it trickles down,
He bleeds,
My Saviour bleeds!
Bleeds!

Bearing the fatal wood
His band of Saints He leads,
Marking the way with Blood,
He bleeds,
My Saviour bleeds!
Bleeds!

On Calvary His shame
With Blood still intercedes;
His open Wounds proclaim—
He bleeds,
My Saviour bleeds!
Bleeds!

He hangs upon the tree,
Hangs there for my misdeeds;
He sheds His Blood for me;
He bleeds,
My Saviour bleeds!
Bleeds!

Ah me! His Soul is fled;
Yet still for my great needs
He bleeds when He is dead;
He bleeds,
My Saviour bleeds!
Bleeds!

His Blood is flowing still;
My thirsty soul It feeds;
He lets me drink my fill;
He bleeds,
My Saviour bleeds!
Bleeds!

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[1] The two beautiful and popular Hymns by the late Dr Faber which are here inserted at Vespers and Mattins are not translations of the Hymns *Mœrentes oculi* and *Aspice, infami*, but, whether the ideas were suggested by the Latin or whether it be an accidental coincidence, they agree with the sense of the Latin so closely, that they might fairly be called Paraphrases or imitations, and this consideration induces the Translator to insert them. Absolute translations have been executed by the late Rev. E. Caswall and the Rev. Dr Wallace. *See* Appendix—Friday after Sexagesima Sunday.

O sweet! O precious Blood!
What love, what love it breeds!
Ransom, Reward, and Food,
He bleeds,
My Saviour bleeds!
Bleeds!

Verse. [1] He was offered up because He willed it. (*P. T.* Alleluia.)

Answer. And with His stripes we are healed. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [2] O all ye that pass by! behold, and see if there be any sorrow like unto my sorrow. (*P. T.* Alleluia.)

Prayer as at Lauds.

At Compline the last verse of the Hymn is said thus:

Lord JESU, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

Invitatory. Christ our King Who was crucified, * Him—O come!—let us worship. (*P. T.* Alleluia.)

Hymn.[3]

O COME and mourn with me awhile!
See, Mary calls us to her side;
O come, and let us mourn with her;
JESUS, our Love, is crucified!

Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs;
JESUS, our Love, is crucified!

How fast His Hands, His Feet are nailed;
His blessed Tongue with thirst is tied;
His failing Eyes are dim with Blood;
JESUS, our Love, is crucified!

His Mother cannot reach His Face;
She stands in helplessness beside;
Her heart is martyred with her Son's;
JESUS, our Love, is crucified!

Seven times He spoke, seven words of love,
And all three hours His silence cried
For mercy on the souls of men:
JESUS, our Love, is crucified!

Death came, and JESUS meekly bowed;
His failing Eyes He strove to guide
With mindful love to Mary's face;
JESUS, our Love, is crucified!

O break, O break, hard heart of mine
Thy weak self-love and guilty pride
His Pilate and His Judas were;
JESUS, our Love, is crucified!

Come, take thy stand beneath the Cross,
And let the Blood from out that Side
Fall gently on thee, drop by drop:
JESUS, our Love, is crucified!

A broken heart, a fount of tears,
Ask, and it will not be denied;
A broken heart love's cradle is;
JESUS, our Love, is crucified!

O love of GOD! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For He, our Love, is crucified!

FIRST NOCTURN.

First Antiphon. The kings of the earth set themselves, * and the rulers take counsel together against the LORD and against His Anointed. (*P. T.* Alleluia.)

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Second Antiphon. They be increased * that trouble me; many are they that rise up against me.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Third Antiphon. They part * my garments among them; and cast lots upon my vesture.

Ps. xxi. My God, my God, &c., (*p.* 48.)

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[1] Isa. liii. 7, 5.

[2] Lam. i. 12.

[3] By Dr Faber as before; two verses are omitted.

Verse. He was offered up because He willed it. (*P. T.* Alleluia.)
Answer. And with His stripes we are healed. (*P. T.* Alleluia.)

The Lessons are taken from Scripture according to the Season; but if there should be none such, the following are used.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (v. 8.)

GOD commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His Blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by His life. And not only so, but we also joy in God through our Lord JESUS Christ, by Whom we have now received the atonement. (17.) For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and bounty, and righteousness, shall reign in life through JESUS Christ.

First Responsory.

[1] I had planted thee a noble vine, saith the Lord, and thou hast brought forth unto Me grapes exceeding bitter, for thou hast made ready a Cross for thy Saviour. (*P. T.* Alleluia.)
Verse. [2] O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.
Answer. For thou hast made ready a Cross for thy Saviour. (*P. T.* Alleluia.)

Second Lesson.

THEREFORE, as by the offence of one judgment came upon all men to condemnation, even so, by the righteousness of One, [the gift] came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. Then, the law entered that the offence might abound; but where sin abounded grace did much more abound, that, as sin hath reigned unto death even so might grace reign, through righteousness, unto eternal life, by JESUS Christ our Lord.

Second Responsory.

I brought thee forth out of Egypt; behind thee I caused Pharaoh to drown in the Red Sea, and before thee I went in the pillar of the cloud. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate. (*P. T.* Alleluia.)
Verse. O My people, what have I done unto thee? and wherein have I wearied thee. Testify against Me.
Answer. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate. (*P. T.* Alleluia.)

Third Lesson. (vi.)

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid; how shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into JESUS Christ were baptized into His death? For we are buried with Him by baptism into death, that, like as

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[1] Cf. Jer. ii. 21.

[2] Micah vi. 3.

Christ was raised up from the dead by the glory of the Father, even so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with Him.

Third Responsory.

I scourged Egypt in her first-born for thy sake, and thou when thou hadst scourged Me, didst deliver Me [to be crucified,] Me Who as a lamb before his shearer was dumb, and opened not My Mouth.[1] (*P. T.* Alleluia.)

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou, when thou hadst scourged Me, didst deliver Me [to be crucified]. Me Who as a lamb before his shearer was dumb, and opened not My mouth. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Me Who as a lamb before his shearer was dumb, and opened not My Mouth. (*P. T.* Alleluia.)

SECOND NOCTURN.

First Antiphon. Mine enemies * speak evil of me: When shall he die, and his name perish? (*P. T.* Alleluia.)

Ps. xl. Blessed is he that considereth, &c., (*p.* 94.)

Second Antiphon. Strangers are risen up * against me, and oppressors seek after my soul.

Ps. liii. Save me, O God, by Thy Name, &c., (*p.* 36.)

Third Antiphon. Mine enemies tread me down * all the day long; all their thoughts are against me for evil.

Ps. lv. Be merciful unto me, &c., (*p.* 110.)

Verse. [2] God spared not His Own Son. (*P. T.* Alleluia.)

Answer. But delivered Him up for us all. (*P. T.* Alleluia.)

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*For Wednesday in Holy Week, on the Passion of the Lord.*)

BRETHREN, it is well to contemplate these things, in especial in the Passion of the Lord, namely, what He did? how He did it? and why He did it? In what He did we see a model of patience, in the way in which He did it, a model of lowliness, and in the reason why He did it, a model of love. His patience was singular. The ploughers ploughed upon His back; they made long their furrows. (Ps. cxxviii. 3.) He was stretched upon the Cross in such wise that one might have told all His Bones. (Ps. xxi. 18.) That tower of strength which keepeth Israël was broken through upon every side, for they pierced His Hands and His Feet. He was brought as a sheep to the slaughter. But as a lamb before his shearers is dumb, so He opened not His mouth. (Is. liii.

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[1] Isa. liii. 7.

[2] Rom. viii. 32.

7.) He uttered no murmur against the Father, Who had sent Him, against mankind for whom He was paying what He had never taken, nor even against His own people who were repaying Him so much evil for so much good.

Fourth Responsory.

I smote the kings of Canaan for thy sake, and gave thee a kingly sceptre, and thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed. (*P. T.* Alleluia.)

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed. (*P. T.* Alleluia.)

Fifth Lesson.

AND if thou wilt look well how He did it, thou wilt see how that He is not only meek but even lowly of heart. "In His humiliation His judgment was taken away." (Acts viii. 33.) And He answered never a word to all the blasphemies, and to all the false witness that was brought against Him. "He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and He hid as it were His face from us; He was despised and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." (Isa. liii. 3, 4.) O the depth and the height, O the lowliness and the loftiness, despised and rejected of men, but the glory of Angels, than Him there is none loftier and none lowlier. He was smeared with spitting, sodden with reproaches, condemned to a death of shame, numbered with the transgressors. And hath this very lowliness carried to such a measure, yea beyond all measure, no merit in itself? As His patience was singular so was His lowliness wonderful. There is nothing like either of them.

Fifth Responsory.

I led thee through the wilderness for forty years, and gave thee manna to eat, and thou didst buffet Me and scourge Me. (*P. T.* Alleluia.)

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst buffet Me and scourge Me. (*P. T.* Alleluia.)

Sixth Lesson.

BUT what He did, and how He did it, are alike gloriously set forth by the reason why He did it, namely, His love. God for His great love wherewith He loved us (Eph. ii. 4) spared not His Own Son (Rom. viii. 32.) Neither did the Son spare Himself, great indeed was that love, passing all comprehension and all measure, and rising above all things. "Greater love," saith He, (John xv. 13,) "hath no man than this, that a man lay down his life for his friends." But Thou Thyself, O Lord, Thou Thyself hadst greater love than this, for Thou didst lay down Thy life for Thine enemies. When we were enemies we were reconciled by Thy death to the Father and to Thee. (Rom. v. 10.) What other love then hath there ever been or can there ever be to be likened unto this love? "Scarcely for a righteous man will one die." But Thou didst suffer the just for the unjust. Thou didst die for our sins. O Thou Who didst come to justify sinners freely to make slaves into brethren, bondsmen into co-heirs, and exiles into kings.

Sixth Responsory.

I lifted thee up with a strong hand, and thou didst lift Me up upon the gibbet of the Cross, and thereon I stretched forth My hands unto an unbelieving and gainsaying people.[1] (*P. T.* Alleluia.)

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst lift Me up upon the gibbet of the Cross, and thereon I stretched forth My hands unto an unbelieving and gainsaying people. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And thereon I stretched forth My hands unto an unbelieving and gainsaying people. (*P. T.* Alleluia.)

THIRD NOCTURN.

First Antiphon. As for the sons of men, * their teeth are spears and arrows, and their tongue a sharp sword. (*P. T.* Alleluia.)

Ps. lvi. Be merciful unto me, &c., (*p.* 110.)

Second Antiphon. They bend their bow, * even bitter words, that they may shoot in secret at the perfect.

Ps. lxiii. Hear my voice, O God, &c., (*p.* 114.)

Third Antiphon. I am as a man that hath no strength, * lying nerveless among the dead.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 145.)

Verse. He became obedient unto death. (*P. T.* Alleluia.)

Answer. Even the death of the Cross. (*P. T.* Alleluia.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. And so on.

Homily by St Cyril, Pope of Alexandria. (*Bk.* xii. *Comment. on John.*)

The brutality of the Jews had already outraged Christ to the full; cruelty had nothing left to desire; and now at the last moment the Most Holy Flesh of Christ suffereth a pain springing naturally from Itself. That Flesh, fevered by many and divers tortures, felt thirst. Great pain hath the property of producing strong thirst, since by some natural law which I cannot explain, it drieth up as by heat the liquids of the body and as it were setteth on fire the inward parts. As therefore Christ had willed to undergo other sufferings, so was He pleased to undergo this. He asked therefore to drink, but they were so utterly destitute of humanity that instead of giving Him a drink which should be refreshing and pleasant they brought Him one which was harmful and bitter, and so turned into wickedness what was a seeming act of kindness; to give to Him that asked of them was a seeming act of kindness, but the Scriptures cannot lie wherein (Ps. lxviii. 22) Christ is made to say, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

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[1] Rom. x. 21.

Seventh Responsory.

I gave thee to drink out of the rock the waters of salvation, and thou didst give Me gall and vinegar to drink. (*P. T.* Alleluia.)

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst give Me gall and vinegar to drink. (*P. T.* Alleluia.)

Eighth Lesson (xxxvi.)

"WHEN JESUS therefore had received the vinegar, He said: It is finished. And He bowed His Head and gave up the ghost."

"It is finished." Jewish outrage against God was finished; the power to inflict torture was finished. What had the Jews left unattempted, or cruelty left undone? Did any pain or insult remain uninflicted? Rightly did He say: "It is finished." But He was come to be the Lord of the dead as well as of the quick, and the hour was now calling Him to go and preach to the imprisoned spirits in the netherworld. He accepted even death for our sakes and bore in His Own Flesh that suffering common to all our nature, albeit that as God He is naturally life in Himself, in order that He might plunder hell, and being become as the Scripture (1 Cor. xv. 20) hath it (Apoc. i. 5), "The first fruits of them that slept, and the first begotten of the dead," might gift our nature with return to life.

Eighth Responsory.

I opened the Red Sea before thee, and thou didst open with a spear the Side of thy Saviour, Who redeemed the world by His Blood. (*P. T.* Alleluia.)

Verse. O My people! what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst open with a spear the Side of thy Saviour, Who redeemed the World by His Blood. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who redeemed the world by His Blood. (*P. T.* Alleluia.)

Ninth Lesson.

"HE bowed His Head." When the strength of the body is gone and the soul which keepeth the body together is also gone, the heads of the dying fall, and it is to describe this that the Evangelist useth these words; so also the words gave up the ghost are an expression which we often use of them that depart and die; nevertheless to me it seemeth that the Evangelist useth these words He gave up the ghost in something more than their ordinary sense of mere death, because the Lord gave up His soul into the Hands of God the Father with a commendation, saying, "Father, into Thine hands I commend my Spirit," the which is the foundation and spring of our main hope.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] All the day long have I been plagued, * and chastened every morning. (*P. T.* Alleluia.)

Second Antiphon. [2] I gat me to the mountain of myrrh, * and to the hill of frankincense; I was brought as a lamb to the slaughter, and I was dumb, and opened not my mouth. (*P. T.* Alleluia.)

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[1] Ps. lxxii. 14.

[2] Cant. iv. 6; Isa. liii. 7.

Third Antiphon. [1] They pierced my hands and my feet; * they have told all my bones. (*P. T.* Alleluia.)

Fourth Antiphon. [2] I looked for comforters and I found none; * they gave me also gall for meat, and in my thirst they gave me vinegar to drink. (*P. T.* Alleluia.)

Fifth Antiphon. When JESUS had received the vinegar, * He said: It is finished—and He bowed His Head, and gave up the ghost. (*P. T.* Alleluia.)

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, and took upon Him the form of a servant, and was found in the likeness of men. He humbled Himself and became obedient unto death, even the death of the Cross.

Hymn.[3]

O'ERWHELMED in depth of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind
With racking anguish torn.

See how the nails those Hands
And Feet so tender rend;
See down His Face, and Neck, and Breast
His Sacred Blood descend!

Hark! with what awful cry
His Spirit takes Its flight.
That cry, it pierced His Mother's heart
And whelmed her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains quake;
The vail is rent in two.

The sun withdraws his light;
The midday heavens grow pale;
The moon, the stars, the universe
Their Maker's death bewail.

Shall man alone be mute?
Come, youth and hoary hairs,
Come, rich and poor, come, all mankind,
And bathe those Feet in tears.

Come, fall before His Cross,
Who shed for us His Blood!
Who died, the Victim of pure love,
To make us sons of God.

JESU, all praise to Thee,
Our joy and endless rest:
Be Thou our Guide while pilgrims here,
Our Crown amid the blest. Amen.

Verse. He was wounded for our transgressions. (*P. T.* Alleluia.)

Answer. He was bruised for our iniquities. (*P. T.* Alleluia.)

Antiphon at the Song of Zacharias. But when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water. (*P. T.* Alleluia.)

Prayer throughout the Office.

ALMIGHTY and everlasting God, Who didst send our Saviour to take upon Him our flesh, and to endure the Cross, that all mankind should follow the example of His great humility, mercifully grant that we who worship in memory of His Sufferings, may worthily both follow the example of His Patience and also be made partakers of His resurrection. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Ps. xxi. 17, 18.

[2] Ps. lxviii. 21, 22.

[3] Another hymn from the Proprium of the arch-diocese of Freiburg; translation by the late Rev. E. Caswall.

PRIME.

Antiphon. All the day long, &c., (*First Antiphon at Lauds.*)

Psalms as on Feast-Days.

The last verse of the Hymn is said thus:

Lord JESUS, slain for us, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

So also at Terce, Sext, and None.

Chapter at the end. (Isa. liii. 8.)

WHO shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people did I smite Him.

Instead of Verse, "Thou that sittest, &c.," *is said:*

Verse. Thou That wast pleased to suffer for us.

TERCE.

Antiphon. I gat me, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He was offered up because He willed it. (*P. T.* Alleluia, Alleluia.)
Answer. He was offered up because He willed it. (*P. T.* Alleluia, Alleluia.)
Verse. And with His stripes we are healed.
Answer. Because He willed it. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He was offered up because He willed it. (*P. T.* Alleluia, Alleluia.)
Verse. God spared not His Own Son. (*P. T.* Alleluia.)
Answer. But delivered Him up for us all. (*P. T.* Alleluia.)

SEXT.

Antiphon. They pierced, &c., (*Third Antiphon at Lauds.*)

Chapter. (Zech. xiii. 6.)

WHAT are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

Short Responsory.

God spared not His Own Son. (*P. T.* Alleluia, Alleluia.)
Answer. God spared not His Own Son. (*P. T.* Alleluia, Alleluia.)
Verse. But delivered Him up for us all.
Answer. His Own Son. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God spared not His Own Son. (*P. T.* Alleluia, Alleluia.)
Verse. He became obedient unto death. (*P. T.* Alleluia.)
Answer. Even the death of the Cross. (*P. T.* Alleluia.)

NONE.

Antiphon. When JESUS, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He became obedient unto death. (*P. T.* Alleluia, Alleluia.)
Answer. He became obedient unto death. (*P. T.* Alleluia, Alleluia.)
Verse. Even the death of the Cross.

Answer. Unto death. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He became obedient unto death. (*P. T.* Alleluia, Alleluia.)

Verse. He was wounded for our transgressions. (*P. T.* Alleluia.)

Answer. He was bruised for our iniquities. (*P. T.* Alleluia.)

SECOND VESPERS.

All as the First, except the following.

Verse. He was wounded for our transgressions. (*P. T.* Alleluia.)

Answer. He was bruised for our iniquities. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [1] Joseph took down the Body of JESUS, and wrapt It in linen, and laid It in a sepulchre that was hewn in stone. In that day there was a great mourning, and the women sitting over against the sepulchre, mourned, as one mourneth for the death of the firstborn. (*P. T.* Alleluia.)

Office in Honour of the Immaculate Conception of the Blessed Virgin Mary, for Saturdays.

Semi-double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 620,) except the following.

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for He That is mighty hath done to me great things. (*P. T.* Alleluia.)

COMPLINE.

The last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Let us tell of the stainless Conception of the Virgin Mary: * let us worship Christ, her Son, and her Lord and ours. (*P. T.* Alleluia.)

Hymn.[2]

BLEST Guardian of all virgin souls!
  Portal of bliss to man forgiven!
Pure Mother of Almighty God!
  Thou hope of earth, and joy of Heaven!

Fair Lily, found among the thorns!
  Most beauteous Dove with wings of gold!
Rod from whose tender root upsprang
  That healing Flower long since foretold!

Thou Tower, against the dragon proof!
  Thou Star, to storm-toss'd voyagers dear!
Our course lies o'er a treacherous deep;
  Thine be the light by which we steer.

Scatter the mists that round us hang,
  Keep far the fatal shoals away;
And while through darkling waves we sweep,
  Open a path to life and day.

O JESU, born of Virgin bright!
  Immortal glory be to Thee;
Praise to the Father infinite,
  And Holy Ghost eternally. Amen.

FIRST NOCTURN.

In Paschal-time only one Antiphon, namely the First, is said at each Nocturn.

First Antiphon. O Lord, how excellent is Thy Name * in all the earth, Who hast made Thee a worthy tabernacle in the Virgin Mary. (*P. T.* Alleluia.)

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[1] Cf. Luke xxiii. 53; Matth. xxvii. 60; Zech. xii. 10, 11.
[2] Translation by the Rev. E. Caswall.

Second Antiphon. The Lord hath set * His tabernacle in the sun.

Third Antiphon. Even in her Conception * did Mary receive a blessing from the Lord, and mercy from the God of her salvation.

Verse. [1] It is Almighty God That girdeth me with strength. (*P. T.* Alleluia.)

Answer. And maketh my way perfect. (*P. T.* Alleluia.)

Lessons from Scripture according to the Season; but if there are none such, the following are read.

First Lesson.

The Lesson is taken from the Book of Genesis (iii. 1.)

THE serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Why hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

First Responsory.

[2] By one man sin entered into the world, in whom all have sinned. Fear not, Mary, for thou hast found grace with God. (*P. T.* Alleluia.)

Verse. [3] The Lord hath delivered thy soul from death, yea, the Lord was thy stay.

Answer. Fear not, Mary, for thou hast found grace with God. (*P. T.* Alleluia.)

Second Lesson.

AND the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired: and she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened; and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, amidst the trees of the garden.

Second Responsory.

[4] Come unto me, all ye that be desirous of me, and I will declare what God hath done for my soul. (*P. T.* Alleluia.)

Verse. [5] As the Lord liveth, by me He hath fulfilled His mercy.

Answer. And I will declare what God hath done for my soul. (*P. T.* Alleluia.)

Third Lesson.

AND the Lord God called unto Adam, and said unto him: Where art thou? And he said: I heard Thy voice in the garden: and I was afraid, because I was naked, and I hid myself. And He said: Who told thee that thou wast naked? Hast thou eaten of the tree whereof

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[1] Ps. xvii. 33.

[2] Rom. v. 12; Luke i. 30.

[3] Cf. Ps. lv. 13; xvii. 21.

[4] Ecclus. xxiv. 26; Ps. lxv. 16.

[5] Judith xiii. 18.

I commanded thee that thou shouldest not eat? And Adam said: The woman whom Thou gavest me to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman: Wherefore hast thou done this? And she said: The serpent beguiled me, and I did eat. And the LORD God said unto the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: I will put enmity between thee and the woman, and between thy seed and her seed: she shall bruise thy head, and thou shalt bruise her heel.

Third Responsory.

[1] My beloved is white like snow in Lebanon, her lips drop as the honey-comb. Honey and milk are under her tongue. (*P. T.* Alleluia.)

Verse. Come from Lebanon, My Spouse, thou shalt be crowned with a crown of grace.

Answer. Honey and milk are under her tongue. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Honey and milk are under her tongue. (*P. T.* Alleluia.)

SECOND NOCTURN.

First Antiphon. Grace is poured into her Conception, * and she is fairer than the daughters of men. (*P. T.* Alleluia.)

Second Antiphon. God hath holpen her right early, * the Most High hath hallowed His tabernacle.

Third Antiphon. Glorious things are spoken of thee, O City of God; * the Lord hath laid thy foundation in the holy mountains.

Verse. [2] By this I know that Thou favourest me. (*P. T.* Alleluia.)

Answer. Because mine enemy cannot triumph over me. (*P. T.* Alleluia.)

Fourth Lesson.

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

BOTH in her Offices and in the most holy Liturgy the Church hath been accustomed to apply to the creation of Mary the language in which the Holy Scriptures set forth the Eternal Generation of the Uncreated Wisdom, and that, because Mary was predestined in the decree of the Incarnation of the same Wisdom. This practice hath been received by the faithful in all quarters, and plainly showeth what hath been the mind of the Church of Rome, which is the mother and mistress of all Churches, on the subject of the sinless conception of the Virgin. Nevertheless, it is fitting to set forth in greater detail the celebrated acts of this Church, on account of that pre-eminent rank and power which all other Churches are bound to yield her, because she is the centre of Catholic truth and unity, wherein alone Doctrine is always preserved pure, and from whom all the other Churches must needs receive the tradition of the Faith.

Fourth Responsory.

[3] I came out of the mouth of the Most High, the first-begotten before every creature. I made the unfading light to arise in the heavens. When

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[1] Cant. v. 10; iv. 11, 8.

[2] Ps. xl. 12.

[3] *I.e.,* Wisdom. Ecclus. xxiv. 5, 6; Prov. viii. 24.

there were no depths I was conceived. (*P. T.* Alleluia.)

Verse. For the Lord hath created me in righteousness, and hath held mine hand, and hath kept me.

Answer. When there were no depths I was conceived. (*P. T.* Alleluia.)

Fifth Lesson.

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

THUS it hath always been one of the most striking features of the Roman Church that she hath most powerfully asserted, guarded, promoted, and vindicated the doctrine that the Virgin was conceived without sin. It hath been the boast of Our Predecessors that by their authority they instituted in the Roman Church the Feast of the Conception of Mary, and caused it to be observed with an Office and a Mass wherein her privilege of immunity from original sin was openly asserted. Our said Predecessors have done everything in their power to increase the love of the faithful for this doctrine: by granting Indulgences in its honour; by giving permission to cities, provinces, and kingdoms to choose for their Patroness the Mother of God, under her title "Conceived without sin;" by approving of Guilds, Congregations, and Associations of persons under vows, all instituted in honour of the sinless Conception; by praising the piety of those who have founded Convents, Hospitals, Altars, and Churches named from this belief; and lastly, by encouraging those who have taken an oath to defend this opinion to the utmost of their power.

Fifth Responsory.

[1] No defiled thing can fall into her; she is the brightness of the everlasting light, and the unspotted mirror of the power of God. (*P. T.* Alleluia.)

Verse. For she is more beautiful than the sun, and being compared with the light, she is found before it.

Answer. She is the brightness of the everlasting light, and the unspotted mirror of the power of God. (*P. T.* Alleluia.)

Sixth Lesson.

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

MOREOVER, Our said Predecessors with great joy ordained that the Feast of the said Conception should be observed as of the same rank as that of the Nativity of the Blessed Virgin, and appointed that it should be kept with an Octave throughout the whole Church. They added this Feast to those which are commanded to be kept with solemnity, and ordered that the ceremony called a "Papal Chapel" should take place every year on this Feast in our Patriarchal Basilica of our Lady of the Snows. And above all did they rejoice in the hope of strengthening this belief in the minds of the faithful, and stirring them up to love and venerate the Virgin conceived without sin, when they granted permission to add to the Litany of Loreto the invocation, "Queen conceived without original sin," and to insert the word "stainless" into the Preface of the Mass on this Feast, that so the law of prayer might become the law of belief.

Sixth Responsory.

[2] There appeared a great wonder in heaven: a Woman clothed with

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[1] Wisd. vii. 25, 26, 29.

[2] Apoc. xii. 1.

the sun, and the moon under her feet, and upon her head a crown of twelve stars. (*P. T.* Alleluia.)

Verse. [1] The Lord hath clothed her with the garments of salvation, and hath covered her with the robe of righteousness, yea, as a bride He hath adorned her with jewels.

Answer. And upon her head a crown of twelve stars. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And upon her head a crown of twelve stars. (*P. T.* Alleluia.)

THIRD NOCTURN.

First Antiphon. Holiness and beauty are in her Conception: * declare her glory among all people. (*P. T.* Alleluia.)

Second Antiphon. Rejoice ye all in the LORD: * and give thanks at the remembrance of His holiness.

Third Antiphon. The LORD hath made known His salvation: * the glory of His Mother hath He openly showed in the sight of the heathen.

Verse. [2] I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia.)

Answer. And hast not made my foes to rejoice over me. (*P. T.* Alleluia.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*2nd on this text.*)

Rejoice, father Adam, and yet more thou mother Eve, ye that are the source of all, and the ruin of all, and the unhappy cause of their ruin before ye gave them birth. Be comforted both in your daughter, and such a daughter; but chiefly thou, O woman, of whom the first evil came, and who hast cast thy slur upon all women. The time is come for the slur to be taken away, and for the man to have nothing to say against the woman. At the first, when he unwisely began to make excuse, he scrupled not to throw the blame upon her, saying, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Wherefore, O Eve, betake thyself to Mary: Mother, betake thyself to thy daughter: let the daughter answer for the mother: let her take away her mother's reproach: let her make up to her father for her mother's fault: for if man be fallen by means of woman, it is by means of woman that he is raised up again.

Seventh Responsory.

[3] A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed. O Mary, thy perfumes are a garden of delights. (*P. T.* Alleluia.)

Verse. Open to me, my sister, my love, my dove, my undefiled.

Answer. O Mary, thy perfumes are a garden of delights. (*P T.* Alleluia.)

Eighth Lesson.

[The Second Homily by St Bernard, on Luke i. 26—*continued.*]

WHAT didst thou say, O Adam? "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." These are wrathful words, by the which thou dost rather magnify than diminish thine offence. Nevertheless, Wisdom hath defeated thy malice. God asked thee that He might find in thee an occasion of pardon, but, in that He found it not, He hath sought and found it in the Treasure of His Own mercy. One woman answereth for another; the wise for the foolish; the lowly for the proud; for her that gave thee of the tree of death, another that giveth thee to taste of the tree of life; for her that brought thee the bitter food of sin, another that giveth thee of the sweet fruits of righteousness. Wherefore accuse the woman no more, but speak in thanksgiving, and say, "Lord, the woman whom Thou hast given me, she hath given me of the tree of life, and I have eaten; and it is in my mouth sweeter than honey, for thereby hast Thou quickened me." (Ps. cxviii. 103, 93.) Behold, it was for this that the angel Gabriel was sent to the Virgin, to the most worshipful of women, a woman more wonderful than all women, the restorer of them that went before, and the quickener of them that come after her.

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[1] Cf. Isa. lxi. 10.

[2] Ps. xxix. 2.

[3] Cant. iv. 12, v. 2.

Eighth Responsory.

My soul doth magnify the Lord; for He That is mighty hath done to me great things, and holy is His name. (*P. T.* Alleluia.)

Verse. For, behold, from henceforth all generations shall call me blessed.

Answer. For He That is mighty hath done to me great things, and holy is His name. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For He That is mighty hath done to me great things, and holy is His name. (*P. T.* Alleluia.)

Ninth Lesson.

[The Second Homily by St Bernard, on Luke i. 26—*continued.*]

WAS it not of this thy daughter, O Adam, that God spake when He said unto the serpent, "I will put enmity between thee and the woman?" And if thou wilt still doubt that He speaketh of Mary, hear what followeth: "She shall bruise thy head." Who won this conquest but Mary? She brought to nought the whole wiles of Satan whether for the pollution of her body or the injury of her soul. Was it not of her that Solomon spake, where he saith, "Who shall find a virtuous woman?" (Prov. xxxi. 10.) The wise man knew the weaknesses of women, how frail they are in body, and how changeable in mind. But he had read that God had promised that the enemy, who had prevailed by means of a woman, was by a woman to be overthrown, and he believed. But he wondered greatly, and said, "Who shall find a virtuous woman?" that is to say: If our salvation, and the bringing back of that which is lost, and the final triumph over the enemy, is in the hand of a woman, it must needs be that a virtuous woman be found, meet to work in that matter.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Thou art all fair, O Mary, * there is no spot of original sin in thee. (*P. T.* Alleluia.)

Second Antiphon. [2] Thy raiment * is white as snow, and thy countenance as the sun. (*P. T.* Alleluia.)

Third Antiphon. [3] Thou art the

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[1] Cf. Cant. iv. 7.

[2] Cf. Matth. xvii. 2.

[3] Judith xv. 10; xiii. 23.

exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of our nation. (*P. T.* Alleluia.)

Fourth Antiphon. [1] O Virgin Mary, * blessed art thou of the Most High God, above all the women upon the earth. (*P. T.* Alleluia.)

Fifth Antiphon. [2] Draw us, * Maiden undefiled, we will run after thee in the odour of thy perfumes. (*P. T.* Alleluia.)

Chapter. (Prov. viii. 22.)

THE Lord possessed me in the beginning of His ways, before His works of old. I was ordained from everlasting, from the beginning, or ever the earth was. When there were no depths I was conceived.

Verse. Maiden Mother of God, thy stainless conception— (*P. T.* Alleluia.)

Answer. Was a message of joy to the whole world. (*P. T.* Alleluia.)

Antiphon at the Song of Zacharias. The Lord God said unto the serpent: I will put enmity between thee and the woman, * and between thy seed and her seed; she shall bruise thy head. (*P. T.* Alleluia.)

Prayer.

O GOD, Who didst cause that a virgin should be conceived without sin, to the end that she might be made a meet dwelling-place for Thy dear Son; O God, Who through the precious death of the Same Thy Son foreseen by Thee, didst keep her clean from all stain, hear us, we beseech Thee, and grant that by her prayers, we also who are presently defiled, may finally be made pure, and so with her attain unto Thee. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Thou art all fair, &c., (*First Antiphon at Lauds.*)

In the Short Responsory, instead of "Thou That art to come into the world," *is said:*

Verse. Thou That wast born of the Virgin Mary.

Chapter at the end. (Apoc. xii. 1.)

THERE appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

TERCE.

Antiphon. Thy raiment, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

It is Almighty God That girdeth me with strength. (*P. T.* Alleluia, Alleluia.)

Answer. It is Almighty God That girdeth me with strength. (*P. T.* Alleluia, Alleluia.)

Verse. And maketh my way perfect.

Answer. That girdeth me with strength. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. It is Almighty God That

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[1] Judith xv. 10; xiii. 23.

[2] Cf. Cant. i. 3, 4.

girdeth me with strength. (*P. T.* Alleluia, Alleluia.)

Verse. By this I know that Thou favourest me. (*P. T.* Alleluia.)

Answer. Because mine enemy shall not triumph over me. (*P. T.* Alleluia.)

SEXT.

Antiphon. Thou art the exaltation of Jerusalem, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ezek. xliv. 2.)

THIS gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israël, hath entered in by it, therefore it shall be shut for the Prince; the Prince, He shall sit in it.

Short Responsory.

By this I know that Thou favourest me. (*P. T.* Alleluia, Alleluia.)

Answer. By this I know that Thou favourest me. (*P. T.* Alleluia, Alleluia.)

Verse. Because mine enemy shall not triumph over me.

Answer. Thou favourest me. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By this I know that Thou favourest me. (*P. T.* Alleluia, Alleluia.)

Verse. I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia.)

Answer. And hast not made my foes to rejoice over me. (*P. T.* Alleluia.)

NONE.

Antiphon. Draw us, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia, Alleluia.)

Answer. I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia, Alleluia.)

Verse. And hast not made my foes to rejoice over me.

Answer. Thou hast lifted me up. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia, Alleluia.)

Verse. Maiden Mother of God, thy stainless conception, (*P. T.* Alleluia.)

Answer. Was a message of joy to the whole world. (*P. T.* Alleluia.)

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. O holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep the memory of thine holy and stainless conception, feel the might of thine assistance. (*P. T.* Alleluia.)

General Appendix.

NOTE.—*The Offices contained in this Appendix, with the exception of that of St John Baptist de la Salle, are said in certain dioceses only; full directions are given in the diocesan Ordo Recitandi for the year.*

FEBRUARY 9.

The Twenty-Six Holy Martyrs who suffered in Japan.

Double.

All from the Common Office for Many Martyrs, (*p.* 564,) *except the following.*

Prayer throughout.

O LORD JESUS Christ, Who didst dedicate the first-fruits of the faith among the people of Japan in the blood of Thine holy martyrs Peter Baptist, Paul, and their companions, so that they were conformed to Thy likeness through the death of the cross, grant that we, who this day keep their festival, may be stirred up by their ensample. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers are of St John de la Mata till the Chapter exclusive, then of the Martyrs, with Commemorations, first of the Second Vespers of St John de la Mata, then of the Week-day, and then of St Apollonia. Antiphon, Verse and Answer from the Common Office for a Virgin and Martyr, and Prayer, "O God, Who amidst the wondrous, &c.," (*p.* 643.)

MATTINS.

FIRST NOCTURN.

Lessons from Rom. viii., (*p.* 565.)

SECOND NOCTURN.

Fourth Lesson.

THE empire of Japan, on the easternmost side of Asia, had lain for long in darkness and in the shadow of death, when upon it the light of Catholic truth shone in the sixteenth century of man's redemption. Holy Francis Xavier, the great apostle of the Indies, there preached Christ crucified, and founded so illustrious a church that the times of the first Apostles seemed there again to have appeared upon earth. Neither did this same church lack martyrs to dedicate in their blood the first-fruits of its faith. Towards the close of the aforesaid century, Taicosama, Emperor of Japan, several times threatened to invade the Philippine Islands, and His Most Catholic Majesty the King of Spain deemed well to send some religious men of his own nation into Japan to treat of peace with Taicosama on his royal behalf. For this purpose he made choice of the Friar Peter Baptist, a Priest of the Barefooted Order of Friars Minor of St Francis of the Stricter Observance, and a man eminent for his holiness and teaching, and with him he sent some companions of the same Order. These men were authorised by the Apostolic See to spread the Catholic faith in the Indies and in China, and they undertook their mission from the King of Spain with the intention of making it an occasion to preach the Gospel among those people. They came to Japan, and when they had happily performed the mission wherewith they were charged, they called other companions to their aid, and set themselves to work for the increase of religion.

Fifth Lesson.

FOR three years they toiled by preaching, fasting, watching, and praying. They founded many Christian hospitals, convents, and churches in divers places. They relieved the sufferings of the poor and sick with wondrous love, confirmed many of the faithful in the path of salvation, and led countless numbers to the faith. These things stirred up the priests of the false gods, and they betook themselves to the Emperor, and persuaded him that the safety of his empire demanded that he should expel from its coasts the Christian religion, which was springing up on all sides. The Emperor was stricken with this groundless fear, and forthwith commanded the Friars to be arrested, and sentenced them to the cross. Besides Peter Baptist and his five companions, there were arrested Paul Miki and two other Japanese members of the Society of Jesus, and fifteen Japanese members of the Third Order of St Francis, of whom some ministered in catechising and others in holy offices. To whom were added two more that ministered to them in their chains, so that there were twenty-six in all.

Sixth Lesson.

AFTER long suffering, the extreme point of the left ears of these brave soldiers of Christ was cut off in a public square at Meaco. After this they were carried in carts with their hands tied behind their backs, first through the streets of that capital city, and then through those of other cities, in order that their shame might be spread abroad as widely as possible to the terror of others. They were thus borne at mid-winter over some six hundred miles, with a crier going before them, and bearing the sentence of their condemnation to the cross for having preached the law of Christ which the Emperor had forbidden. It is meet to be recorded that during their journey the parents of the young Japanese Anthony, one of the members of the Third Order, met him and strove by tenderness and tears to get him to break his truth with Christ. Them he constantly withstood, and declared that he despised all earthly and transitory things, and would cleave only to Christ, Who had promised him things heavenly and eternal, and he gave to them his garment wherewith he was clothed. At length they came to Nangasaki, where crosses had been made ready at a hill as though upon another Calvary. To these they were fastened and then lifted up. They ceased not to proclaim the faith of Christ, and like the chiefest of them was Paul Miki, who from the glorious pulpit of the cross preached the Christian religion to the multitude that stood around, and openly bade himself rejoice that he was dying upon the cross even as the Lord Christ died at the same age as he. At last two lances were thrust through the body of each of them from beneath the ribs on the one side to the shoulder upon the other side, and thus they gave up their triumphant spirits to heaven. It pleased God to glorify the victory of His champions by signs and wonders, and when these had been duly proved, the Congregation of Sacred Rites decreed that it might at any time proceed with their canonisation. Meanwhile the Supreme Pontiff Urban VIII., on receiving this decree, gave leave to say and celebrate every year an office and mass of these martyrs as among the blessed. At length the Providence of God brought it to pass that the Supreme Pontiff Pius IX. carried out the matter, and upon the holy day of Pentecost, in the year 1862, when he was surrounded by a great and illustrious mass of Cardinals and Bishops, who had come together from all parts of the Catholic world to protect the rights of the Church and of the Apostolic See, he enrolled the names of these martyrs among those of the Saints.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the homily of St Ambrose*, (*p.* 577.) *The last is omitted to make room for the Ninth Lesson, which is that of the Homily. Commemorations are made of the Week-day and of St Apollonia at Lauds.*

Vespers are of St Scholastica from the Chapter inclusive, but with a Commemoration of the Holy Martyrs, and of the Week-day.

FEBRUARY 13.

St Kentigern, Bishop [of Glasgow,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 581,) *except the following.*

Prayer throughout.

O GOD, Who didst use Thy blessed Confessor and Bishop Kentigern as a mean whereby to make the light of the true faith to shine before barbarous nations, grant, we beseech Thee, that we by faithfully following that which he preached and taught may in the end obtain unto that light of eternal glory where he now liveth.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xliv. 1, (*p.* 596.)

SECOND NOCTURN.

Fourth Lesson.

KENTIGERN, whom the Scots on account of the innocency of his life and the sweetness of his ways called Munghum,[1] which is being interpreted dearly beloved, was sprung of the royal stock of the Picts in North Britain. While he was still a lad, he was given over to the monastery of Culross, under the teaching of the holy Bishop and Abbat Serf, and made wondrous headway in the study not only of letters, but also of the things of God and the science of the saints.[1] Hence he withdrew into a solitary place at Glasgow in Scotland,[2] where he led an hard life in constant prayer, and meditation upon the things of heaven, until the faithful of those parts, moved by the fame of his holiness, duly chose him for their bishop.

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[1] It is difficult to guess who can have compiled these Lessons. The quaint word Munghum is evidently meant to represent Mynghu, popularly corrupted into Mungo, and which signifies "my dear": the *ngh* being the *c* of the Welsh *cu* undergoing the nasal mutation after *my*, in modern Welsh *vy*. He was not a Pict, but a Briton.

Fifth Lesson.

WHEN he had been raised to the dignity of shepherd, he forthwith shed around the bright rays of apostolic grace, like a candle set upon a candlestick. By his words and his example he so shaped the flock committed unto him that many of them were so kindled with the love of Jesus Christ as to keep nothing of their own, but to serve God with one heart and one mind like the first disciples of the Apostles. Kentigern himself relaxed nothing of his first way of life. It was his use every day, besides other works of godliness and penance, to repeat the whole psalter; and every year, after the example of Christ, he passed in the desert the whole time of the fast of forty days, cut off altogether from the conversation of men.

Sixth Lesson.

GOD confirmed his preaching with many and great miracles, and thus this holy bishop, mighty in word and in work, preserved his flock unhurt from the Pelagian heresy which crept all round about. And in his vast diocese, wherethrough he travelled many times on foot, he almost abolished the worship of false gods, and brought a countless multitude of heathen into the Church of Christ.[3] With this, nevertheless, he was not content, but sent meet churchmen to preach the gospel in the northern parts of Scotland, in the Orkneys, in Norway, and in Iceland. He lacked not the merit of suffering hardship for Christ's sake. He was driven into exile by a wicked tyrant, and betook himself to Wales, where he dwelt for a while with holy Bishop David, and then founded at the confluence of the Elwy and the Clwyd a famous monastery, where he trained up holy Asaph as his disciple. There was a story that once upon a time, when holy Colum, the Abbat of Iona, saw Kentigern, he said unto his monk, I see a pillar of fire coming down upon this holy bishop like a golden crown, and the light of the glory of heaven shining upon him. He went to our fatherland, which is in heaven, full of days and beloved of God and men, at the beginning of the seventh century. His body was buried in the Cathedral church of Glasgow, where it was held in great honour until the times when the fury of the Calvinistic heresy exterminated Catholic belief from Scotland.[1]

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[1] The boat containing Kentigern and his mother was washed ashore at Culross very soon after his birth. The Serf in question was not an Abbat, and it is very improbable that he was a Bishop. The monastery was not founded for hundreds of years afterwards.

[2] It is difficult to understand what is meant by the solitary place, since he seems to have been attracted to Glasgow by the fact that there was there already a burying-ground which had been consecrated by Ninian. The word Scotland at that time would have meant Ireland, and it was not until a good many centuries later that it would have been held to include Strathclyde.

[3] This last sentence would appear to be an effort of pure imagination.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man, travelling into a far country, called his own servants, and delivered unto them his goods. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *on Matth.* xxv.)

By this man travelling into a far country and first calling his servants and delivering unto them his goods, we can hardly doubt but that Christ is signified, who, after that He was risen again from the dead, ascended hence in triumph to the Father; but before doing so, called together His Apostles, and committed to them the preaching of the Gospel, more to one and less to another, not arbitrarily, but to every man "according to his several ability," even as saith the Apostle (1 Cor. iii. 2): "I had fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." And hence we find that at the end he that had received five talents, and had therewith gained five talents more; and he that had received two talents, and had gained two other talents beside them, each received the same reward, because consideration was had not to the amount of their gain, but to the amount of their earnest effort.

Eighth Lesson.

BY the five talents, the two talents, and the one talent, we may understand the different graces which are given to each: or, by the five talents, we may understand the five senses in full; by the two, understanding and work; and by the one, the gift of reason whereby men are separated from beasts. "Then he that had received the five talents went and traded with the same, and made them other five talents." By the use of his bodily senses he obtained a knowledge of heavenly things, by argument from creation he recognised the existence of a Creator, by bodily things he rose to the appreciation of things which are not bodily, by things seen to things unseen, by things fleeting to things eternal. "And likewise he that had received two, he also gained other two." That which he had been taught in the law he made double through the Gospel, and understood that that intelligence and that work which have to deal with this present life are but shadows beforehand leading toward that blessed life which is to come.

The Ninth Lesson is the Homily of the Week-day. The following is omitted or read with the Eighth.

Ninth Lesson.

THE time is very long between the Ascension of our Saviour and His coming again, but if the

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[1] No one would conclude from the above that the body of Kentigern remains absolutely undisturbed in Glasgow Cathedral to the present day, which is the case. The last amazing statement needs no remark.

Apostles will be called upon to give an account of their stewardship, and will rise again with the fear of the judge before Him, what are we behoven to do? And be it remarked that whatsoever we have now, howsoever great, and however much it may seem to us, is nevertheless little and scanty in comparison with those things which are to come. "Enter thou, saith He, into the joy of Thy Lord," and receive those things which "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [the things which God hath prepared for them that love Him]" (1 Cor. ii. 9.) For what more can be given unto the faithful servant than to be with his Lord, and to behold his Lord's joy?

Commemoration of the Week-day at Lauds, and at Second Vespers of the Week-day and of St Valentine.

FEBRUARY 14.

The Blessed Thomas Plumtree and his Companions, Martyrs.

Greater Double.

All from the Common Office for Many Martyrs, (p. 564,) except the following.

Prayer throughout.

O God, Who year by year, &c., (*p.* 574.)

At First Vespers a Commemoration is made of the Week-day, and of St Valentine.

FIRST NOCTURN.

Lessons from Romans viii. 12, (*p.* 565.)

SECOND NOCTURN.

Fourth Lesson.

THOMAS Plumtree was a Priest honourable for his life and teaching, who, during the short restoration of the Catholic religion in the city of Durham, often publicly offered up the holy Sacrifice of the Mass and preached to the people. When he was arrested by the Queen's officers he steadfastly refused to conform himself to the rites of the heretics, and as a warning to others he was hanged at Durham, and so gained the crown of a glorious martyrdom upon the 4th day of February in the year 1570. Twelve years later there suffered in London for the same Catholic faith, Luke Kirby, who is said to have been born within the Bishopric of Durham, and have been ordained Priest at the English College at Doway. After he was in the cart about to be hanged he was offered his life if he would renounce the Roman Pontiff and acknowledge the Queen to be the head of the English Church. Certainly, said he, I will not deny the authority of the Pope in order to save my life, for I should surely thereby gain the loss of my soul. The cart therefore was taken away from under him, and he resigned his holy soul into the hands of his Creator upon the 30th day of May.

Fifth Lesson.

UPON the 22nd day of August, in the same year, there suffered at York, Richard Kirkman. When he was asked by the judge if he had ever said Mass in England, he answered that he had done so in Northumberland, when sentence of death was pronounced upon him for being a Priest from the Seminary of Rheims and for having induced subjects of the Queen to embrace the Catholic religion. This lowly servant of Christ deemed himself unworthy of so lofty a call, and prayed the judge to reconsider the matter, since such a death was worthy of an holy martyr. Then he could no longer restrain the outbursts of the joy of his soul, and said with a loud and gladsome voice, "We Praise Thee, O God, we acknowledge Thee to be the Lord." He was taken to execution along with the blessed William Lacy, cheerfully mounted the ladder, and gave up his blessed spirit with his eyes raised heavenwards.

Sixth Lesson.

RICHARD Thirkill was born at Coniscliffe, in the county of Durham, and was already of ripe years when he was ordained Priest at Rheims. From often thinking how extraordinary a gift it was, that he should offer up unto God every day for his own salvation, and for the salvation of all the people, the Precious Blood of Christ, he early conceived the desire to offer his own blood for Christ in return. After four years he was arrested at York, and with great boldness he professed himself to be a Priest, and while he lay in prison he laboured to prepare for a godly death his fellow-prisoners who were under capital sentence for their crimes, and to exhort the Catholics to steadfastness. When he himself received the sentence of death he knelt down and cried out with great joy, "This is the day which the Lord hath made, let us rejoice and be glad in it." He suffered upon the 29th day of May in the year 1583. Pope Leo XIII. approved that the honours due to the blessed should be paid to these illustrious martyrs.

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of St Gregory*, (*p.* 571.)

The Ninth Lesson is omitted, or read as one with the Eighth, and the Ninth Lesson is the Homily of the Week-day.

At Lauds a Commemoration is made of the Week-day, and of St Valentine; and at Second Vespers of the Week-day, and of SS. Faustinus and Jovita.

FEBRUARY 17.

The Flight of Our Lord Jesus Christ into Egypt.

Greater Double.

All as on Sundays, except the following.

Psalms are the same as in the Office of the Blessed Virgin. The last verse of the Hymns at all the little hours is altered in honour of the Incarnation, and the same alteration is made at the Short Responsory at Prime as in her Office.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

THE mighty King of glory dread,
Promised from Abraham's line to spring,
The kings bear witness now has come;
That He is born, they tell the king.

The tyrant dooms the Child to death,
Tossed in his soul by passion's waves;
But, warned by Heaven, from the sword
Her Child the Virgin Mother saves.

To distant lands in Egypt's realms
She bears away her Child in haste,
Nor does she rest until she sees
Her Infant Son in safety placed.

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[1] Translation by Archbishop Bagshawe, (Breviary Hymns, No. 50.)

Ah Mother! bravest of the brave,
Wounded at heart by love most pure,
Lightly all troubles thou dost bear,
And flight's discomforts dost endure.

To Thy poor servants gracious be,
And make their troubles Thy concern,
And those, whom sin has exiles made,
To their true country make return.

Jesus, to Thee be glory given,
Whom erst the Virgin Mother bore,
With Father and with Holy Ghost,
Through endless ages evermore. Amen.

Verse. Joseph arose and took the young Child and His mother by night.
Answer. And departed into Egypt.

Antiphon at the Song of the Blessed Virgin. Behold the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him.

A Commemoration is made of the Week-day.

MATTINS.

Invitatory. The Lord our Saviour Jesus Christ fled into Egypt. * O come let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. Joseph took the young Child and His mother by night, and departed into Egypt.
Second Antiphon. And was there until the death of Herod; [that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called My Son.]

Third Antiphon. The Lord was with Joseph in Egypt.

Verse. [1] Out of Egypt,
Answer. Have I called My Son.

First Lesson.

The Lesson is taken from the Book of the Prophet Hosea (xi. 1.)

AS the morning passeth away, so hath the King of Israël passed away. For Israël was a child, and I loved him, and called my son out of Egypt. As they called them, so they went from them; they sacrificed unto Baalim, and burned incense unto graven images; and I was as a foster father unto Ephraim, I carried them in my arms, and they knew not that I healed them. I will draw them with cords of Adam, with bands of love, and I will be unto them as one that taketh off the yoke on their jaws; and I turned aside unto him that he might eat. He shall not return unto the land of Egypt, and the Assyrian shall be his king, because they refused to return. The sword hath begun on his cities, and shall consume his chosen ones, and devour the heads thereof, and my people shall linger until I return, and the yoke shall be laid upon them together, and shall not be lifted.

First Responsory. (Gen. xlvi. 3, 4.)

Thus saith the Lord: Go down into Egypt; I will go down thither with thee, and I will also bring thee up again.
Verse. Joseph arose and took the young Child and His mother by night.
Answer. And I will also bring thee up again.

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[1] Exodus xxxix. 2.

Second Lesson.

The Lesson is taken from the Book of the Prophet (Isaiah xix. 1.)

BEHOLD the Lord shall ride upon a swift cloud and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it, and I will set the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour, city against city, kingdom against kingdom, and the spirit of Egypt shall fail in the midst thereof, and I will destroy the council thereof, and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards, and Egypt will I give over into the hand of cruel lords, and the fierce king shall rule over them, saith the Lord God of Hosts.

Second Responsory.

Christ our King cometh,[1] and John hath testified of Him, that He is the Lamb that shall come.

Verse. [2] The kings shall shut their mouths at him, all nations shall serve him.

Answer. And John hath testified of Him, that He is the Lamb that shall come.

Third Lesson. (Isaiah xix. 19.)

IN that day there shall be an Altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof, to the Lord for a sign, and for a witness unto the Lord of Hosts in the land of Egypt. For they shall cry unto the Lord because of the oppressor, and He shall send them a Saviour, and a Great One, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and they shall do sacrifice and oblation; and they shall vow vows unto the Lord and perform them. And the Lord shall smite Egypt; He shall smite and heal it, and they shall return even to the Lord, and He shall be entreated of them, and shall heal them. In that day there shall be an highway out of Egypt to Assyria. And the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve Assyria. In that day shall Israël be the third with the Egyptians, and with the Assyrians, even a blessing in the midst of the land, whom the Lord of Hosts hath blest, saying, Blessed be Egypt, My people.

Third Responsory.

[3] Behold, I come from the south, even I the Lord your God to visit you in peace.

Verse. [4] I will have respect unto you, and make you fruitful, you shall be multiplied and I will establish My covenant with you.

Answer. To visit you in peace.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. To visit you in peace.

SECOND NOCTURN.

First Antiphon. Herod when He saw that He was mocked by the wise men was very wroth.

Second Antiphon. Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof.

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[1] John i. 29.

[2] Is. lii. 5.

[3] Cf. Hab. iii. 3.

[4] Lev. xxvi. 9.

Third Antiphon. From two years old and under, many children did Herod slay for the Lord's sake.

Verse. In Rama was there a voice heard.
Answer. Lamentation and great mourning.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Archbishop [of Constantinople.] (*Eighth on Matthew.*)

WHEREFORE was the young Child sent into Egypt. The Evangelist giveth the first reason: "That it might be fulfilled which was spoken of the Lord by the Prophet, saying: Out of Egypt have I called My Son." But it was also so done in order to proclaim to the whole world a message of good hope. The two places wherein glowed the fire of wickedness, more than in all the rest of the world, were Babylon and Egypt, and the Lord from His very birth declareth that He will heal these two countries and bring them to better things. And so showeth that there is no part of the world that may not look to Him for good. From the one He bringeth wise men to worship Him, and to the other He Himself goeth with His mother. From the wise men we learn well to give ourselves also to study, and from His flight into Egypt we learn that trials and dangers are to be looked for from the very beginning,—they befell Him even from His birth. No sooner was He born than the tyrant broke forth in fury, whence came flight and exile, and the harmless mother was fain to betake herself to the land of heathens.

Fourth Responsory.

Weep not, O Egypt, for thy King cometh unto thee, and the depths shall be moved at His presence, to set free His people out of the hand of the mighty.
Verse. Behold the Lord of Hosts, even thy God, cometh with great power.
Answer. To set free His people out of the hand of the mighty.

Fifth Lesson.

FROM this example thou mayest learn to bear cheerfully the constant trials which are one of the main things which befall spiritual-minded men. Bethink thee that trials befell not the mother of the Child only, but the wise men also. They were fain to depart into their own country another way. She who had never left her home was constrained to undertake a long and toilsome journey on account of her wondrous Child, and His mystic birth. Consider another marvel. In Palestine plots are made against Him, but in Egypt He is welcomed and held in safety from those plots. Types and figures were set forth not only in the sons of the Patriarch, but also in the Lord Himself. Those things which He did foreshadowed many things which were afterward to come, as was the case also in regard to the ass and her colt. The Angel which appeared spake not unto Mary, but unto Joseph, and what said he? "Arise and take the young Child and His mother"—he said not "Thy wife," but His mother, the birth having taken place. The trouble of Joseph was removed and his faith satisfied, and the Angel speaketh unto him not of his son, or of his wife, but of the young Child and of His mother, bidding him flee with them into Egypt, and he saith moreover why they should flee, "For Herod will seek the young Child to destroy Him."

Fifth Responsory.

The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day.

Verse. They shall cry unto the Lord from the face of the oppressor, and He will send unto them a Saviour.

Answer. And the Egyptians shall know the Lord in that day.

Sixth Lesson.

BY this is the Virgin herself set forth in no little glory and honour, for she could thus obtain what was held as a glory by all her people. They thought it a great thing and a proud thing that they had returned out of Egypt, whereat the Prophet doth point when he saith: Did I not bring strangers out of Cappadocia and Assyrians out of a pit? and thus is manifested the glory of the Virgin. Moreover, when the people and the Patriarch went down into Egypt and came up again, their action was a type of His return, for they went down thither to escape from the death which was threatening them through famine, and He went to escape the death which threatened Him from plots. They went and were delivered from the famine. He went that He might sanctify all that land by His presence. I would have thee bethink Thyself, how amid things lowly are manifested the things which pertain unto God. When the Angel said, "Flee into Egypt," he said not that he would be with them either in their going down or in their coming up, giving them to wit that He Who was with them, albeit a young Child, was that Great One at whose appearing all things should be changed.

Sixth Responsory.

Hail Mary, how holy and how spotless is thy virginity. I am too dull to praise thee! for thou hast borne into Egypt upon thy breast Him Whom the heavens cannot contain.

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne into Egypt upon thy breast Him Whom the heavens cannot contain.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thou hast borne into Egypt Him Whom the heavens cannot contain.

THIRD NOCTURN.

First Antiphon. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt.

Second Antiphon. Arise, and take the young Child and His mother, and go into the land of Israël.

Third Antiphon. They are dead which sought the young Child's life.

Verse. Joseph arose and took the young Child and His mother.

Answer. And came into the land of Israël.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 13.)

AT that time: The Angel of the Lord appeareth to Joseph in a dream, saying: Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word. And so on.

Homily by St Peter Chrysologus, Archbishop [of Ravenna.] (*On the Flight of Christ into Egypt.*)

What is this day read hath moved our hearts, made our bowels to tremble, and confounded our hearing. Behold the Angel of the Lord appeareth to Joseph in a dream, saying, "Arise and take the young Child with His mother and flee into Egypt." Virginity offereth no obstacle to His birth, reason resisteth Him not, nature gainsayeth Him not. What might then, what power, what danger should prevail to make Him flee? "Take the young Child and His mother and flee into Egypt." It had been more reverent if he had said, "Go into Egypt," so that it might have been a journey and not a flight. An act of free-will and not of compulsion; an act of wisdom and not of fear; an act at least of man if not of God; but now is there a command to flee—a command from heaven, a command brought by an Angel, so that it were as if heaven and not earth had been the first to fear.

Seventh Responsory.

The Virgin Mother that knew not a man, bore but travailed not, from the fountain of her breast the Virgin fed the Saviour blest, when He the Eternal King of Angels was driven into exile.

Verse. Soon riseth in that modest shrine the temple of the Lord divine; the stainless and unwedded one within her womb conceived the Son.

Answer. From the fountain of her breast the Virgin fed the Saviour blest, when He the Eternal King of Angels was driven into exile.

Eighth Lesson.

"TAKE the young Child and His mother and flee into Egypt." Flee into Egypt, flee from thine own home to the land of strangers, flee from the holy places into the midst of the wicked, flee from thy temple unto the shrines of devils, flee from the fatherland of the Saints into the country of idols. Judea is not wide enough, the Lord of the world is straitened for room, the Holy of Holies will not contain the Lord of the temple, neither can He find a place amid the multitude of his priests, nor a refuge among all the kinsfolk of Mary and of Joseph, but profane Egypt must be called in to afford God a hiding-place. Thus doth necessity press, and the Virgin may not consider her modesty, the mother her toil, the woman her shyness, Joseph his fears; they must not consider the weariness of the long journey and the break-up of their home.

Eighth Responsory.

[1] And now what hast thou to do in the way of Egypt? Turn again, O Virgin of Israël, turn again unto thine own cities.

Verse. How long wilt thou go about sorrowing?

Answer. Turn again, O Virgin of Israël, turn again unto thine own cities.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Turn again, O Virgin of Israël, turn again unto thine own cities.

The following Ninth Lesson is either omitted or read as one with the Eighth, in order to leave room for the Homily of the Week-day.

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[1] Jer. ii. 18; xxxi. 21, 22.

Ninth Lesson.

BRETHREN, the flight of Christ was not the effect of fear; it was a mystery; it was a declaration of the freedom of the Creator, not a confession that He was in danger. It was not the act of His weakness as man, but of His power as God. He fled in order to save the life of the world, not to save from death Him Who had made the world. He had come to die, and why then should He have fled from death? If Christ had allowed Himself to be slain as a little child, He would have slain the whole scheme of our salvation. Christ had come to instruct by His teaching, and to strengthen by His example; to do Himself those things which He commanded to be done, and to prove to the eyes the possibility of things which to the hearing seemed impossible. He had come to make it known to man that He was God, and to leave man in ignorance no longer; and all these things would have been lost to us had Christ not fled while yet He was in swaddling bands.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

First Antiphon. Behold the Angel of the Lord * appeareth to Joseph in a dream.

Second Antiphon. Arise, and take the young Child * and His mother, and flee into Egypt.

Third Antiphon. Be thou there * until I bring thee word.

Fourth Antiphon. For Herod will seek the young Child * to destroy Him.

Fifth Antiphon. Joseph arose and took the young Child and His mother by night and departed into Egypt.

Chapter. (Is. xix. 1.)

BEHOLD the Lord shall ride upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it.

Hymn.[1]

TO the true Thunderer's Only Son,
  Escaping from the treacherous sword,
Leaving the worship of thy gods,
  Haste, Egypt, safety to afford.

Him Herod's cruelty compels,
  An exile from His home to go,
But the hard flight of Christ avails
  To us the Heavenward way to show.

O sweetest Virgin Mother, who
  Didst through a thousand risks defend
Thy sweet Son JESUS, and didst reach
  Successfully thy journey's end,

Undo the bonds which Satan's wiles
  Have woven round us, that we may,
Ever thro' rough ways and thro' plain
  Our Leader follow and obey.

JESUS, to Thee be glory given,
  Whom erst the Virgin Mother bore,
With Father and with Holy Ghost,
  For endless ages evermore. Amen.

Verse. Cry out and shout, O Egypt.

Answer. [2] For great is the Holy One of Israel in the midst of them.

Antiphon at the Song of Zacharias. When Herod was dead, behold an Angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His mother, and go into the land of Israel; for they are dead which sought the young Child's life.

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[1] Translation by Archbishop Bagshawe, (Breviary Hymns, No. 51.)

[2] Cf. Is. xii. 6.

Prayer throughout.

O GOD, the Protector of all them which trust in Thee, Who by a flight into Egypt wast pleased to deliver from the sword of Herod Thine only-begotten Son our Redeemer, grant unto us Thy servants at the prayers of the most blessed Mary always a Virgin, and yet mother of the same Thy Son, that we may be delivered from all dangers whether of mind or of body, and may be made meet to be called home from this our exile unto our very fatherland which is in heaven. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Week-day.

PRIME.

Antiphon. Behold the Angel of the Lord, &c., (*First Antiphon at Lauds.*)

In the Short Responsory.

Thus Thou that wast born of the Virgin Mary.

Chapter at the end. (Is. xvi. 3.)

TAKE counsel, bethink thee of judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts, bewray not him that wandereth. Let mine outcasts dwell with thee; be thou a covert to them from the face of the spoiler.

TERCE.

Antiphon. Arise, and take the young Child, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Verse. The Lord is as a bridegroom.
Answer. The Lord is as a bridegroom.
Verse. Coming out of his chamber.
Answer. As a bridegroom.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Lord is as a bridegroom.
Verse. The Lord shall come forth out of His holy place.
Answer. He shall come to save His people.

SEXT.

Antiphon. Be thou there, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ezek. xxx. 13.)

THUS saith the Lord God: I will destroy the images, and I will cause the idols to cease out of Memphis; and there shall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

Short Responsory.

Verse. The Lord shall come forth out of His holy place.
Answer. The Lord shall come forth out of His holy place.
Verse. He shall come to save His people.
Answer. Out of His holy place.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Lord shall come forth out of His holy place.
Verse. All the ends of the earth have seen
Answer. The salvation of our God.

NONE.

Antiphon. Joseph arose, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

All the ends of the earth have seen.
Answer. All the ends of the earth have seen
Verse. The salvation of our God.
Answer. The ends of the earth have seen.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. All the ends of the earth have seen.
Verse. The Lord was made flesh.
Answer. And dwelt among us.

SECOND VESPERS.

All as at First Vespers except the Antiphon at the Song of the Blessed Virgin.

WHEN Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, and being warned in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city which is called Nazareth, that it might be fulfilled which was spoken by the prophet: He shall be called a Nazarene.

Commemorations are made of the Week-day, and of St Simeon.

FEBRUARY 27.

St Margaret of Cortona, Penitent.

Semi-double.

All from the Common Office for Holy Women not Virgins, (p. 649,) except the following.

In the Second Vespers of St Ethelbert a Commemoration is made of St Margaret. Prayer from Lauds.

A Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Proverbs xxxi. 10, (*p.* 650.)

SECOND NOCTURN.

Fourth Lesson.

THIS Margaret who, from the place where she fell asleep, is called Margaret of Cortona, was born at Alviano, in Tuscany. In her younger years she was led astray by the pleasures of the world, and led a vain and wanton life at Monte Pulciano, till she was led by a dog to discover the body of her paramour who had been foully murdered and buried in a hole under a pile of wood. Thenceforth the hand of the Lord was upon her, and being touched with great sorrow for her sins she went out and wept bitterly. She returned to Alviano, put off her hair, and left her head untired, clad herself in a grey garment, and bade farewell to her own misguided ways and to the enticements of the world. She lay upon the ground in the churches with an halter round her neck, and begged the pardon of all whom she had beforetime shocked by her life. Soon after this she went to Cortona, where she sought in sackcloth and ashes to please the majesty of God Whom she had offended. After a trial of three years she obtained from the Friars Minor, who were the directors of her spiritual life, an habit of the Third Order of St Francis. Henceforth she was oftentimes in an abundance of tears, and such groanings from the depths of her soul that for a long time she did not speak. She made her bed upon the bare ground and used a stock or stone for her pillow; thus she was accustomed to pass nights without sleep thinking of the things of heaven. She never again felt any evil desire, and a good spirit strengthened her weak flesh for toil.

Fifth Lesson.

THIS valiant woman, when the devil assailed her by crafty and dangerous advances, once and again unmasked the enemy through his own words and remained unconquered. In order to escape the temptation to vain-glory wherewith the evil spirit assailed her, she continued to assure herself of her past life with a loud voice in the streets and broad ways, and to declare herself worthy of any punishment. It was only through the persuasion of her Confessor that she was prevented from marring the comeliness of her face which had once been the source of unclean love, and she took it to heart that the long hardships which she inflicted upon her flesh left her bodily beauty unchanged. By these and other great works of repentance she purged away the stain of her guilt, and so conquered herself as to keep all her senses untouched by the allurements of the world. Thus was she made worthy oftentimes to have converse with the Lord. Sometimes all her senses left her, and while she appeared as though she were actually dead, she realised her burning prayer to be with Christ and with the Virgin, the Mother of Sorrows. It came to pass that many resorted to her, even from distant places, as to a teacher of perfection, and she by that heavenly light which shone in her saw the secrets of hearts and the consciences of men, and perceived with woe and tears the sins of those who were offending God even in far-off places. From the intensity of her love for God and for her neighbour she was of great profit to souls. She obtained health for the sick who betook themselves to her, and deliverance for those that were possessed by evil spirits. Touched by a mother's grief she raised her dead son to life; by her constant prayers she averted the threatening tempests of war; and by works of far-stretching mercy she earned well both of the living and of the dead.

Sixth Lesson.

WHILE she was busied with so many holy works she laid aside none of the hardness wherewith she treated her body, neither did she suffer herself to relax her gaze upon things heavenly. In both kinds of life she was so wonderful that she seemed to be at once both a Mary and a Martha. At length she besought the Lord for herself that He would be pleased to call her home out of this vale of tears into our Fatherland above which is in heaven, and her prayer was heard, and it was revealed to her on what day and at what hour she should fall asleep. She was then full of good works and labours and heavenly gifts. Her bodily strength began to give way; for seventeen days she took no food, and strengthened herself only by talking with God. Then she duly received the holy sacraments of the church, and with gladsome face and eyes lifted up to heaven she happily passed away hence to be forever with the Bridegroom upon the 22nd day of February in the year of man's salvation 1297, of her own age the 50th, and of her conversion the 23rd. Her body remaineth until this day lifelike, incorrupt, uninjured, and diffusing sweet savour. It is preserved in deep reverence in the church of the Friars Minor which is called after her name. She hath constantly flourished by miracles which have moved the Bishop of Rome to grant many indulgences for the increase of her honour, and Pope Benedict XIII. held a solemn religious ceremony of her canonisation upon the feast of Pentecost, being the 16th day of May in the year 1728.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 653.)

The Ninth Lesson is of the Week-day, of which also a Commemoration is made at Lauds.

LAUDS.

Antiphon at the Song of Zacharias. When God gave repentance to the Magdalene of the Seraphic Order, she recovered herself out of the snare of the devil,[1] and her sins which were many were forgiven, for she loved much.[2]

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] My beloved is mine and I am his. I have found Him Whom my soul loveth, I held Him and would not let Him go.

A Commemoration is made of the Week-day.

In the Dioceses of Newport and Menevia, St David, March 1, *and in the Diocese of Birmingham, St Chad, March* 2, *are Doubles of the First Class, and if Lent be not already begun they have Octaves. It is rare for such Octaves to be completed, as Ash-Wednesday puts an end to them. The Rubric directs the reader to be guided by the Ordo Recitandi for the year. In the Diocese of Hexham and Newcastle the Feast of St Cuthbert, March* 20, *is a Double of the First Class.*

MARCH 22.

St Edward, King of England, Martyr.

Double.

All from the Common Office for One Martyr, (*p.* 548,) *except the following.*

Prayer throughout.

O GOD, the eternal King, look down in mercy upon Thy family who keep the memorial of Thy blessed martyr King Edward, and grant for his sake, and at his prayers, that we who rejoice at his victory may also gain a share in his reward.

Vespers are of St Benedict, with only a Commemoration of St Edward before that of the Week-day.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Rom. viii. 12, (*p.* 565,) *with Responsories from the Common Office for One Martyr.*

SECOND NOCTURN.

Fourth Lesson.

WHEN Edward was raised to the throne, the Lord the King of kings guided him in the paths of righteousness and of truth, and with His help he excelled more and more from day to day in greatness of mind and perfect lowliness. By the excellence of his graces he raised again to all its first glory the honour which he had newly received. He was careful to turn his mind to follow the healthy counsels of Dunstan, Archbishop of Canterbury, rather than to act upon the advice of men younger and less wise; and he conformed his judgments in all things to the advice of that primate and of other devout and honourable men. Then was there in England the calm of peace, and great riches in all things.

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[1] 2 Tim. ii. 25, 26.

[2] Luke vii. 47.

[3] Cant. ii. 16; iii. 4.

Fifth Lesson.

BUT the devil, the enemy of all goodness, stirred up his stepmother, whose name was Alfrith, to hate the king, and in the glow of her evil passion she dared to think within herself how she should destroy the man of God out of the kingdom, that she might make her own son Etheldred to be king in his stead. This plan, therefore, she revealed to some of her counsellors, praying and adjuring them to consent with her and to help her; and they consented with her, and bethought them how they should bring about the murder of the gentle king.

Sixth Lesson.

WHEN this worshipful king had reigned for three years and eight months he went to hunt one day at Warham Wood, which then was a great wood; and he was fain to see his brother, and went with few only to the house of his stepmother, which was hard by. And while they went thither they that were with him left him to follow their pastime, and the king came alone, suspecting no evil, to the house of his stepmother. When it was told to the wicked queen that King Edward was coming thither alone, she rejoiced that she had gotten a fit time to carry out her evil desire, and she went out to meet him, and bade him lovingly to come in. But he would not, but said that he was fain to see his brother. Then the wicked queen bade bring him drink, that while he was drinking she might do her will. Then one of them who was more wicked than the rest gave him a kiss of peace, that he might make him feel all the more safe and might the more easily slay him; and he did so, for when the king took his drinking vessel from the hand of the cup-bearer and put it to his mouth, he that had given him the kiss leapt forward upon him and struck a knife into his inward parts. And so the friend of God fell from his horse and gave up the ghost [upon the 18th day of March in the year 978.]

THIRD NOCTURN.

Lessons from Matt. xvi. 24, *with the Homily of St Gregory*, (*p.* 560.) *The last Lesson is read along with the Eighth, to leave room for the Homily of the Week-day, of which a Commemoration is also made at Lauds. Where this Feast is observed, the Feast of St Cyril of Jerusalem is kept upon the next day, and Vespers are therefore of him from the Chapter inclusive, but with a Commemoration of St Edward and of the Week-day.*

MARCH 23.

In the Diocese of Hexham and Newcastle.

Fourth Day within the Octave of St Cuthbert.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Timothy iii. 1, (*p.* 582.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (29. *On Rom.* 15.)

HE that loveth Christ, loveth his flock. He first set Moses over the Jewish people when his kindliness had been proved. David also was exalted to the head of the kingdom after it had been made manifest how he loved the people. While he was yet a lad he was sorrowful and anxious because of his people, and he put his own life in jeopardy that he might slay Goliath, in that he said, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel?" (1 Kings (Sam.) xvii. 26.) He said it not because he sought for a reward, but that men might believe him and let him go forth to battle, for after that he had gained the victory, and Abner took him and brought him before Saul with the head of the Philistine in his hand, he said nothing of payment.

Fifth Lesson.

MOREOVER, as for Samuel also, he was kindly and a lover of his people, whence also he said, "God forbid that I should sin against the Lord in ceasing to pray for you," (1 Kings (Sam.) xii. 23.) And Paul loved them over whom he was set, not as the others had loved them, but much more than them all, and thereby he stirred up such love among them in return that he saith, "I bear you record, that, if it had been possible, ye would have plucked out your own eyes and have given them to me," (Gal. iv. 15.) And Christ Himself has revealed the love of Himself, the chief Shepherd of all, in the words, "The good shepherd giveth his life for the sheep," (John x. 11.) The souls of saints are so tender and humane that their love extendeth not toward them of their households only, but to strangers also, and even unto brute beasts likewise. Whence the Wise Man saith, "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel," (Prov. xii. 10.) And if they so have regard unto the life of their beasts, much more unto the life of men.

Sixth Lesson.

AND as we are now speaking of beasts, let us consider the hardships which the shepherds in Cappadocia undergo for the sake of their flocks. They often pass three days at a time under the snow. It is said also that the hardships of those in Lybia are just as great, who for a whole month at a time will go about in that rugged desert filled with evil beasts. If, then, the shepherds of beasts bestow upon them such care, what excuse, I should like to know, shall we have unto whose care reasonable souls have been committed? and who yet sleep the deep sleep which we sleep. Knowest thou not the dignity of thy flock? or that it was for the sake of that flock that thy Lord hath created works without number? that it was for that flock that He ended by shedding His own blood? And dost thou ask for rest? What can be worse than shepherds such as these?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (78. *On Matthew.*)

For this reason doth the Lord bid His disciples to watch and be ready, for that in such an hour as they think not He cometh. Thus doth He make them careful and anxious lest even they should fall away. In like manner it is said: If men knew beforehand when they were to die, they would bestow much care upon that hour, and therefore that they may be careful not at that time only but at all times, and be always looking out upon the watch, He foretelleth unto them no hour either in general or in particular, just as He hath hidden from every man the hour of his death.

Eighth Lesson.

AND then with such clearness that nothing can be clearer He calleth Himself our Lord. It seemeth unto me that these things are said to make us ashamed of our sloth. The good man upon the watch for the thief hath more care to keep his goods than ye have to save your souls; for he watcheth lest his house be robbed, but ye, albeit ye know for a surety that your Lord will come, persevere not nor so watch that ye cannot leave this life unprepared. And, therefore, that day will come charged with evil to them whom it shall find sleeping.

The Ninth Lesson is the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARCH 24.

In the Diocese of Hexham and Newcastle.

Fifth Day within the Octave of St Cuthbert.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Timothy iii. 1, (*p.* 582.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*As yesterday.*)

THEY that rule nations, when they have to take counsel over events, are not content with the day, but sit up by night also to consult. We, whose business it is to strive for heaven, go to sleep not in the night only but in the day also. Who, may I inquire, is to save us from the punishment which will be visited upon the rulers of things earthly? If it was a question of exposing our bodies to death, if there were many deaths to bear, ought we not to run to this as men run to a fair? It is not the shepherds alone whom I wish to hear this. I wish the sheep to hear it too, that they may wake their shepherds up, while at the same time they yield them nothing but all obedience and a teachable spirit.

Fifth Lesson.

PAUL saith, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account," (Heb. xiii. 17.) The words, "they watch for your souls," include toils, cares, and dangers without number. He that is a good shepherd, and such as Christ would have him, he is likened to martyrs without number. The martyr dieth once for Christ's sake, but the good shepherd, if he is such as he ought to be, dieth a thousand times, for such a shepherd can die for his flock every day. Wherefore do ye, when ye know our labour, help us by your prayers, and your care, and the readiness of your souls, and your love, that ye may be our glory, and that we may be yours.

Sixth Lesson.

WHEN Christ laid the command to feed His flock upon him who was the leader of the Apostles, and who loved Him more than the rest, He asked him first of all whether he loved Him. Learn thou from this that before all other things the thing necessary is love for Christ. Here there is need for a stout heart. I am not saying these things about myself or about them that are like unto me, but about the best shepherds, such as was Paul or Peter or [Cuthbert]; but whether we be governors or governed, let us imitate them, and even they that are governed have that wherein they also in turn do play the shepherd, such as their household, their friends, their servants, their wives, and their children.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (*As before.*)

Are these, I ask, the words of one of them that know not? It is written, (Mark xiii. 22,) "Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father," and if the Son Himself know not, what wilt thou say when He asketh, as though in doubt, "Who, then, is a faithful and wise servant?" Dost thou deem that this also He knoweth not? Nay, for this were foolishness. We can say wherefore He knoweth not that day nor that hour, but not wherefore He should not know who be the faithful and wise servants. When He asked, "Simon, son of Jonas, lovest thou Me?" (John xvi. 15, 16, 17,) or "Where have ye laid him?" (xi. 34,) did He not know?

Eighth Lesson.

I FIND that even the Father Himself somewhiles so speaketh, as where He calleth unto Adam, "Where art thou?" (Gen. iii. 9,) or where it is written, "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done according to the cry of it which is come unto Me; and if not, I will know," (xviii. 20, 21,) or again, in another place, "It may be that the house of Juda will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin,"[1]

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[1] Si forte audierint, si forte intellexerint. Apparently a loose quotation from memory.

(Gen. xxxvi. 3,) and again, in the Gospel, (Luke xx. 13,) "What shall I do? I will send My beloved Son; it may be they will reverence Him when they see Him." All these passages are written as though they expressed ignorance, but they are not written to express ignorance, but because it pleased Him in His good providence so to speak.

The Ninth Lesson is the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARCH 26.

In the Diocese of Hexham and Newcastle.

Seventh Day within the Octave of St Cuthbert.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Timothy iii. 1, (*p.* 582.)

SECOND NOCTURN.

Lessons from St Maximus of Turin, "Our blessed Father Cuthbert," &c., (*p.* 594.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (*As before.*)

Who, then, is a faithful and wise servant whom his lord hath made ruler over his household to give them meat in due season. If either faithfulness or wisdom be lacking the other profiteth little; if a servant be faithful, in the sense that he doth not steal, but is a waster instead of a thrifty spender, it is no small fault in him; on the other hand, if he be a wise steward, but enricheth himself, this is a great fault in him. And let us who are wealthy take good heed to it.

Eighth Lesson.

FOR the Lord hath appointed as His stewards, not preachers only, but the rich also. Unto both these classes hath the Lord given riches in charge, that in due season they may give meat unto His household. Unto preachers, indeed, He hath committed the stewardship of the greater riches, but unto the wealthy He hath given the stewardship of riches which are no small ones. If, therefore, preachers scatter abroad the better riches, and ye show no bountifulness in scattering abroad the lesser riches, what excuse have ye? But why, indeed, should I say bountifulness and not gratitude, for ye give away that which is not your own but others.

The Ninth Lesson is the Homily of the Week-day, of which also a Commemoration is made at Lauds.

ALSO MARCH 26.

The Penitent Thief.

Double.

All as on Sundays, except the following.

Psalms as in the Office of a Confessor not a Bishop.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.

JESUS! Eternal Truth Sublime,
Through endless years the same!
Thou Crown of those who through all time
Confess Thy holy name.

Thy suppliant people, through the prayer
Of Thy blest saint, forgive;
For his dear sake Thy wrath forbear,
And bid our spirits live.

Again returns the sacred day,
With heavenly glory bright,
That saw him go upon his way
Into the realms of light.

Then for his sake Thy wrath lay by,
And hear us while we pray;
And pardon us, O Thou Most High!
On this his festal day.

All glory to the Father be
And sole Incarnate Son;
Praise, Holy Paraclete, to Thee,
While endless ages run. Amen.

Verse. [1] The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

Antiphon at the Song of the Blessed Virgin. [2] One thief said unto the other: We, indeed, receive the due reward of our deeds, but what hath this man done? Lord, remember me when Thou comest into Thy kingdom.

A Commemoration is made of the Week-day.

MATTINS.

Invitatory. While Christ our King hung from the Cross, He gave Paradise to the thief that was crucified with Him. * O come let us worship Him.

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. Blessed and holy is he that putteth his trust in the Lord. And He heard him out of His holy hill.

Second Antiphon. Ask of Me and I shall give thee thine inheritance.

Third Antiphon. I cried unto the Lord with my voice, and He heard me out of His holy hill.

Verse. The Lord loved him and beautified him.

Answer. And clothed him with a robe of glory.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (lv. 1.)

HO, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the nations. Behold, thou shalt call a nation that thou knewest not; and nations that knew not Thee shall run unto Thee because of the Lord Thy God and for the

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[1] Ecclus. xlv. 9.

[2] Luke xxiii. 40-42.

Holy One of Israel, for He hath glorified thee. Seek ye the Lord while He may be found, call ye upon Him while He is near.

First Responsory.

[1] I have laid help upon one that is mighty, for my hand shall help him, mine arm also shall strengthen him.

Verse. The enemy shall prevail nothing against him, nor the son of wickedness afflict him.

Answer. For my hand shall help him, mine arm also shall strengthen him.

Second Lesson.

LET the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. And as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth and quickeneth it, and maketh it to bring forth, and giveth seed to the sower and bread to the eater; so shall My word be that shall go forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in that whereto I sent it.

Second Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High. May he pray for all people that their sins may be forgiven unto them!

Verse. He is numbered among the saints.

Answer. May he pray for all people that their sins may be forgiven unto them.

Third Lesson. (lix. 1.)

BEHOLD, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid His Face from you, that He may not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, and your tongue uttereth perverseness. None calleth for justice, nor any judgeth truly, but they trust in vanity and speak foolishness; they conceive mischief and bring forth iniquity.

Third Responsory.

The Lord loved him, and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise.

Verse. The Lord hath put on him the breastplate of faith and hath adorned him.

Answer. And crowned him at the gates of Paradise.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And crowned him at the gates of Paradise.

SECOND NOCTURN.

First Antiphon. When His holy one called the Lord heard him, yea the Lord heard him and gave him peace.

Second Antiphon. Hearken unto

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[1] Ps. lxxxviii. 20, 22, 23.

the voice of my cry, O Lord, my King and my God!

Third Antiphon. Thou hast set Thy glory above the heavens.

Verse. The Lord hath put on him the breastplate of faith and hath adorned him.

Answer. And crowned him at the gates of Paradise.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*2nd on the Cross and the Thief.*)

I KNOW that others have treated the subject of the penitent thief before me, but the Word of God hath divers interpretations. This thief purchased salvation from the Cross and made the kingdom of heaven his booty. He did violence to the Divine Majesty and prevailed, not by his own power, but by faith. The Lord Himself hath said, (Matth. xi. 12): "The kingdom of heaven suffereth violence, and the violent taketh it by force." The two crucified thieves are images of Jewry and heathendom, and the thief who repented was an image of the ingathering from heathendom who erst had walked in darkness but are afterward come to the knowledge of the truth. The thief who repented not is an image of the Jewry who remain still unbelieving. They trod together the path of sin until they came to the Cross, but the Cross parted them asunder.

Fourth Responsory.

[1] The veil of the temple was rent in twain, [from the top to the bottom,] and all the earth did quake; [2] the thief on the Cross cried, saying: Lord, remember me when Thou comest into Thy kingdom!

Verse. The rocks rent and the graves were opened, and many bodies of the saints, which slept, arose.

Answer. And all the earth did quake; the thief on the Cross cried, saying: Lord, remember me when Thou comest into Thy kingdom.

Fifth Lesson.

THEY were parted asunder, for he that believed not entered upon the path of darkness and destruction, and he that believed gained the path of salvation. The thief upon the Cross learnt the dividing of the ways, "for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish," (Ps. i. 6.) And behold the just judgment of God that thou mayest say with the prophet, "righteous art Thou, O Lord, and upright are Thy judgments," (Ps. cxviii. 37.) For one sin was Adam condemned, and at one cry of faith was the thief saved. One sin cast Adam out of Paradise, one holy act brought in the thief to dwell therein. Behold a marvel! even unto Abraham was made no promise of Paradise; because he believed God he hath indeed inherited it, but it was never promised unto any until it was promised unto the good thief.

Fifth Responsory.

Paradise was never promised unto any until it was promised unto the thief—unto whom the Lord said upon the Cross: To-day shalt thou be with Me in Paradise.

Verse. Lord, remember me when Thou comest into Thy kingdom.

Answer. To-day shalt thou be with Me in Paradise.

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[1] Matth. xxvii. 51, 52.

[2] Luke xxiii. 42.

Sixth Lesson.

HE did not see the Saviour seated on a kingly throne. He did not see Him worshipped in a temple, speaking from heaven, or directing the ministry of angels, but numbered in punishment with the transgressors. He saw Him suffering, and addressed Him as though He were in glory. He saw Him on the Cross, and besought Him as though He were enthroned in the heavens. He saw Him condemned, and called upon Him as his king, saying: "Lord, remember me when Thou comest into Thy kingdom." He seeth Christ crucified and proclaimeth Him his king. He beheld Him hanging upon the Tree, and thought of the kingdom of heaven. Wondrous is the conversion of the penitent thief.

Sixth Responsory.

Wondrous is the conversion of the penitent thief. He saw Christ crucified, and proclaimed Him his king.

Verse. He beheld Him hanging upon the Tree, and thought of the kingdom of heaven.

Answer. He saw Christ crucified, and proclaimed Him his king.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He saw Christ crucified, and proclaimed Him his king.

THIRD NOCTURN.

First Antiphon. Lord, this Thy Saint shall abide in Thy tabernacle. He shall dwell upon Thine holy hill.

Second Antiphon. He asked life of Thee, and Thou gavest him length of days for ever and ever.

Third Antiphon. He shall ascend into the hill of the Lord, and stand in His holy place.

Verse. He shall receive a blessing from the Lord.

Answer. And mercy from the God of his salvation.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxiii. 39.)

AT that time: One of the thieves that was crucified with JESUS blasphemed Him, saying: If Thou be the Christ, save Thyself and us. And so on.

Homily by St Ambrose, Bishop [of Milan.] (49*th.* *On the Thief.*)

The portion of the Gospel which is read this day maketh mention of the penitent thief. Let us then see who this thief was who, when the Lord was lifted up upon the Cross, obtained from Him not only the forgiveness of his sins, but also the gift of the joy of Paradise. He had been justly condemned to death as the due reward of his deeds, but through his faith he was translated unto glory, and the Cross was to him the occasion of salvation rather than the instrument of execution. Crucified himself, he believed in the Lord Christ crucified. And, therefore, because he made use of the companionship with Him in which he found himself upon the Cross, he was gifted with companionship with Him in Paradise. That blessed robber, while he is actually suffering execution, gaineth the kingdom of heaven. He is called a criminal like one the hour of whose condemnation had come, but he would not have attained unto glory if he had not been cast for punishment. Let us then see, I say, wherefore one who had been guilty of so many crimes had Paradise so quickly promised unto him by his Saviour, where others hardly obtain the pardon of their sins through long weeping, and oftentimes fasting.

Seventh Responsory.

This is that blessed robber who, being himself crucified, believed in the Lord Christ crucified, and while he was actually suffering execution gained the kingdom of heaven.

Verse. Him Whom Judas Iscariot betrayed in a garden, Him did the thief upon the Cross confess, and unto him was promised the garden of Eden.

Answer. And while he was actually suffering execution gained the kingdom of heaven.

Eighth Lesson.

THE reason, my brethren, was great and manifold. Firstly, because that robber was so suddenly changed, through the earnestness of his faith, that he recked little of the punishment he was then enduring, and asked for the remission of the punishment which was yet to come. He deemed it better for himself to ask for pardon as regarded the eternal rather than the temporal judgment; when he called to mind with contrition the greatness of his crimes, his hopes of the hereafter outweighed in his mind the sufferings of the present. As a believer in Christ he might have besought Him to deliver him from his present torment, had it not been that his thoughts were fixed rather upon the things which are to come; moreover, it was the greater grace in him that he believed in Christ while Christ was actually hanging upon the Cross, and those sufferings which were a cause of stumbling unto so many were unto him an occasion of faith. The sufferings of the Cross have indeed been a stumbling-block unto many, as said the Apostle, (1 Cor. i. 23,) "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." Well, then, doth he deserve Paradise who seeth in the Cross of Christ not a stumbling-block but a power. As saith further the Apostle, "but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Eighth Responsory.

He saw in the Cross of Christ not a stumbling-block but a power, and therefore he deserved Paradise. May he pray for all people that their sins may be forgiven unto them.

Verse. Judas betrayed the Lord with a kiss, but the thief honoured Him even while he suffered upon the Cross.

Answer. May he pray for all people that their sins may be forgiven them.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. May he pray for all people that their sins may be forgiven them.

The Ninth Lesson is the Homily of the Week-day.

LAUDS.

First Antiphon. The thief saw Christ * nailed to the Cross, and called upon Him as his King, saying: Lord, remember me when Thou comest into Thy kingdom.

Second Antiphon. [1]Whosoever shall confess Me * before men, him will I confess also before My Father.

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[1] Matth. x. 32.

Third Antiphon. Lord, when my soul is troubled, * Thou wilt remember mercy.

Fourth Antiphon. Christ my Redeemer hath saved me, * Who hath said unto me, To-day shalt thou be with me in Paradise.

Fifth Antiphon. Behold what he was * through grace when he left the Cross, who had come to the Cross through sin.

Chapter. (Isaiah lix. 1.)

BEHOLD, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear.

Hymn.

JESU, the world's Redeemer, hear,
Thy servant's fadeless crown draw near,
Accept with gentler love to-day
The prayers and praises that we pay.

This day, when we in prayerful state
Thy blest confessor celebrate,
Who in Thy saving power believed,
And Paradise from Thee received,

Grant us, like him, ere life shall close,
To turn where mercy's fountain flows,
And washed from every stain of sin,
The heaven which he hath won, to win.

To Thee, O Christ, our loving King,
All glory, praise, and thanks we bring,
All glory as is ever meet,
The Father, and the Paraclete. Amen.

Verse. He asked life of Thee, and Thou, Lord, gavest it him.

Answer. [1] Honour and great majesty hast Thou laid upon him.

Antiphon at the Song of Zacharias. One thief said unto the other: We receive the due reward of our deeds. What hath this man done? Lord, remember me when Thou comest into Thy kingdom.

Prayer throughout the Office.

O ALMIGHTY and merciful God, Who justifies the ungodly,[2] we humbly beseech Thee to stir up in us the spirit of due repentance by that same look of mercy which Thine only-begotten Son turned upon the blessed thief, and in the end to grant unto us that same everlasting glory which He promised unto him. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Week-day.

PRIME.

Antiphon. The thief saw Christ, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Isa. xxxviii. 17.)

BUT Thou, O Lord, hast delivered my soul from destruction. Thou hast cast all my sins behind Thy back.

TERCE.

Antiphon. Whosoever shall confess Me, &c., (*Second Antiphon at Lauds.*)

Short Responsory.

Verse. The Lord loved him and beautified him.

Answer. The Lord loved him and beautified him.

Verse. He clothed him with a robe of glory.

Answer. And beautified him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him and beautified him.

Verse. The Lord hath put on him

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[1] Ps. xx. 4, 5.

[2] Rom. iv. 5.

the breastplate of faith and hath adorned him.

Answer. And crowned him at the gates of Paradise.

SEXT.

Antiphon. Lord, when my soul is troubled, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. lviii. 9.)

THEN shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Behold, here I am.

Short Responsory.

The Lord hath put on him the breastplate of faith and hath adorned him.

Answer. The Lord hath put on him the breastplate of faith and hath adorned him.

Verse. And crowned him at the gates of Paradise.

Answer. And hath adorned him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath put on him the breastplate of faith and hath adorned him.

Verse. He shall receive a blessing from the Lord,

Answer. And mercy from the God of his salvation.

NONE.

Antiphon. Behold what he was through grace, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He shall receive a blessing from the Lord.

Answer. He shall receive a blessing from the Lord.

Verse. And mercy from the God of his salvation.

Answer. A blessing from the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He shall receive a blessing from the Lord.

Verse. He asked life of Thee, and Thou, O Lord, gavest it him.

Answer. Honour and great majesty shalt Thou lay upon him.

SECOND VESPERS.

All as at the First, except

Antiphon at the Song of the Blessed Virgin. [1]As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness.

A Commemoration is made of the Week-day.

MARCH 27.

In the Diocese of Hexham and Newcastle.

Octave of St Cuthbert.

All as on the Feast, except the following.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (*Part* 2, *Pastoral* i., 2, 10.)

THE life of a Bishop ought to be so much higher than the life of his people as is that of a shepherd than that of his sheep. It behoveth him carefully to consider how high are the calls upon him in comparison of whom the people are called sheep. It behoveth him, therefore, to be pure in thought, eminent in works, wise in silence, useful in word, by sympathy every man's neighbour, in contemplation more rapt than any, by lowliness the fellow-worker of such as do well, by zeal for righteousness the opponent of evil in such as do ill, not suffering the care of those things that be outward to take away from the care of those things that be inward, nor neglecting to see to those that be outward because he hath care for those that be inward.

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[1] Ezek. xxxiii. 12.

Fifth Lesson.

WE must consider also that when he that is chosen a Bishop taketh on him the care of the people, he cometh unto them as a physician unto a sick man. If therefore his own works be still disordered, with what face shall he go to heal the suffering while his own unhealed wounds are manifest? He ought in all his ways to set an example of good living, showing himself one who hath died to all fleshly passions and liveth in the spirit, who setteth little store by it that things should go well with him in this world, and is not afraid that they should go ill, whose only eagerness is for the things that be inward; one whose body and spirit are under the control of his will, the weakness of the one hindering him in nothing, the pride of the other resisting him but little; one who is not drawn to desire other men's goods, but freely disperseth his own.

Sixth Lesson.

WHENCE the very office of a Bishop is called a good work where it is said: "If a man desire the office of a Bishop he desireth a good work," (1 Tim. iii. 1.) He therefore is a witness against himself, that he desireth not the office of a Bishop, who desireth to be a Bishop, not that he may be a minister of good works, but for the sake of honour and dignity. A man indeed doth not only not desire the sacred office of a Bishop at all, but doth not even know what it is, if what he gaspeth for is the position of power, if the subjection of others unto him be a secret banquet to his inmost thoughts, if it is his delight to hear himself praised, if his heart swell at the idea of his rank and if he revelleth in wealth and comfort. What he seeketh is gain in this world, and that under the mask of the very dignity whereby all gain in this world ought to have been put away.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*On Faith*, v. 8.)

We asked wherefore it was that the Lord was not pleased to indicate the actual moment, and when we ask we find that this reticence on His part was the outcome not of ignorance but of wisdom. It is better for us that we should not know the moment, although we know that a moment there will surely be, in order that we may be always on the watch, and may not let ourselves fall into habits of sin, lest the day of the Lord shall come suddenly upon us, and so find us.

Eighth Lesson.

WHAT is good is not to know the future, but to fear it. For it is written, (Rom. xi. 20): "Be not highminded, but fear." If He had named the day He would have seemed to lay the duty of strict preparation for it upon that one generation upon whom it was to come, and during the rest of time the righteous would have been laxer, and the sinner securer. The adulterer, unless he have upon him the fear of daily punishment, cannot give up the desire of committing adultery.

The Ninth Lesson is the Lesson of the Week-day.

APRIL 26.

The Blessed Virgin Mary, styled of Good Counsel.

Greater Double.

All as on the Feasts of the Blessed Virgin, (p. 620,) *except the following.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn. Hail, Thou Star of Ocean, (*p.* 621.)

Verse. Pray for us, O Mother of Good Counsel. Alleluia.

Answer. That we may be made worthy of the promises of Christ. Alleluia.

Antiphon at the Magnificat. [1] She is the brightness of the everlasting light, the unspotted mirror, the majesty of God, and the image of His goodness, and therefore can no defiled thing fall into her. Alleluia.

MATTINS.

Invitatory. O Holy Mary, Virgin Mother of God, Mother of Good Counsel, * pray for us. Alleluia.

Hymn.[2]

SING high your hymns of praise, all ye who dwell
In Genazzano, where the sacred fane
The image of God's Mother doth contain.
No mortal hand could limn that face so well!
The mighty works wrought through it who shall tell,
When first it dawned upon their wondering sight?
The sick are healed, and all the ills that light
On body and on mind it did dispel.
The woes which threatened Latium to invade
Were banished far. O Virgin! still thy power
Is manifest by many wondrous signs.
To weary mortals lend thy powerful aid,
And hear the vows which we, thy servants, pour.
To Him, Whose glory in the heaven shines,
The Triune God Who rules the Universe,
May every creature ceaseless praise rehearse.
Amen.

FIRST NOCTURN.

Antiphon. [3] Receive my advice, and refuse not my counsel. Alleluia.

Verse. All good things together came to me with her. Alleluia.

Answer. And innumerable riches by her hands. Alleluia.

First Lesson.

The Lesson is taken from the Book of Proverbs (ii. 10-15.)

WHEN wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee: to deliver thee from the evil way, and from the man that speaketh froward things; who leave the paths of uprightness, and walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths.

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[1] Wisd. vii. 26, 25.
[2] Translation by Rev. Dr Wallace.
[3] Ecclus. vi. 24.

First Responsory.

[1] If thou criest after knowledge, and liftest up thy voice for understanding, then shalt thou understand the fear of the LORD, and find the knowledge of God. Alleluia.

Verse. [2] For the LORD giveth wisdom, and out of His mouth come knowledge and understanding.

Answer. [3] Then shalt thou understand the fear of the LORD, and find the knowledge of God. Alleluia.

Second Lesson. (iii. 21-23.)

MY son, let them not depart from thine eyes: keep sound wisdom and discretion, and they shall be life unto thy soul, and grace unto thy neck. Then shalt thou walk in thy way faithfully, and thy feet shall not stumble. When thou liest down, thou shalt not be afraid: thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the wicked, when they fall upon thee. For the Lord shall be by thy side, and shall keep thy foot from being taken.

Second Responsory.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee. Alleluia.

Verse. To deliver thee from the evil way, and from the man that speaketh froward things.

Answer. Discretion shall preserve thee, and understanding shall keep thee.

Third Lesson. (viii. 12.)

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign, and princes decree justice: by me princes rule, and nobles command righteousness. I love them that love me, and those that seek me early shall find me.

Third Responsory.

[4] Blessed is the man that findeth wisdom, and who getteth understanding: the first and purest are her gifts. Alleluia.

Verse. [5] She is more precious than all gifts, and all things which can be desired are not to be compared with her.

Answer. The first and purest are her gifts. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The first and purest are her gifts. Alleluia.

SECOND NOCTURN.

Antiphon. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. Alleluia.

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[1] Prov. ii. 3, 5. [2] Prov. ii. 6. [3] Prov. ii. 5. [4] Prov. iii. 13. [5] Prov. iii. 15.

Verse. I have taught thee in the way of wisdom. Alleluia.

Answer. I have led thee in right paths. Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermon of St Augustine, Bishop [of Hippo.] (*The Birthday of St John Baptist.*)

ELIZABETH and Mary both conceived men; but Elizabeth a man only, and Mary both man and God. The marvel is how the creature could conceive her Creator. What, then, my brethren, are we to understand, except that He who created the first male without either father or mother created flesh for Himself out of a mother only? Our first fall was when that woman through whom we die conceived in her heart the venom of the serpent. The serpent solicited her to sin, and she assimilated his evil suggestion. If, then, the fact of the woman conceiving in her heart the venom of the serpent was the cause of our first fall, it is little marvel that the cause of our salvation should be the fact of the woman conceiving in her womb the flesh of the Almighty. Both the sexes fail, and therefore both were to be restored. Through a woman had come our destruction, and through a woman had come our salvation.

Fourth Responsory.

O son, keep sound wisdom and discretion; and they shall be life unto thy soul, and grace unto thy neck. Alleluia.

Verse. Then shalt thou walk in thy way faithfully, and thy foot shall not stumble.

Answer. And they shall be life unto thy soul, and grace unto thy neck. Alleluia.

Fifth Lesson.

The Lesson is taken from the Sermons by St Fulgentius, Bishop [of Ruspa.] (*On the Praise of Mary at having given Birth to the Saviour.*)

THE devil spoke unto Eve through a serpent, and so through Eve's ears brought death into the world. God spoke unto Mary through an angel, and so brought in everlasting life. The angel spake, and the Virgin conceived the Christ. This is the glory wherewith the Son of God is begotten, and this is the purity wherewith He is born. The Healer from heaven passed through the Virgin, but He left her unbroken after His passage. He by His touch could restore again in whole the parts of broken bodies, and could He not avoid breaking by His birth that which He found unbroken inside His own mother? His birth rather established than impaired her physical integrity, and her virginity was fortified rather than broken up.

Fifth Responsory.

[1] Hear, O my son, and receive my sayings, that the years of thy life shall be many. Alleluia.

Verse. [2] I will show thee the way of wisdom; and lead thee in right paths.

Answer. That the years of thy life shall be many. Alleluia.

Sixth Lesson.

HERE are the three excellent gifts whereby Mary was exalted: she was saluted by an angel, she was blest of God, and she was filled with grace. For thus is it written: "And the angel came in unto her, and said: Hail! thou that art full of grace, the Lord is with thee; blessed art thou among women!" (*So far St Fulgentius.*)

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[1] Prov. iv. 10.

[2] Prov. iv. 11.

That nothing that concerns this most holy Virgin, whom an angel hailed as full of grace, might remain unexalted, it had come to pass under the providence of God that even her images should be highly honoured, and should be famed for marvels and wonders. Among such images a chief place has for three centuries been held by that, which is attested by Papal documents and from like records, to have appeared upon the wall of the church of the hermits of the Order of St Augustine, in the town of Genazzano, in the diocese of Palestrina, during the pontificate of Pope Paul II. Pope Pius VI. was hereby induced to permit the aforesaid hermits to say a special office upon the 25th day of April, which is that upon which the said image appeared, and then to allow the whole of their Order to say the same office as a Feast of the Greater Double rite upon the day following; and Pope Leo XIII., with a view to increase the honour paid to the most Blessed Virgin, styled the Mother of Good Counsel, hath approved this new office.

Sixth Responsory.

[1] Attend to my words, and incline thine ear unto my sayings: let them not depart from thine eyes; keep them in the midst of thine heart. Alleluia.

Verse. [2] For they are life unto those that find them, and health to all their flesh.

Answer. Let them not depart from thine eyes; keep them in the midst of thine heart. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let them not depart from thine eyes; keep them in the midst of thine heart. Alleluia.

THIRD NOCTURN.

First Antiphon. [3] The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise. Alleluia.

Verse. [4] The fear of the Lord is a crown of wisdom. Alleluia.

Answer. Making peace and perfect health to flourish. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Evangel according to Luke (i. 26, 27.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And so on.

The Lesson is taken from the Homily by St Bernard, Abbat [of Clairvaux.] (*2nd on Luke* i. 26.)

IT is said: "And the virgin's name was Mary." Let us speak a few words upon this name, which signifieth, being interpreted, "Star of the Sea,"[5] and suiteth very well the Maiden Mother, who may very meetly be likened unto a star. A star giveth forth her rays without any harm to herself, and the Virgin brought forth her Son without any hurt to her virginity. The light of a star taketh nothing away from the star itself, and the birth of her offspring took nothing away from the virginity of Mary. She is that noble star which was to come out of Jacob, (Num. xxiv. 17,) whose brightness still sheddeth lustre upon all the earth, whose rays are most brilliant in heaven, and shine even unto hell, lighting up earth midway, and warming souls rather than bodies, fostering good and scaring away evil. She, I say, is a clear and shining star, twinkling with excellencies, and resplendent with example, needfully set to look down upon the surface of this great and wide sea. O thou, whosoever thou art, that knowest thyself to be here not so much walking upon firm ground, as battered to and fro by the gales and storms of this life's ocean, if thou wouldest not be overwhelmed by the tempest, keep thine eyes fixed upon this star's clear shining. If the hurricanes of temptation rise against thee, or thou art running upon the rocks of trouble, look to the star, call on Mary. If the waves of pride, or ambition, or slander, or envy toss thee, look to the star, call on Mary. If the billows of anger or avarice, or the enticements of the flesh beat against thy soul's bark, look to Mary. If the enormity of thy sins trouble thee, if the foulness of thy conscience confound thee, if the dread of judgment appal thee, if thou begin to slip into the deep of despondency, into the pit of despair, think of Mary. In danger, in difficulty, or in doubt, think on Mary, call on Mary. Let her not be away from thy mouth or from thine heart, and that thou mayest not lack the succour of her prayers, turn not aside from the example of her conversation. If thou follow her, thou wilt never go astray. If thou pray to her, thou wilt never have need to despair. If thou keep her in mind, thou wilt never wander. If she hold thee, thou wilt never fall. If she lead thee, thou wilt never be weary. If she help thee, thou wilt reach home safe at the last—and so thou wilt prove in thyself how meetly it is said: "And the virgin's name was Mary."

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[1] Prov. iv. 20, 21. [2] Prov. iv. 22. [3] Prov. xii. 15. [4] Ecclus. i. 22.

[5] The signification of the word MRYM, or Mary, has been the subject of many theories, of which the Breviary gives two, viz., "Lady" and "Star-of-the-Sea"—*Stella Maris.* The latter was probably taken by St Bernard from what seems to have been then and is now the text of St Jerome. But it may be remarked that if the word MRYM be Hebrew (which is itself uncertain), the meaning lying upon the surface would be (not *Stella* but) *Stilla Maris*, "Drop-of-the-Sea" or "Wild-sea-spray," a very elegant name for a virgin, as implying the idea of sparkling freshness and incorruptibility. And that St Jerome really wrote *Stilla* instead of *Stella* seems the more probable, because he expressly rejects the meaning *Illuminatrix Maris*, "Light-of-the-Sea." See this very blunder of copyists as early as the time of St Gregory, p. 616, footnote.

Seventh Responsory.

[1] Hearken unto me, O ye children: blessed are they that keep my ways. Alleluia.

Verse. [2] Hear instruction, and be wise; and refuse it not.

Answer. Blessed are they that keep my ways. Alleluia.

Eighth Lesson.

CONSIDER, O man, the counsel of God; recognise its wisdom and its goodness. He Who was about to water the whole floor with dew from heaven, began by drenching the fleece. He Who was about to redeem all mankind, poured the price of redemption upon Mary. Consider deeper with what feelings He hath willed that we should honour Mary, He Who hath given unto her a fulness of all good; so that if we have any hope, any grace, any salvation, we know that it runneth over from her abundance "who goeth up, overflowing with delights." (Cant. viii. 5.) With all our hearts, then, with all our deepest affections and longings, let us honour Mary, since this is the will of Him Who hath been pleased that it should be through

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[1] Prov. viii. 32.

[2] Prov. viii. 33.

Mary that we should have all things. I say that such is His will — for our sakes. [God] doth in all things anticipate our needs, cheer our terrors, rouse our faith, nerve our hope, put away our fears, strengthen our cowardice.

Eighth Responsory.

The fear of the Lord is the beginning of wisdom, and the knowledge of holy things is understanding. Alleluia.

Verse. For by me thy days shall be multiplied, and the years of thy life shall be increased.

Answer. And the knowledge of holy things is understanding. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the knowledge of holy things is understanding. Alleluia.

Ninth Lesson.

THOU art awe-struck even by hearing the voice of the Father, thou art ashamed to approach Him, and wouldst fain hide thyself among the trees of the garden. Lo! He hath given thee JESUS for a Mediator, a Mediator Who will be heard on account of His reverent submission, (Heb. v. 7,) for the Father loveth the Son. (John iii. 35.) But perchance thou shrinkest before the Divine Majesty in Him also, since albeit He be made Man, He remaineth still God. Wouldst thou have an advocate with Him likewise? Have recourse to Mary. There is nothing in Mary but pure humanity—pure, not only in the sense of being free from any kind of contamination, but in that of being pure and simple human nature and nothing more. And I have no hesitation in saying that she also will be heard on account of her reverent submission. The Son will indeed hear the mother, and the Father will hear the Son. My little children, this is the sinners' ladder to heaven, this is my chiefest trust, this is the whole reason of the hope that is in me.[1] For why? Can her Son thrust her away, or endure that she should be thrust away? Can He either not hear, or not Himself be heard? Plainly He cannot. The Angel giveth her this joyful assurance: "Thou hast found grace with God." She will always find grace with God, and grace is all that we need, since by grace are we saved. (Eph. ii. 8.) What else do we want, my brethren? Let us seek grace, and let us seek it through Mary, for he that seeketh, findeth, and cannot be disappointed of his hope. Let us seek grace, but let it be grace with God, for among men "favour is deceitful." (Prov. xxxi. 30.) Let others seek for merits, but let us seek to find grace. For why? Is it not the work of grace that we are here? Of a truth, "it is of the LORD'S mercies that we are not consumed." (Lam. iii. 22.)

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

First Antiphon. [2] I am the mother of fair love, and fear, and knowledge, and holy hope. Alleluia.

Second Antiphon. [3] In me is all grace of the way and the truth: in me is every hope of life and understanding. Alleluia.

Third Antiphon. [4] He that heareth me shall not be confounded, and they that work by me shall not sin. Alleluia.

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[1] Hæc peccatorum scala, hæc mea maxima fiducia est, hæc tota ratio spei meæ.

[2] Ecclus. xxiv. 24.

[3] Ecclus. xxiv. 25.

[4] Ecclus. xxiv. 30.

Fourth Antiphon. [1] Give me wisdom that sitteth by Thy throne, and reject me not from among Thy children. Alleluia.

Fifth Antiphon. [2] I prayed, and understanding was given me: and I called, and the Spirit of wisdom came to me. Alleluia.

Chapter. (Prov. viii. 34, 35.)

BLESSED is the man that heareth me, and watcheth daily at my gates, and waiteth at the posts of my doors. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

Hymn, "O glorious Virgin, ever blest," (*p.* 632.)

Verse. Holy Virgin, my praise by thee accepted be. Alleluia.

Answer. Give me strength against thine enemies. Alleluia.

Antiphon at the Song of Zacharias. Blessed Mother, and inviolate Maiden, Queen of the world, despise not our petitions in our necessities, but deliver us always from all dangers. Alleluia.

Prayer.

O GOD, Who hast given unto us the Mother of Thine only-begotten Son, to be our mother also, and hast made her comely image glorious by a wonderful appearance, Grant, we beseech Thee, that adhering faithfully to the warnings of the same, we may live according to Thine own heart, and may happily attain to Thy heavenly country. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. I am the Mother of fair love, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Prov. xxiii. 26.)

MY son, give me thine heart, and let thine eyes observe my ways.

TERCE.

Antiphon. In me is all grace, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Responsory.

All good things together came to me with her. Alleluia, Alleluia.

Answer. All good things together came to me with her. Alleluia, Alleluia.

Verse. And innumerable riches by her hands.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. All good things together came to me with her. Alleluia, Alleluia.

Verse. I will show thee the way of wisdom. Alleluia.

Answer. I will lead thee in right paths. Alleluia.

SEXT.

Antiphon. He that heareth me, &c., (*Third Antiphon at Lauds.*)

Chapter. (Prov. vi. 20, 21.)

MY son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck.

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[1] Wisd. ix. 4.

[2] Wisd. vii. 7.

Responsory.

I will show thee the way of wisdom. Alleluia, Alleluia.
Answer. I will show thee the way of wisdom. Alleluia, Alleluia.
Verse. I will lead thee in right paths.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. I will show thee the way of wisdom. Alleluia, Alleluia.
Verse. The fear of the Lord is a crown of wisdom. Alleluia.
Answer. Making peace and perfect health to flourish. Alleluia.

NONE.

Antiphon. I prayed, &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Responsory.

The fear of the Lord is a crown of wisdom. Alleluia, Alleluia.
Answer. The fear of the Lord is a crown of wisdom. Alleluia, Alleluia.
Verse. Making peace and perfect health to flourish.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The fear of the Lord is a crown of wisdom. Alleluia, Alleluia.
Verse. Come, ye children, hearken unto me. Alleluia.
Answer. I will teach you the fear of the Lord. Alleluia.

SECOND VESPERS.

Antiphons, Chapters, and Prayer from Lauds.

Hymn. Hail, Thou Star of Ocean, (*p.* 621.)

Verse. Pray for us, O Mother of Good Counsel. Alleluia.
Answer. That we may be made worthy of the promises of Christ. Alleluia.

Antiphon at the Song of the Blessed Virgin. Happy art thou, O sacred Virgin Mary, and right worthy of all praise. For from thee arose the Sun of Righteousness, Christ our God, the Angel of the Great Council. Alleluia.

Third Sunday after Easter. Patronage of St Joseph.

(*See p.* 425.)

In some dioceses this Feast has an Octave. The Office is then on every day the same as on Sunday, except those things which belong to the Sunday itself, aad the fact that the Office is Semi-double. Moreover, several of these days are always occupied by Festivals, upon which the Octave is only commemorated. Hence, Offices are here given for the five days within the Octave, which may be otherwise unoccupied, and on which the Office may therefore be of the Octave.

First Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernardine [of Sienna.] (1*st on St Joseph.*)

THE marriage which, by the inspiration of God, was contracted between Mary and Joseph was a thoroughly true marriage. In marriage "they twain shall be one flesh, wherefore they are no more twain, but one flesh," (Matth. xix. 5, 6.) It is impossible seriously to think that the Holy Ghost would thus have united with the Virgin any soul, save one which grace had made like unto her. Hence I believe that this holy man Joseph was a man of the purest virginity, of the deepest lowliness, of the warmest love of God, and of the highest contemplation. The Holy Ghost Himself said unto him, (Matth. i. 20, 21, 24, 25), "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for That Which is conceived in her is of the Holy Ghost: and she shall bring forth a Son, and thou shalt call His name JESUS, for He shall save His people from their sins." "Then Joseph being raised from sleep did as the Angel of the Lord had bidden him, and took unto him his wife, and knew her not." Thus sharing her love and care for God's own divine Son. I believe that Joseph loved with all his heart "that Holy Thing Which was born of her" (Luke i. 35.)

Fifth Lesson.

JOSEPH, then, loved Christ dearly, and I ask, who will deny that, as he held Christ in his arms, or as he talked with Him, Christ, whether as an infant or as He increased in age, impressed upon him feelings and joys which we cannot describe, but which were the work of the grace of Christ flowing forth from Him, united with the seeing, the hearing, and the touching Him, as though He had been his Son. How sweet were the kisses which he received from Him. With what love did he hear the little Child as He learnt to speak, learnt to call him father; and with what love did he feel Him, embrace Him; with what tenderness did he see the little JESUS grow weary in the journeys which they made as the Child increased in stature, and take Him up to rest in his own arms, for he bore toward Him all the fulness of adoptive love, as toward a dear Son Whom the Holy Ghost had given unto him along with the Virgin his wife.

Sixth Lesson.

THEREFORE it was that that wise mother, who knew the love of Joseph toward her Son JESUS, said unto Him, when she found Him again in the temple: "Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing," (Luke ii. 48.) In order to understand these words, we must understand that Christ hath Himself two savours — the savours of sweetness and of sorrow,—and that the holy Joseph did wondrously partake of both, so that the blessed Virgin doth here give him the singular title of father of Christ. In this place alone is it written that the Virgin termed Joseph the father of JESUS, because that sorrow which he had felt at the loss of JESUS showed that he had toward JESUS the love of a father. According to the laws of men, approved by God, a stranger may adopt a stranger for his son, and much more may the Son of God be called, and even be supposed (Luke iii. 23) to be the Son of Joseph, unto whom He had been given with his most holy bride, in the wondrous mystery of their maidenly wedlock, that well-beloved JESUS, over Whom he felt a father's love and sorrow.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Book* ii. *on the Concord of the Gospels.*)

Joseph might have adopted any child who was not the child of his wife, and with regard to him he would have been called father; much more can he not be refused the title of father of Christ, for the mere reason that he had not begotten Him. Christ was indeed supposed to be the Son of Joseph in another sense—namely, in that of having been actually begotten by him. But this was the supposition of those who knew not the virginity of Mary. Luke saith: "And JESUS Himself began to be about thirty years of age, being, as was supposed, the Son of Joseph." This same Luke hath no hesitation in giving the title of parent of JESUS to both Mary and Joseph, and not to Mary only. As he saith (ii. 40): "And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was in Him. Now His parents went to Jerusalem every year at the feast of the Passover."

Eighth Lesson.

THAT this expression, His parents, cannot be understood of Mary herself and her kinsfolk, is evident from the words previously (33) used by this same Luke, where he saith: "And His father and His mother marvelled at those things which were spoken of Him." Now it is this same Luke who testifieth that Christ was born of the Virgin Mary without coition with Joseph, and we must therefore understand that he calleth Joseph the father of Christ, because Joseph was His mother's husband by the marriage tie, but without fleshly union; and that on account of his thus being, as it were, the step-father of Christ, he is called the father of Christ in a stronger sense than if Christ had been a strange Child simply adopted by him. Hence also, if any were able to show that Mary was in no wise sprung from the lineage of David, Christ might still be accepted as the Son of David for the same reason for which Joseph is called Christ's father.

Ninth Lesson.

LUKE giveth the pedigree of Christ, not at the beginning of his Gospel, but after narrating the baptism of Christ. And he giveth the pedigree itself, not in descent but in ascent, as though he would set Him forth as the High Priest making atonement for sin, at that point where "the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." At the which time also "John seeth JESUS coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. . . . And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. . . . And I saw, and bare record that this is the Son of God," (John i. 29, 32, 34.) And as Luke ascendeth in this pedigree he passeth beyond Abraham, with whom

Matthew beginneth, and cometh even unto God, unto Whom we are reconciled when we are cleansed and sanctified. Well doth Luke begin His pedigree by an adoptive Sonship, because we also are adopted sons of God, as it is written, "Whosoever believeth that JESUS is the Christ is born of God," (1 John v. 1.) He hath well shown that when he saith Joseph was of Heli, he meaneth not that he was begotten of him, but that he was adopted of him, since he also saith that Adam was of God, by whom Adam was not begotten but created, and placed as a son in that Paradise which he afterward lost by sin.

Second Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*4th on Matthew.*)

IT was the general use of the Antients that espoused wives did dwell in their husband's houses. Thus did Mary dwell with Joseph, and wherefore was it that she conceived not until they dwelt together? To the end that the mystery might lie, as it were, buried in shadow, and that the Virgin might be protected against any evil reputation. Her husband was he by whom it was most natural that offence should be taken, and not only did he not put away his espoused wife nor brand her with shame, but even took her unto him and ministered unto her being great with child, whence it is evident that he knew clearly that That Which was conceived in her was of the Holy Ghost, else would he neither have kept her with him nor ministered unto her in all things whereof she had need.

Fifth Lesson.

"THEN Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." The Evangelist had already stated that "she was found with child of the Holy Ghost," and not through carnal connection, and now he confirmeth his statement. For lest any might say, how can this thing be proved? who hath seen such a thing? who hath ever heard of such a thing having befallen? or lest we should think that this was a case of a disciple devising a fiction in order to please his Master, he bringeth forward as a witness Joseph, who could confirm all things from his own experience, so that the Evangelist here plainly seemeth to say, if thou believe me not and hold my witness for doubtful, at any rate believe the husband.

Sixth Lesson.

"THEN Joseph her husband, being a just man." The Evangelist would have us regard this just man as perfect in all things. Being then a just man, that is to say a worthy and good man, he was minded to put her away privily. The Evangelist hath told us what befel this just man before the angel of the Lord appeared to him in a dream, that thou mayest not doubt concerning those things which came to pass after the truth had been known unto him. Certainly if Mary had been what jealousy would have represented her as being, not only ought she to have been made a public example, but she ought to have been punished by the authority of the law. But Joseph not only did not condemn her, but was not even willing to make the matter public. Thou seest a man practising the highest philosophy and free from the tyranny of the passion of jealousy. And indeed could it have been called jealousy when the swelling of her belly seemed to be actually attesting the fact? but so free was this man from anything in the shape of jealousy as to be minded that the Virgin should not be afflicted even in the least—living under the law he was more philosophical than the law. For indeed, in as much as grace was soon coming there was due a display of a loftier discipline.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St Augustine, Bishop [of Hippo.] (*Against Faustus*, xxiii. 7, 8.)

From heaven, over the Jordan, "the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Thus also upon the high mountain, "behold, a bright cloud overshadowed Him, and behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him" (Matth. xvii. 5.) And He over Whom these voices sounded from heaven was the Son of God before even they were uttered, for He was He "Who albeit in the womb of the Virgin He took upon Him the form of a servant, and was made in the likeness of man," was the same "Who, being in the form of God, thought it not robbery to be equal with God," (Phil. ii. 7, 6.) Whence also the same Apostle Paul saith plainly in another place (Gal. iv. 4, 5) that "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He is the Son of God Who is the Lord of David as touching His Godhead, and is yet, as touching His flesh, the Son of David begotten of David's seed.

Eighth Lesson.

HAD it been useless for us to believe this, the aforenamed Apostle would not have been so careful to remind Timothy to (2 Tim. ii. 8) "remember that JESUS Christ of the seed of David was raised from the dead according to my Gospel." The question now ariseth before the reader of the Holy Gospel, wherefore, since he doth us to wit that Christ was born of the Virgin without any coition with Joseph, this Christ is nevertheless called the Son of David, although the pedigree from David given by the Evangelist Matthew is not that of Mary but that of Joseph. The first reason is that in order of sex the husband is named before the wife, and that he is not the less called husband because he knew her not, since this same Matthew when he saith (i. 20) that That Which was conceived in her was of the Holy Ghost, expressly giveth to Joseph (19) the title of "her husband."

Ninth Lesson.

THIS one and the same Matthew therefore saith that Joseph was the husband of Mary, that the mother of Christ was a virgin, that Christ was of the seed of David, and that Joseph was in the pedigree of Christ from David. The only conclusion is that Mary herself was of the lineage of David, and that she was called the wife of Joseph in order of enumeration of sex, and on account of their union of soul, and that Joseph is included in the pedigree as her husband, lest it might otherwise seem as if he were parted from a wife to whom he was bound by oneness of heart.

Third Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Archbishop of Constantinople.] (4*th on Matthew.*)

"JOSEPH, thou son of David, fear not to take unto thee Mary thy wife." What is here to be understood by the words take unto thee? surely to keep her in his own home. As far as his mind went he had already put her away, but the Angel biddeth him to keep in his own home her whom in his own mind he had put away; her who was joined to him by God and not by their kinsfolk, joined to him not by the solemn covenant of wife and husband but in a common home, and that through the voice of an angel. Even as Christ did afterward commit her unto the disciple whom He loved, so now doth the Angel commit her unto her husband, to have his solace, but not to be bound to him by the tie of wedlock. Then doth he set forth more nobly and more worthily the reason of her motherhood so as to quench all jealousy. He declareth that not only hath she been defiled by no unlawful embrace, but that she is fruitful from a cause above nature and above usage. He biddeth him therefore not to sorrow over the joyful motherhood of his bride, but rather to rejoice the more, "for That Which is conceived in her is of the Holy Ghost."

Fifth Lesson.

"AND she shall bring forth a Son, and thou shalt call His name JESUS." That That Which was conceived in her was of the Holy Ghost was not to deprive him of that great office, albeit he had no part in producing this conception, since he knew her not. Nevertheless there is granted unto him that office which is the right of a father, and which yet can throw no shadow upon the glory of the Virgin, the office that is of naming the child. "Thou shalt call His name JESUS." Albeit the Child that was conceived was not his own son, he nevertheless was to show toward it the care and tenderness of a father, and therefore he is charged with the duty of giving it a name; but lest it might hence have been surmised that he was indeed its father, the Angel saith not she shall bear thee a son, but, quite generally and indefinitely, she shall bear a son. Mary brought forth a JESUS not for Joseph only but for all mankind.

Sixth Lesson.

FOR this reason also doth the Evangelist give us to know that the name of the Child was revealed by an angel from heaven, to show us again how marvellous was this birth, wherein the name of the Child was taught to Joseph by an angel sent from God. Neither is this name, which surely containeth a thousand treasures of good, mentioned idly here. For the Angel himself doth interpret it that he may fill with hope such as mourn over lost good, and thus doth he bid him to believe what he saith. We easily obey the call to that which is pleasant unto us, and easily believe good news. For He shall save His people from their sins. Herein is set forth how new indeed are these good news. He is not to save them in any war with enemies which can be seen, nor from the sword of savages, but He is to save His people from something much worse than these, namely, from sin, and this is the salvation which no mere man can accomplish.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Comment. on Luke, Bk.* iii.)

None need trouble himself on account of the words here written, "being [as was supposed] the Son of Joseph." It is justly said that He was only supposed to be the Son of Joseph, since He was not the Son of Joseph by nature. He was supposed to be the Son of Joseph because He was the Son of Mary, who was the wife of Joseph. Thus dost thou find in Matthew xiii. 55, [1]"Is not this Joseph the carpenter's Son?" We have discussed above why the Lord of Salvation should have been pleased to have been born of a virgin, why He should have been pleased in especial to have been born of an espoused virgin, and why He should have been pleased to have been born of her at the special moment of the enrolment of the people, and it is now akin to discuss why we should have had a carpenter for His supposed father. By this image He setteth forth that His real Father was that Worker by Whom the world was made. We may not indeed compare the things of man with the things of God; but the type remaineth true that the very Father of Christ is One Who worketh by fire, and by the Holy Ghost. One Who as a good carpenter of the soul planeth away our faults, Who layeth His axe unto the root of these trees that bring not forth fruit, Who hath skill to cut away the scampy scionure to save those trees which point heavenward, to soften our hard hearts by the fire of the Spirit, and to turn all mankind into implements for divers uses.

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[1] The quotation does not quite agree with the present Vulgate, which merely reads, Is not this the carpenter's Son? without naming Joseph.

Eighth Lesson.

WE might have wondered why the pedigree given us should be that of Joseph and not that of Mary, since it was Mary who conceived the Lord Christ by the overshadowing of the Holy Ghost, and Joseph is entirely apart from this generation. But in this we are enlightened by the custom of the Scriptures, which use to give pedigrees in the male line only. The personality taken is that of the male, through whom the rank of his family is handed down in parliament and in the other courts of the commonwealth. It would therefore have been an incongruity to have departed from the male line and resorted to the female, as though Christ had had no father who could be avowed to the world. The pedigrees of families are everywhere drawn up in the male line; no wonder, therefore, that the descent given should be that of Joseph. He who was born according to the flesh had needs follow the usage of the flesh, and He who was born into the world had needs be enrolled according to the custom of the world; and this all the more when the pedigree of Joseph and the pedigree of Mary are the same.

Ninth Lesson.

MATTHEW beginneth the pedigree of Christ with Abraham, but Luke traceth this same pedigree in the ascending line from Christ unto God. Luke deemeth that this pedigree should be traced up to God because God is the real progenitor of Christ, His Father by true generation, or the author of the mystic gift through the new birth in the washing of regeneration; and therefore he giveth not His descent from His first ancestor, but forthwith, after that he hath set forth His baptism, that he may show forth that God is by baptism the Author of all, he hath set forth that Christ is descended from God by line of pedigree, thereby weaving together the several truths that Christ is the Son of God according to nature, according to grace, and according to the flesh. No plainer declaration of this Divine Sonship can be given than that which this Evangelist hath given, when upon the very point of praising the earthly pedigree he hath recorded how "a voice came from heaven which said, Thou art My beloved Son; in Thee I am well pleased."

Fourth Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd upon Luke* i. 26.)

MARY was espoused to Joseph, or, as it would be better to express it in the very words of the Evangelist, to a man whose name was Joseph. He calleth him a man not because he was a husband, but by a title of excellency; or rather because, as another Evangelist hath it, he was not simply a man, but was rightly called her husband, as he was necessarily supposed so to be. He was thus called her husband because he must needs have been so supposed to be, as also he was deemed meet not in deed to be, but to be called, the father of the Saviour, since he was supposed so to be, as saith this same Evangelist: "And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph."

Fifth Lesson.

WE cannot doubt but that a good and faithful man was Joseph, unto whom was espoused the mother of the Saviour. He was a faithful and wise servant whom the Lord set up for the comfort of His own mother, the fosterage of His own flesh, and then a faithful helper Whom His own great counsel formed upon earth. In addition thereto it is said that he was of the house of David. He was indeed of the house of David. This man Joseph was indeed of kingly race, noble by birth, but nobler in heart, he was indeed a son of David, and no unworthy descendant of David his father. He was indeed a son of David, not in the flesh only, but by loyalty and holiness and earnestness. One of whom the Lord might have given testimony, and said, "I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will," (Acts xiii. 22.) A man who could say, like David, "The hidden secrets of Thy wisdom Thou hast made manifest unto me," (Ps. l. 7.) A man who was made "a minister, according to the dispensation of God . . . to fulfil the word of God; even the mystery which hath been hid for ages and from generations, but now is made manifest to His saints," (Col. i. 26.)

Sixth Lesson.

UNTO Joseph it was given not only to see and to hear that which many prophets and kings had desired to see and had not seen, and to hear and had not heard, (Luke x. 24,) but even to carry this, to lead it, to embrace it, to kiss it, to feed it, and to keep it. We must, however, believe that Mary as well as Joseph was of the house and lineage of David, since if she had not so been she would not have been espoused to one who was so. Both, therefore, were of the house of David, but in her was fulfilled that which the Lord had sworn in truth unto David, (Ps. cxxxi. 11,) saying, "Of the fruit of thy body will I set upon My throne," while Joseph stood by, the conscious witness of the fulfilment of the promise.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Commentary on Luke*, *Bk.* iii. *c.* 3.)

That Matthew traceth the descent of the Lord through Solomon, and Luke through Nathan, seemeth to show that the one giveth the kingly descent of Christ and the other the priestly. We must not suppose that the one pedigree is truer than the other; they are equally true. He was, according to the flesh, of a family at once kingly and priestly. A king from kings and a priest from priests, and that was true of Him as touching things earthly which had been revealed of Him touching things heavenly, "The king shall joy in

Thy strength, O Lord, . . . give the king Thy judgments, O Lord," (Pss. xxi. 1, and lxxii. 1,) and again, "Thou art a priest for ever, according to the order of Melchisedec," (cix. 4.)

Eighth Lesson.

BOTH spake the truth: Matthew attesteth the origin of Christ through kings, and Luke setteth forth the holier side of His origin, by tracing His pedigree through priests from God. This is a part of that fitness whereby (among the figures of the four living creatures which are taken to set forth the Evangelists) the figure of a calf is the figure which is appropriated to Luke, because he doth everywhere cleave unto the mystery of the priesthood, (and the calf is a beast offered in sacrifice by priests.) Neither shouldest thou marvel if the generations between Abraham and Christ be more according to Luke and fewer according to Matthew, since they do not trace the descent through the same persons, and some may have lived long lives and others short, as indeed we see many old men who are alive at the same time as their own grandchildren, whereas we see others who die soon after they have become fathers.

Ninth Lesson.

WE also remark that Matthew saith that Jacob, who was the father of Joseph, was the son of Matthan, and Luke saith that Joseph, the husband of Mary, was the son of Heli, and that Heli was the son of Malchi. How can the same man have had two fathers?—that is to say, both Heli and Jacob. He is said to have been the son of both, because he was the son of the one according to procreation, and the son of the other according to the law. [It is written in the law, (Deut. xxv. 5, 6,) "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel."] The Jewish people did not understand that by this commandment of the law there was promised unto us a future continuance of the seed of the dead,[1] but accepted the passage according to the letter, and thus spoiled the grace of the revelation. For that other brother who raised up seed unto his dead brethren was not their brother according to the flesh but according to grace, and perchance, therefore, is it written, "brother redeemeth not, man redeemeth,"[2] for He by whom the grace of the resurrection of the dead hath been proclaimed is not a brother according to the flesh, but the "One Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5.)

Fifth Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

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[1] By the dead St Ambrose seems here mystically to understand the Jews themselves, but the meaning is very obscure.

[2] A peculiar adaptation of the Latin text of Ps. lxviii. 7.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd on Luke.*)

IT is written, (Matth. i. 19), "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." Being a just man, he was not willing to make her a public example, because, as no one would be a just man who condoned the guilt which he knew, so would no one be a just man who condemned her whom he knew to be innocent. Being, therefore, a just man, and unwilling to make her a public example, he was minded to put her away privily. Wherefore was he minded to put her away? Take the opinion, which is not mine, but that of the fathers. Joseph was minded to put her away for the same reason for which Peter would have put away the Lord when "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord," (Luke v. 8,) and for which the centurion would have had Him not to enter his house, saying, "I am not worthy that Thou shouldest enter under my roof," (vii. 6.)

Fifth Lesson.

THUS also did Joseph, looking upon himself as an unworthy sinner, say within himself that he was not worthy to dwell with one by whose marvellous exaltation above himself he was awestruck. He beheld her, and quailed before the evident manifestation of the Divine presence, and for as much as he could not understand the mystery he was minded to put her away. Thus is it written of Peter that "he was astonished, and all that were with him, at the draught of fishes which they had taken," and thus also is it written that the centurion said, "Wherefore neither thought I myself worthy to come unto Thee," and thus did Joseph in his human lowliness quail before this new and wondrous thing. Neither needest thou wonder that Joseph deemed himself unworthy of the fellowship of the Virgin while she was great with child, since thou hearest that unto holy Elizabeth her presence was the cause of awe and reverence, and she cried out, "Whence is this to me that the mother of my Lord should come to me?" (Luke i. 4.)

Sixth Lesson.

FOR this reason, therefore, was Joseph minded to put her away privily; but wherefore privily and not openly? That the cause of the divorce might not be inquired into and a reason demanded. What, indeed, could that just man have answered to that stiff-necked people, to that unbelieving and gainsaying people? If he had told them what he felt and what he knew concerning her purity, would not the unbelieving and cruel Jews have mocked at him and stoned her? In aftertimes they despised Christ even while He cried in the temple, how then would they have believed in Him while He lay silent in the womb? In aftertimes they laid wicked hands upon Him even while He was shining with miracles, what then would they have done unto Him while He was not yet seen? It is clear, therefore, wherefore this just man, since he would neither lie nor be forced to impute guilt to the innocent, was minded to put her away privately.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St John of Damascus. (*3rd on the Birth of the Blessed Virgin.*)

Matthew, for the opening of his work, saith: "The book of the generation of JESUS Christ, the Son of David, the Son of Abraham;" neither doth he stop here, for he giveth the genealogy even unto the husband of the Virgin. Luke, after recording the manifestation of the Saviour on the occasion of His baptism, maketh somewhat of a parenthesis, and writeth thus: "And Jesus Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph, which was the son of Heli, which was the son of Matthat," and so on upward even unto "Seth, which was the son of Adam, which was the son of God." Since the pedigree of Joseph is thus set forth, the pedigree of Mary, herself the virgin mother of God, is surely set forth as being the same as his. Since it is written in the law of Moses (Num. xxxvi. 8): "Every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers." And "even as the LORD commanded Moses, so . . . the daughters of Zelophehad . . . were married unto their father's brothers' sons; . . . and their inheritance remained in the tribe of the family of their father," (10-12.)

Eighth Lesson.

IT was not without reason that the conception of Christ by the Holy Ghost was not spoken of among the people, and that Joseph was adopted into the place of His father, and was consequently supposed to be so. Had this not been so, the Child would have been supposed to have been fatherless, because He had no recorded pedigree upon the father's side. For this reason the honoured Evangelists necessarily recorded the pedigree of Joseph. Had they not done so, but had recorded His pedigree upon His mother's side, they would have done that which would have been not only unseemly but also opposed to the usage of God's Scriptures. It was therefore convenient that they should give the pedigree of Joseph from David, and for the reason which we have already given of the kinship between her and her husband. They thereby attest that the Virgin Mary also was of the lineage of David.

Ninth Lesson.

IT is evident that Joseph was a just man, and conformed his life to the law; hence, according to the precept of the law, he took unto him a wife of his own tribe. If, therefore, Joseph were of the tribe of Judah and of the inheritance and family of David, doth it not follow that Mary was of the same race also? Hence it is that it is the lineage of the husband that is given. The Apostle Paul saith (Ephes. v. 23): "The husband is the head of the wife, even as Christ is the head of the Church: and He is the saviour of the body." When, therefore, the pedigree of the head is given, doth it not follow that the pedigree of the body is given also? I judge it to be plain, therefore, that the giving of the pedigree of Joseph by the Evangelists is not useless, since it is evident that by this pedigree is set forth also the descent of the Virgin from David; and with her descent, that of Him Who by an exceeding wonder was born of her, even Christ the eternal Son of God.

Fourth Sunday after Easter.

Octave of the Patronage of St Joseph.

Double.

All as upon the Feast, with a Commemoration of the Sunday at First and Second Vespers and at Lauds.

FIRST NOCTURN.

Lessons from the Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*Of Marriage and Concupiscence*, Bk. I. c. 11.)

THE Angel spake not falsely unto Joseph when he said unto him: "Joseph, thou son of David, fear not to take unto thee Mary thy wife." He had not known her according to the flesh, neither was he ever so to know her. But she is called his wife in virtue of the truth which they had plighted together when they were espoused; and the absence of any fleshly union, either in the past or in the present, had not destroyed nor rendered untrue the wifely title. She was a virgin, and therefore she was pleasant unto her husband—in a way more holy and more wonderful, because she conceived without man's intervention; and, albeit his comrade in faith, as exalted above him as a parent. Because of this faithful espousal, the pair are rightly called together the parents of Christ; and not only is she when alone called His mother, but Joseph when alone is also called His father, albeit he was so in affection and not according to the flesh. But whether Joseph were His father by affection only, and Mary His mother in the flesh also, they were both the parents of His lowliness and not of His exaltation, of His weakness and not of His divinity.

Fifth Lesson.

THE Gospel lieth not where it is written (Luke ii. 33): "And His father and His mother marvelled at those things which were spoken of Him"; or again (41): "Now His parents went to Jerusalem every year at the Feast of the Passover"; and again a little after (48): "And His mother said unto Him, Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? Wist ye not that I must be about My Father's business." This was to show that besides them He had a Father Who had begotten Him without a mother; but to show that by so speaking He meant not to deny that they were His parents, the Evangelist addeth forthwith: "And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them." Unto whom was He subject but unto His parents? and who was subject unto them but Christ JESUS, Who being in the form of God thought it not robbery to be equal with God?

Sixth Lesson.

HE Who was in the form of God was subject unto them because He had emptied Himself, and had taken upon Him the form of a servant, of the which form of a servant they were the parents; and yet both of them would not have been the parents even of this form of a servant unless they had been espoused to one another, albeit without fleshly connection. Hence it is that when the pedigree of Christ is to be traced, it is traced to Joseph; and thus no slight is cast upon the precedence of the male sex, while at the same time there is no dallying with truth, since Mary as well as Joseph was of that house and lineage of David wherefrom in accordance with prophecy the Messiah was born. In the marriage between these parents of Christ all the good things of marriage were present: offspring, troth, mystery. As for the offspring, we know it to have been the Lord JESUS Himself. The kept troth was there because neither of them committed adultery, and the mystery was preserved in that they were not divorced.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St Austin, Bishop [of Hippo.] (36*th on the Baptism of Christ.*)

This day is in a sense a second birthday for the Saviour. We know that He was born with the same signs and the same wonders, but we know that he was now baptized with greater glory, for now doth God Himself proclaim: "Thou art My beloved Son; in Thee I am well pleased." This is the second birth, [even that of water and the Holy Ghost,] truly more glorious than the first, [which was of the flesh.] In the first birth, [which was of the flesh,] the Christ came into the world unwitnessed and in silence. In the second birth, [which was of water and the Holy Ghost,] the Lord was baptized with the proclamation of His Godhead. On the occasion of the first birth Joseph, who was supposed to be His father, stood aside; but the record of the second is made the occasion to bring him forward. At the first birth His mother lay under suspicion because there was no avowed father, but at this second birth she is proclaimed honourable by the attestation of the Godhead of her Son. I say that the second birth was more honourable than the first. At the first Joseph the carpenter was reckoned as His father, at the second that title is claimed by the God of glory; and albeit it was of the Holy Ghost that the Lord was both born and baptized, nevertheless the Father that thundereth from heaven is greater than the father that toileth upon earth.

Eighth Lesson.

JOSEPH the carpenter was supposed upon earth to be the father of the Lord our Saviour; but his was a work from which is not excluded the true Father of our Lord Jesus Christ, even God, for God also is a Workman. God is a Workman Who by His power, not wondrous only, but by us unspeakable, hath made the world. He is the Architect Who by His wisdom hath hung above the heavens on high, Who hath laid the foundations of the earth, and Who hath girdled the seas with the pebbles of the shore. He is the Workman by Whose measurement the pinnacles of pride are laid low and the foundations of lowliness are built up. He is the Workman Who planeth away such things in us as are needless and keepeth those things which are worthy. He is that Workman of Whose art John the Baptist said (Matth. iii. 10): "Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

The Ninth Lesson is the Homily of the Sunday.

First Sunday in May. The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.

Greater Double.

Whatever is not specially given here is from the Common Office for Feasts of the Blessed Virgin, (p. 620.)

FIRST VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom. Alleluia.[1]

A Commemoration is made of the Sunday.

MATTINS.

Invitatory. Holy Mary, Mother of the Lord our Shepherd, * pray for us. Alleluia.

FIRST NOCTURN.

Antiphon. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes open: there will I give thee my breasts. Alleluia.[2]

First Lesson.

The Lesson is taken from the Proverbs of Solomon (viii. 12.)

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom: understanding is mine; mine is strength. By me kings reign, and princes decree justice. By me princes rule, and nobles command righteousness. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold and precious stones, and my revenue than choice silver. I walk in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and that I may fill their treasures.

First Responsory.

[3] Like as I have watched over them, to pluck up, and to break down, and

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[1] Isa. xl. 11.

[2] Cant. vii. 12.

[3] Jer. xxxi. 28.

to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant. Alleluia.

Verse. [1] My sheep wandered through all the mountains, and upon every high hill.

Answer. So will I watch over them, to build, and to plant. Alleluia.

Second Lesson.

THE Lord possessed me in the beginning of His ways, before His works of old. I was set up from everlasting, or ever the earth was. When there were no depths, I was already conceived; when there were no fountains abounding with water. Before the mountains were settled in their strength, before the hills, was I brought forth: while as yet He had not made the earth, nor the rivers, nor the poles of the globe. When He prepared the heavens, I was there: when by a certain law He enclosed the depths in a circle: when He established the space above, and weighed the fountains of waters: when He gave to the sea his bounds, and laid a law upon the waters that they should not pass their borders: when He appointed the foundations of the earth: then I was by Him, ordering all things, and took my delight every day, rejoicing always before Him, rejoicing in the globe of the earth; and my delights were to be with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not.

Second Responsory.

[2] My soul hath desired Thee in the night; yea, with my spirit within me will I seek Thee early. Alleluia.

Verse. [3] I sleep, but my heart waketh: it is the voice of my beloved that knocketh.

Answer. Yea, with my spirit within me will I seek Thee early. Alleluia.

Third Lesson, as in the Common Office.

Third Responsory.

[4] As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered. Alleluia.

Verse. So will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

Answer. The day that he is among his sheep that are scattered. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The day that he is among his sheep that are scattered. Alleluia.

SECOND NOCTURN.

Antiphon. [5] I will save my flock, and they shall no more be a prey. Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.]

MY brethren, let us come and hold Mary by the feet, let us lie at those blessed feet and most earnestly entreat her. Let us hold her, and not let her go, except she bless us.[6] She is able to bless us; as the fleece between the dew and the floor,[7] as the woman between the sun and the moon,[8] so is Mary set between Christ and the Church. Perchance thou marvellest less that the dew be on the fleece only, and that it be dry upon all the earth beside, than that the woman be clothed with the sun. That the dew should drench the fleece is a marvel, but the greater marvel is it that the woman should be clothed with the sun. How can her weak nature stand unconsumed amid the intensity of his heat? Well didst thou wonder, O holy Moses,[1] when the Angel of the Lord appeared unto thee in a flame of fire out of the midst of the bush, and the bush burned with fire, and the bush was not consumed, and thou didst say: I will now turn aside, and see this great sight, why the bush is not burnt; but put off thy shoes from off thy feet, and lay aside the perplexities of human thought, if thou art fain to draw nigh thither.

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[1] Ezek. xxxiv. 6.
[2] Isa. xxvi. 9.
[3] Cant. v. 11.
[4] Ezek. xxxiv. 12.
[5] Apoc. 12.
[6] Cf. Cant. iii. 4, Gen. xxxii. 26.
[7] Cf. Judges vi. 37.
[8] Cf. Apoc. xii. 1.

Fourth Responsory.

[2] My flock was scattered upon all the face of the earth, and none did search or seek after them. Behold, I, even I, will both search my sheep, and seek them out. Alleluia.

Verse. He hath kept them safe from their enemies, and from deceivers defended them.

Answer. Behold, I, even I, will both search my sheep, and seek them out. Alleluia.

Fifth Lesson. (*On the Assumption of the Blessed Virgin Mary.*)

O MOTHER of mercy, the moon under thy feet—that is to say, the Church—calleth upon thee by the kindliness of thine heart, to plead for her with the sun—the Sun of Righteousness,—wherewithal thou art clothed, that in thy light she may see light, and by thy prayers may obtain the grace of that Sun Which, because He loved thee more than all, hath adorned thee by clothing thee with His robe of glory, and hath set upon thine head the crown of twelve stars. Thou art full of grace, thou art the fleece drenched with the dew, thou art overflowing with delight, leaning upon thy beloved. Lady! feed thy poor wretches this day, let even the dogs also eat of the crumbs that fall from thy table. [3] From the overflow of thy pitcher give thou drink, not unto the servant of Abraham only, but unto the camels also.

Fifth Responsory.

[4] [The Lord our God, He it is that] preserved us in all the way wherein we went, and among all the people through whom we passed. Alleluia.

Verse. [5] They made me keeper of the vineyards.

Answer. And among all the people through whom we passed. Alleluia.

Sixth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.) (28*th on the Saints.*)

O BLESSED Mary, receive thou our thanks, meagre though they be, and unworthy of thee, and when thou receivest our prayers, by thy prayers obtain toleration for our faults. Let our entreaties come up into that sanctuary wherein thou hearest and grantest, and send us an answer of healing; let that which we bring through thee, through thee be forgiven. What we ask faithfully do thou obtain effectively; receive thou that which we offer, give us that which we entreat; save us from that which we fear, for thou art the sinner's only hope. Through thee we hope for the forgiveness of our sins, and in thee we look forward to a blessed reward. Receive the homage of thy servants who dwell in this land, [and who, because they have in so many and great dangers been holpen of thee, have, for a proof of their thankfulness to thee and of the good things which thou hast conferred upon them by defending them and shielding them, obtained from the Supreme Pontiff Pius VIII. this feast in thine honour, under the style of Mother of the Lord their shepherd,] that all the faithful may know thee for their watchful keeper who feedest them with food from heaven, may call upon thee, and may serve thee.

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[1] Cf. Exod. iii. 2-5.
[2] Ezek. xxxiv. 6, 11.
[3] Cf. Gen. xxiv. 15, 26.
[4] Josh. xxiv. 17.
[5] Cant. i. 6.

Sixth Responsory.

[1] I sat under his shadow in whom I delighted, and his fruit was sweet to my taste. Alleluia.

Verse. What wilt thou see in the Shulamite, but companies of armies.

Answer. And his fruit was sweet to my taste. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And his fruit was sweet to my taste. Alleluia.

THIRD NOCTURN.

Antiphon. [2] Thy lips drop as the honeycomb, honey and milk are under thy tongue. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 25.)

AT that time: There stood by the Cross of JESUS His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. And so on.

Homily by the blessed Peter Damian. (*1st on the Birth of the Blessed Virgin Mary.*)

O Virgin Mother of God! O Lady! at whose beauty the sun and the moon do wonder, help them whose cries are rising to thee: "Return, return, O Shulamite: return, return, that we may look upon thee," (Cant. vi. 13.) O thou that art blessed, and blessed exceedingly, return through thy nature; because thou hast been so drawn to God hast thou therefore forgotten our manhood? Nay, O Lady! thou knowest in what straits thou hast left us, where thy servants are lying, and how they fail. Ill would it become such mercy to forget such misery, for though glory may call thee away, nature still calleth thee back. Thou dost not in such sense make mention of God's righteousness, even of His only, that thou hast no mercy, nor because thou thyself canst not suffer canst thou not feel for the suffering. The nature which thou hast is ours and not another, and it is right that the dew of such goodness should fall abundantly upon us.

Seventh Responsory.

[3] My beloved is mine, and I am his: that feedeth among the lilies. Until the day break, and the shadows flee away. Alleluia.

Verse. I am my beloved's, and his desire is toward me.

Answer. Until the day break, and the shadows flee away. Alleluia.

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[1] Cant. ii. 3.

[2] Cant. iv. 11.

[3] Cant. ii. 16, 17, 7, 10.

Eighth Lesson.

RETURN through thy power: He that is mighty hath done unto thee great things, and all power is given unto thee in heaven and in earth: nothing is impossible with thee, with whom it is possible to raise up the hopeless unto the hope of blessedness. For how could that power withstand thy power, whose flesh sprang of thy flesh. Thou drawest nigh unto the golden altar of man's atonement, not praying only, but bidding, not as a handmaid, but as a lady. Be moved by thy nature, be moved by thy power. The mightier thou art, so much more oughtest thou to be merciful. It is a glory to power to abstain from revenge. Return through love, Lady! I know that thou art most kind, and that thou lovest with an unconquered love us whom thy Son and thy God loved with the highest love, in thee and through thee. Who knoweth how often thou dost cool the anger of the Judge when the might of justice is going forth from before God?

Eighth Responsory.

I will gather My sheep from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. Alleluia.

Verse. [1] I will feed My sheep, and I will cause them to lie down.

Answer. And I will feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By the rivers, and in all the inhabited places of the country. Alleluia.

The Ninth Lesson is the Homily of the Sunday, but if the Feast be transferred, then the following:

RETURN through this that thou art alone, for in thine hands are the treasures of the mercies of the Lord, and thou alone art chosen to have grace given unto thee. God forbid that thine hand should be shortened, since thou seekest occasion to save the miserable and to pour forth mercy. It is not a diminution but an increase to thy glory when sinners who have been justified by pardon are taken up into glory. Return, therefore: return, O Shulamite—that is, thou despised one. Thou through whose soul the sword pierced, thou that art called the wife of the carpenter. And why shouldest thou return? "That we may look upon thee." Next to seeing God, the highest glory is to see thee, to cling unto thee, and to dwell in the stronghold of thy protection. O hear us! for thy Son honoureth thee by denying thee nothing — Thy Son, Who is God blessed for ever.

LAUDS.

First Antiphon. [2] Let thy voice sound in mine ears, for sweet is thy voice, and thy countenance is comely. Alleluia.

Second Antiphon. [3] My beloved is gone down into his garden, to feed in the gardens, and to gather lilies. Alleluia.

Third Antiphon. [4] Come, my beloved, let us go forth into the field; let us lodge in the villages. Alleluia.

Fourth Antiphon. [5] A fountain of

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[1] Ezek. xxxiv. 13, 15.

[2] Cant. ii. 14.

[3] Cant. vi. 2.

[4] Cant. vii. 11.

[5] Cant. iv. 15.

gardens, a well of living waters, a stream from Lebanon. Alleluia.

Fifth Antiphon. [1] At our gates are all manner of fruits, new and old, which I have laid up for thee, O my beloved. Alleluia.

Verse. Fair and comely art thou, O daughter of Jerusalem. Alleluia.
Answer. Terrible as a fenced camp set in battle array. Alleluia.

Antiphon at the Song of Zacharias. Tell me, O thou whom my soul loveth, where thou feedest thy flock, where thou layest thee down at noon, lest I begin to turn aside after the flocks of thy companions. Alleluia.

Prayer throughout.

O GOD, Who, by Thine unspeakable Providence, art the Shepherd and Governor of the whole world, grant that the prayers of blessed Mary, always a virgin, who doth ever watch over us, may defend us from all enemies, until we are satisfied with the sweetness of Thy fruit, and may safely come home to our very fatherland, which is in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

The Antiphons at Prime, Terce, Sext, and None are the First, Second, Third, and Fifth of Lauds respectively.

SECOND VESPERS.

All from the Common Office, except the following.

Antiphons and Prayer from Lauds.

Verse. Through thee, O Virgin Mary, may we draw the waters of salvation. Alleluia.
Answer. Out of the wells of the love and suffering of Christ thy Son.

Antiphon at the Song of the Blessed Virgin. When JESUS therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy Son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

A Commemoration is made of the Sunday.

MAY 11.

The Blessed Martyrs John Rochester and James Walworth, Monks of the Charterhouse, and their Companions.

Double.

All from the Common Office for Martyrs in Paschal-time, (p. 514.)

Prayer throughout.

BE Thou magnified, O Lord, by the memorial of the passion of Thy blessed martyrs John and his fellows, wherethrough it hath pleased Thee in Thine unspeakable Providence to grant everlasting glory to them and an help to us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

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[1] Cant. vii. 13.

SECOND NOCTURN.

Fourth Lesson.

YORK, which is the capital city of the northern province of England, is famous before all other cities in England, except London, for the shedding of the blood of martyrs in defence of the faith and of the obedience due to the Roman Pontiff. The first among these were two monks from the Charterhouse of London, that monastery of great fervour. They bore steadfastly the persecution of their own house and their own forcible transference to others, and after two years, because they refused to swear a sinful oath to the king, they followed in the footsteps of their Prior, the blessed John Houghton, and were condemned to death, and hanged at York upon the 11th day of May in the year 1537. Their bodies were hung in chains in a public place, until the birds had picked off all the flesh and the bones parted one from another and fell to the ground. These blessed martyrs, John Rochester and James Walworth, being Priests and professed Monks in the Order of the Charterhouse, suffered during the reign of King Henry VIII., who had decreed the punishment of treason against all who would not acknowledge with an oath the rightfulness of the power which he had taken to himself of exercising supreme authority in the Church of God.

Fifth Lesson.

DURING the reign of Elizabeth the persecution flamed out again for the same cause, and upon the 22nd day of August, in the year 1582, there suffered together at York the blessed Priests William Lacy and Richard Kirkman. William Lacy had some time held civil office, but, because he received priests as his guests and would not take part in the profane assemblies of the heretics, he was compelled to resign his office and to fly with his wife and children. He passed the next fourteen years in wanderings hither and thither, and after the death of the most excellent lady, his wife, he betook himself to Rheims and to Rome, to the end that, albeit advanced in years, he might take Holy Orders. After his ordination he came back to England, and toiled hard for two years in the gaining of souls. When at length he was arrested, and questioned, as use was, whether he acknowledged the Queen's primacy in the Church, he was condemned and executed, being glad, as he himself said, to go into the House of the Lord. Richard Kirkman was a Priest from the Seminary at Doway. When he was arrested by the heretics, he wrote it with his own hand that he was a Catholic Priest, wherefore he was forthwith declared to be guilty of death as one that led the Queen's subjects to embrace the Catholic religion. He received his sentence gladly, and cheerfully underwent a cruel death, professing that he was utterly unworthy of so great honour.

Sixth Lesson.

THERE were slain by the same kind of death, upon the 28th day of November in the same year, the blessed James Thompson; upon the 15th day of March in the year following, the blessed William Hart; and upon the 29th day of May the blessed Richard Thirkell. These three also were Priests, and the histories of all three were much the same. After a few years' work in England they were arrested, questioned touching their ordination and the spiritual jurisdiction of the Queen, and for this reason condemned to death and executed by hanging and the tearing out of their inward parts. While James Thompson was hanging he lifted up his hands to heaven, smote upon his breast, and signed himself with the sign of the Cross. William Hart died as he commended himself to God with the words, Unto Thee lift I up mine eyes. Richard Thirkell gladly received from the King of the Martyrs the same palm of martyrdom, for the which he had prayed for eight whole years. Gregory XIII. approved the honours paid to all these, and Leo XIII. by solemn decree confirmed the same.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (x. 34.)

AT that time: JESUS said unto His disciples: Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St Hilary, Bishop [of Poitiers.]

["For I am come to set a man at variance against his father."] What variance is this? Among the foremost commandments of the law we read, "Honour thy father and thy mother," (Ex. xx. 12); and the Lord Himself also saith, "Peace I leave with you, My peace I give unto you," (John xiv. 27); but here it is said, "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Therefore henceforth public authority will be set before the failure of natural duty,—everywhere hatred, everywhere war,—and the sword of the Lord cutting fiercely between the father and the son, between the mother and the daughter.

Eighth Lesson.

A SWORD is the sharpest of all weapons, it is the symbol of the power of law, of the sternness of judgment, and of the punishment of evil-doers. In the prophets the preaching of the new gospel is oftentimes likened unto the sword. We remember that the Word of God is the sword of the Spirit, (Eph. vi. 17,) and this sword is sent upon earth, that is to say, the preaching of the Word of God entereth into the hearts of men. And there is sore variance in one house, and a man's foes are they of his own household, for through the Word of God he will rejoice in newness of spirit to remain separate from others both within and without, both in soul and in body.

Ninth Lesson.

HE proceedeth then in the same course of commandments and of understanding; for after that He had taught that all the things which are dearest in this world must be left, He said, moreover, "And he that taketh not his cross, and followeth after Me, is not worthy of Me," for "they that are Christ's have crucified the flesh with the affections and lusts," (Gal. v. 24,) and he is unworthy of Christ who taketh not up his Cross whereon to suffer with Him, to die with Him, to be buried with Him, and to rise again with Him, and so followeth after the Lord, in the mystery of the faith to live in newness of spirit.

MAY 12.

Lowliness of the Blessed Virgin Mary.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 620,) except the following.

Verse. While I was yet a little one I pleased the Most High. Alleluia.

Answer. And I brought forth from my bowels God and Man. Alleluia.

Antiphon at the Song of the Blessed Virgin. My spirit hath rejoiced in God my Saviour, for He hath regarded the lowliness of His handmaiden. Alleluia.

Prayer throughout the Office.

O GOD, Who knowest the proud from afar and hast respect unto the lowly, grant unto us Thy servants that we may ever copy with pure thoughts the lowliness of blessed Mary always a Virgin, who by her maidenhood was pleasant in the sight of our Lord JESUS Christ Thy Son, and in her lowliness did conceive the same, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs (viii. 5.)

[*CHORUS.*] Who is this that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up. There was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

Responsories from the Common Office.

Second Lesson.

[*THE Bride.*] Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her battlements of silver—if she be a door, we will furnish her forth with boards of cedar.

Third Lesson.

[*THE Bride.*] I am a wall, and my breasts like towers; whence it was that I found "Peace"[1] in his presence. "Peaceful"[1] hath a vineyard at "The-place-of-a-multitude,"[2] he hath let it out unto keepers; the man bringeth for the fruit thereof a thousand pieces of silver. Mine own vineyard is before me.[3] The thousand pieces be thine, O "Peaceful," and two hundred for them that keep the fruit thereof.

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[1] The name of the Bridegroom "Sh'lomoh" means "Peaceful."

[2] Baal-hamon, a place near Samaria. Whether it really means "The-place-of-a-multitude" and not rather a shrine of the idol Jupiter Ammon, is at least doubtful.

[3] The meaning seems to be that she afforded in herself a richer feast than any vineyard, and had it always at hand.

[*The Bridegroom.*] O thou that dwellest in the gardens! they that love thee are listening—cause me to hear thy voice!

[*The Bride.*] Flee away, my beloved! and be like to a roe or to a young hart upon the mountains of spices.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On the Twelve Prerogatives.*)

THOU readest in the Acts of the Apostles, (i. 12-14,) that "they returned unto Jerusalem from the mount called Olivet, . . . and . . . all continued with one accord in prayer and supplication." Who did this? If, perchance, Mary were one of them, let her be named first, since she is above all, not by her motherhood only, but also by her holiness. But the writer saith that "when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of JESUS, and with His brethren." Did Mary then seem to be the lowest of women that she should be named the last of all? In good sooth the Apostles were carnal-minded, "for the Holy Ghost was not yet given; because that JESUS was not yet glorified," (John vii. 39,) "and there was also a strife among them, which of them should be accounted the greatest," (Luke xxii. 24.) Whereas Mary, who was greater than them all, humbleth herself, not only in all but before all. Rightly was the last made first, (Matth. xix. 30,) who being the first of all made herself the last; rightly was she who made herself the handmaid of all made the Lady of all; rightly hath she who in her unspeakable gentleness set herself after widow and penitent, and even after her out of whom had been cast seven devils—rightly indeed hath she been exalted above angels.

Fifth Lesson.

MY little children, I beseech you that if ye love Mary ye would copy this one of her graces. If ye would please her, try to be humble after her example. There is nothing which is so useful to a man as humility, nor anything which better becometh a Christian; and in the Virgin is manifest this grace of lowliness were it only from the fact that in the Acts of the Apostles she gently causeth herself to be named after all the other women. Traits of character are often hereditary, and among them lowliness and meekness, and by these things she has shown to be the natural mother of Him Who said, (Matth. xi. 29,) "Take My yoke upon you, and, learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Pride is the mother of frowardness, and gentleness is born of true lowliness; nor is it only in the silence of Mary that we find her noble lowliness. The same is attested in her words also, "The angel answered and said unto her, . . . that Holy Thing which shall be born of thee shall be called the Son of God. . . . And Mary said, Behold the handmaid of the Lord," (Luke i. 35, 38.)

Sixth Lesson.

SO also when she came to visit her cousin Elizabeth, and her solitary glory was revealed by the Holy Ghost to her said kinswoman, so that that kinswoman marvelled at her coming and saluted her. "And Elizabeth was filled with the Holy Ghost; and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." These were her praises, but her earnest lowliness would suffer her to keep none of them for herself, but at once to refer them to Him of Whose pure goodness she had received everything that she had. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaid."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph; and the virgin's name was Mary. And so on.

Homily by St Bernard, Abbat [of Clairvaux.]

Who is this virgin so worshipful that she should be saluted by an angel, and so lowly that she should be espoused to a carpenter? O how lovely a union of maidenhood and lowliness. That soul pleased God well wherein the maidenhood was graced by lowliness, and the lowliness adorned by maidenhood; but of what honour is she worthy when thou rememberest that in her motherhood ennobled lowliness, and delivery hallowed maidenhood. Thou hearest of this virgin and thou hearest that she is lowly; if thou canst not copy the virginity of the lowly one, copy the lowliness of the virgin. Virginity is praiseworthy, but lowliness is more needful. Virginity is advised, but lowliness is commanded. Thou art invited to virginity, but thou art bound to be lowly. Concerning celibacy, it is said, (Matth. xix. 11,) "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." But concerning lowliness it is said, (Luke xviii. 17,) "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Eighth Lesson.

IN other words, thou canst be saved without being a virgin, but thou canst not be saved without being lowly. I say that lowliness pleaseth God when it bewaileth the loss of virginity, but I dare to say that the virginity of Mary herself would not have pleased God if she had not been lowly. The matter is therefore here plain: That Which was conceived in Mary was of the Holy Ghost, and her own testimony concerning the matter is that what God regarded was not the virginity but the lowliness of His handmaiden. Her virginity may have pleased Him, but it was her lowliness that gained her her motherhood.

Ninth Lesson.

O VIRGIN that art proud, what wilt thou say now? Mary remembereth no more that she is a virgin, but giveth thanks that the Lord hath regarded her lowliness; and thou who art not lowly dost flatter thyself concerning thy virginity. She saith the Lord hath regarded the lowliness of His handmaiden. These are the words of the holy, the wise, the devoted Virgin. Dost thou think thyself to be more chaste than she? dost thou think thyself to be more devoted than she? or dost thou think that thy virginity is so much higher than the chastity of Mary that thou canst thereby please God without lowliness, whereas she could not? The more excellent thou art by the gift of continency so much the more dost thou harm thyself if by the pollution of pride thou befoul within thee the grace of such a gift.

SECOND VESPERS.

Verse. While I was yet a little one, I pleased the Most High. Alleluia.

Answer. And I brought forth from my bowels God and Man. Alleluia.

Antiphon at the Song of the Blessed Virgin. Behold from henceforth all generations shall call me blessed, for God hath regarded the lowliness of His handmaiden. Alleluia.

MAY 15.

St Jean-Baptiste de la Salle, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 598,) *except the following.*

MARTYROLOGY.

At Rouen, the holy Confessor Jean-Baptiste de la Salle, a man eminent for his services to religion and society in the education of the young, especially of the poor. He founded the Institute of the Brothers of the Christian Schools.

Prayer throughout the Office.

O GOD, Who, to school the poor in Christ's law and to solidly establish their children in the way of truth, didst raise up the holy Confessor Jean-Baptiste, and through him didst gather together a new household in the Church, grant of Thy grace, that helped by his prayers and following his example we may seek to serve Thy glory by a fervent love of souls, and be found worthy to share in his heavenly crown. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JEAN-BAPTISTE de la Salle was born of a noble family in Rheims. His character and conduct in boyhood foreshadowed his vocation to the priesthood and his future glory as a saint. He studied literature and philosophy at the University of Rheims, and while there he endeared himself to all by his virtue, his ability, and his sweet disposition, but at the same time he avoided the companionship of his fellow-students, the more easily to commune with God in solitude. At the age of sixteen, when he had already worn the tonsure for some years, he was made a Canon of Rheims. He proceeded to Paris in order to study theology at the Sorbonne, and was admitted into the Seminary of St Sulpice, but losing his parents soon after this, he was compelled to return home and undertake the charge of his brothers. This duty he fulfilled with excellent results, as was seen later, and meanwhile he continued his theological studies.

Fifth Lesson.

RAISED to the priesthood, he retained through life the wonderful spirit of faith and fervent devotion manifested in his first Mass. Inflamed with zeal for the salvation of souls, he spent himself in apostolic labours. He undertook the government of the Sisters of the Infant JESUS,—an association for the education of girls,—and showed the greatest prudence as their Superior; indeed the continued existence of that Institute was due to him. His attention was thus drawn to the need of religious education in the case of boys belonging to the working classes. This was the end for which God raised up His servant—to be the founder of a new congregation of religious men, and thus to make lasting and effectual provision for the education of boys, especially for the children of the poor. He successfully carried out the task put upon him by the Providence of God, in spite of much opposition and suffering, and founded his Congregation of the Brothers of the Christian Schools.

Sixth Lesson.

HIS associates in this severe and arduous work were lodged at first in his own house; later, more suitable premises were found, and under his training his disciples were filled with the spirit of the wise rule and constitutions which were afterwards approved by Benedict XIII. In his humility and love of poverty, he gave up his position as canon, bestowed all his property upon the poor, and, after repeated attempts, succeeded at last in resigning the government of the new Institute. While losing none of his interest in the congregation and the schools which by this time had been opened in many places, he was able to give himself more completely to God. He was merciless to himself in the constant practice of fasting, scourgings, and other austerities, and passed whole nights in prayer. At length, eminent for every virtue, especially for obedience, zeal for the fulfilment of God's will, and loving devotion towards the Apostolic See, he fell asleep in the Lord, in the sixty-eighth year of his age, full of merits and fortified by the Holy Sacraments. He was beatified by Leo XIII., and his glory shining brighter in further miracles, he was canonised in the year of Jubilee, one thousand nine hundred.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (60*th on Matth.* xviii.)

"Take heed," saith JESUS, "that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father"—and that for their sake am I come, and this is the will of My Father. Hereby the Lord stirreth us up to guard and save these little ones. Thou seest how mighty are the walls which He raiseth to protect little children, and how great thought and care He hath lest they should be lost, threatening on the one hand the uttermost punishment against whosoever shall offend one of these little ones which believe in Him, and promising on the other hand the highest reward to whosoever shall receive one such little child in His Name, and this His teaching He giveth both in His Own and in His Father's Name.

Eighth Lesson.

LET us therefore take ensample by the Lord, and let us leave nothing undone for the good of any of our brethren, even for such as seem to us the least and lowliest, but if there be any need that we should serve any, low and outcast though he be, let us serve him; though the thing look hard to us and calling for a great deal of work, let such things, I pray, be looked on as light and easy if they be required for our neighbour's salvation, for of such price and such care did God count his soul to be worth, that He spared not to purchase it, even His Own Son. (Rom. viii. 32.)

Ninth Lesson.

IF it be not enough for our salvation that we should ourselves live well, but we must also seek the salvation of others, what shall we answer if we neither live well ourselves nor exhort others? What hope that we shall be saved is then left to us? What more important task is there than to train up minds, and teach to the young how to live? He that is skilled to mould well the minds of children I reckon a nobler workman than any painter or sculptor, or such like artist.

MAY 15.

The Blessed Virgin Mary, styled Mother of Grace.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (*p.* 620,) *except the following.*

FIRST VESPERS.

Verse. Hail, Mary, full of grace. Alleluia.

Answer. The Lord is with thee. Alleluia.

Antiphon at the Song of the Blessed Virgin. O Blessed Virgin Mary, thou art the channel of pardon,[1] thou art the mother of grace, thou art the hope of the world, graciously hear thy children who cry unto thee. Alleluia.

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[1] Veniæ vena.

Prayer throughout.

O GOD, Who hast granted unto mankind the grace of redemption through the fruitful virginity of the blessed Mary, mercifully grant that we, who upon earth do therefore style her the mother of grace, may enjoy for ever the grace of happy companionship with her in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Proverbs *as in the Common Office.*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Thomas. (*1st on the Annunciation.*)

MY strong desire hath been, as far as my poor powers permit, to praise Mary, the wonderful and most mighty mother of God, but I have hardly been able to find in the Bible anything in her praise which calleth forth directly her glory and her excellency. Many things were spoken concerning her by the Prophets, but such interpretation of these passages is a mystic interpretation, and facts are recorded here and there whence conclusions may be drawn as to the greatness of her power, by the Evangelists and Apostles. She is hardly ever mentioned, and even when she is, their expressions are seldom in her praise. To tell the truth, although she is not passed over by them altogether in silence, the glory of her graces is apparent in these writings only, as it were, by a ray of light visible through a small chink. Whence can we draw conclusion as to her glory, her graces, and the gifts of her soul, better than from the record of her wondrous conversation with the angel? From this conversation we learn that the angel styled her full of grace, and blessed among women, but we also learn from her own acts and words, an whole crop of points in her praise.

Fifth Lesson.

THE angel came in unto her rejoicing, and respectfully saluted her. "Hail, thou that art full of grace, the Lord is with thee." Thou that art full of grace, thou that art to be filled with God, thou that art to be overshadowed by the power of the Highest,—thou that art full of grace, thou of whose fulness all do receive, thou from whose overflow the whole world is to be filled,—thou that art truly full, thou whose soul is so filled up with grace that there is no room left in it for sin, and no entrance left open for iniquity. The Lord is with thee, and in what manner is He with thee? Not as He is with me, but as He is nowhere else,—He is with thee in thy body, He is with thee in thy mind, He is with thee in thy soul, He is with thee in thy thoughts, He is with thee in thy womb, He is with thee to help thee, He is with thee to spring in thee, He is with thee to come forth out of thee, He is with thee till the end, and He is with thee without end.

Sixth Lesson. (*2nd on the Annunciation.*)

WHEN she had received the message of the heavenly ambassador, Mary said, "Behold the handmaid of the Lord, be it unto me according to thy word." This creature, who by a sublime mystery, and by the quickening influx of the Deity from on high, was about to conceive God, recordeth the fact, that she is an handmaid about to bring into the world a Son, Who was to be in the world as He that serveth. (Luke xxii. 27.) "Be it unto me according to thy word,"—and at her word the Word of God forthwith took flesh in her womb. "Be,"—by this word God made the world. "Be,"—by this word the Most High created the heavens and the earth. But no such a "Be" hath ever sounded on this planet as thou hast now uttered, O thou blessed virgin. O what a word of power! What a word of living force! What a word to be honoured for ever above other words! "And it was so." What was so? Who can tell what was so? Nature is staggered, the judgment is arrested, the senses are stupefied, the tongue is arrested, the reason faileth, the understanding understandeth not what followed in Mary when she had uttered those words, "be it done unto me according to thy word."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And so on.

Homily by St Augustine, Bishop [of Hippo.] (*Sermon* 291. *On the birth of St John the Baptist.*)

And the same Angel himself said unto the Virgin Mary, "Hail, thou that art full of grace, the Lord is with thee." He that will be in thee is already with thee. Tell me, then, O thou messenger of God, how shall this be. Behold, the angel that knoweth and the virgin that questioneth but distrusteth not. When then he seeth her questioning but not distrusting, he refuseth not to tell her. Give ear how this shall be. It shall be thy virginity, only do thou believe the truth. Keep thy virginity, accept motherhood, but inviolate; as thy faith is unbroken, so also shall thy body be. Give ear, then, how this shall be,—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,"—since by faith thou dost conceive, since by faith thou shalt be with child, and not by coming together. "Therefore also that holy Thing which shall be born of thee shall be called the Son of God." What art thou? Thou that art hereafter to give birth, whence hast thou earned this, whence hast thou received this, whence is it that He Who made thee is made in thee? Whence, I say, doth this great good happen to thee? Thou art a virgin, thou art holy, thou hast vowed a vow, but great is what thou hast earned, yea verily, great is that which thou hast received.

Seventh Responsory.

O Virgin, most merciful, we fly to thy patronage; receive us, O thou our only hope, and let it please thee that we should praise thee, unworthy though we be. We praise thee, who art worthy of all praise. Alleluia.

Verse. Take away from us our iniquities, that we may be worthy to sing the song of thy glory.

Answer. Unworthy though we be. We praise thee, who art worthy of all praise. Alleluia.

Eighth Lesson.

WHENCE hast thou earned this? He that made thee is made in thee, He by Whom thou hast been thyself made is made in thee; yea verily, the Word of God, by whom the heavens and the earth were made, by whom all things were made, is in thee made flesh, not by conversion of the Godhead into flesh, but by taking of the manhood unto God, the Word is joined unto flesh, the Word is wedded unto flesh, and the bridal chamber for this great marriage is thy womb. I say thy womb is the bridal chamber for the great marriage of the Word and the flesh, whence the Word shall be as a bridegroom coming out of his chamber, (Ps. xviii. 5.) At His conception He findeth thee a virgin, and a virgin He leaveth thee at His birth. He giveth thee fruitfulness without taking away thy maidenhood. Whence cometh this unto thee? Impudently do I seem to interrogate the virgin, and rudely to assail with my voice her bashful ears. But I see the virgin, bashful though she be, answering me nevertheless, and admonishing me. Askest thou of me whence this cometh unto me? I am abashed to reply by telling thee my good. Listen to the salutation of the Angel, and acknowledge in me thy salvation. Believe Him Whom I believed. Why askest thou me? Let the Angel answer. Tell me then, O Angel, whence cometh this to Mary: I have told it already when I saluted her, saying, Hail thou that art full of grace.

Eighth Responsory.

O Virgin Mary, mother of the eternal King, thou art the gate of heaven and the star of the sea, do thou make us well pleasing in the sight of thy Son, for all power and beauty and glory shine from thee. Alleluia.

Verse. Thou art the channel of pardon, thou art the mother of grace, thou art the hope of the world, graciously hear us when we cry unto thee.

Answer. For all power and beauty and glory shine from thee. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For all power and beauty and glory shine from thee. Alleluia.

Ninth Lesson. (290*th. On the Saints.*)

WHEN Mary said unto the Angel, How shall this be, seeing I know not a man, her words were the utterance of inquiry, not of hopelessness. While she asked him, she had no doubt of the truth of his promise. Truly was she full of grace, as indeed the Angel had saluted her, Hail, thou that art full of grace. Such grace who can explain, to such grace who can render worthy thanks? Man is created, and man perisheth through freewill, and He Who made man is Himself made man, that that which He had made might not perish. God the Word, who was in the beginning with God, and by Whom all things were made, is made flesh. "The Word was made Flesh, and dwelt among us." The Word is made Flesh, not by conversion of the Godhead into Flesh, but by taking of the manhood unto God. O what grace! How were we worthy that we should have it?

SECOND VESPERS.

Verse. Hail, Mary, full of grace. Alleluia.

Answer. The Lord is with thee. Alleluia.

Antiphon at the Song of the Blessed Virgin. O Blessed Virgin Mary, thou art the channel of pardon, thou art the mother of grace, thou art the hope of the world, graciously hear thy children who cry unto thee. Alleluia.

May 24.

In the Dioceses of Shrewsbury and Westminster.

The Blessed Virgin Mary, styled "Help of Christians."

Double of the First Class with an Octave.

May 28.

The Blessed Margaret Pole, Countess [of Salisbury,] Martyr.

Double.

All from the Common Office for an Holy Woman, Martyr but not Virgin, (*p.* 649,) *except the following.*

Prayer throughout the Office.

O GOD, Who in Thy blessed handmaid Margaret didst crown a life of grace with the glory of martyrdom, grant us the grace for her sake and at her prayers that no tribulation may ever sever us from hallowing to Thy service both our life and our death. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MARGARET, Countess of Salisbury, was one of the descendants of King Edward III., and was born at Farley Castle, in Somersetshire, in the year 1471. From her youth up she suffered adversities, and bore them with such grace that her whole life may be said to have been a preparation for martyrdom. At the age of seven she was deprived of both her parents, her mother dying not without suspicion of poison, and her father, George, Duke of Clarence, being put to death within the Tower of London upon an accusation of treason by his brother, King Edward IV. In like manner, under King Henry VII., she lost her brother, Edward, Earl of Warwick, and by his execution was left the last survivor of the kingly race of the Plantagenets. Henry VII., for his own interest, gave her in marriage to Sir Richard Pole, one of the most distinguished members of his own party. In this wedlock she bore five sons, of whom the fourth was Reginald, afterwards Cardinal Archbishop of Canterbury, who was used to say that he set far more store by being the son of a martyr than by being the descendant of kings.

Fifth Lesson.

WHEN Henry VIII. ascended the throne and took to wife Katharine, daughter of the King of Spain, Margaret, whose husband had died after ten years of married life, was taken into the household of the Queen, whom she faithfully served as far as lay in her power throughout her whole life. She was appointed governess to the Princess Mary, afterwards Queen of England; and when the king iniquitously put away his wife and separated her daughter from her, Margaret took towards the princess the place of her mother, and so brought her up and taught her as that she should ever cleave to that mother's faith and godliness. By command of the king, Margaret and her royal pupil were moved from house to house, and among others they at one time occupied the royal manor called New Hall, in the which place is now a monastery of Canonesses of the Holy Sepulchre of our Lord JESUS Christ, by the whom her memory is held in profound reverence.

Sixth Lesson.

AS the king became more hardened in iniquity, and had abandoned the obedience and communion of the holy apostolic see, the wrath which he conceived but was unable to indulge against the Cardinal Reginald Pole he turned against his mother and his whole kinsfolk, and by a new invention of injustice refused to allow them to be brought to trial or to receive sentence from judges, but by an act of his slavish Parliament deprived them of all legal rights and ordered them to be put to death unheard and defenceless. Thus did he murder Margaret's eldest son, and after he had kept herself for two years in prison this cruel king caused to be beheaded, in her seventieth year, that venerable matron, his own near kinswoman, because she would not agree to his sacrilegious novelties. Her last words before death were, "Blessed are they which are persecuted for righteousness' sake." (Matth. v. 10.) Gregory XIII. approved the paying to her of the honours due to a martyr, and the same was confirmed by Leo XIII.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 653.)

MAY 31.

Octave of the Blessed Virgin Mary, styled Help of Christians.

Double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Commentary of the Holy Pope St Gregory on the Books of Kings (I. c. i.)

"NOW there was a certain man of Ramathaïm-zophim, of Mount Ephraïm." The name of Mount Ephraïm may be applied to the most blessed Mother of God, always a Virgin. She was indeed a mountain, the glorious height of whose predestination towered above the predestination of any other creature. Was not Mary a lofty mountain, Mary, who, that she might reach the dignity of conceiving the Eternal Word, lifted up the peaks of her holiness far above all the companies of angels, even unto the footstool of God? Prophesying of this mountain's sublime elevation, Isaiah saith: "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills." (ii. 2.) She was indeed a mountain on the top of the mountains, for the height of Mary shone high over that of any of the Saints.

Fifth Lesson.

The Lesson is taken from the Letter of the Holy Pope Leo to the Empress Pulcheria. Ep. xiii.

NO type fully represented the mystery of our Redemption, which had been predestined from everlasting, for the Holy Ghost had not yet come upon a Virgin, nor the power of the Highest overshadowed her, that within her inviolate womb, Wisdom might build herself an house, the Word be made Flesh, and the form of God and the form of a servant be united in one Person, — the Maker of times be born in time, and He by Whom all things were made be brought forth into the midst of all. Unless a new Man, made in the likeness of sinful flesh, had taken our nature upon Him—unless He that is of one Substance with the Father had been pleased to become of one substance with His Mother[1]—unless He, Who alone is without sin, had joined our nature to His Own — mankind would still have remained bound under the yoke of the devil.

Sixth Lesson.

The Lesson is taken from the Commentary of the Holy Bishop Basil on Isaiah the Prophet.

"AND I went in unto the Prophetess," said Isaiah, "and she conceived and bare a son." (viii. 3.) That Mary was a Prophetess unto whom Isaiah went in very closely by the spirit of fore-knowledge, will be denied by none who remembereth what she said, when she was filled with the spirit of prophecy. For what said she? "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaiden: for, behold, from henceforth all generations shall call me blessed." If thou wilt ponder all her words, thou wilt not gainsay that she was a Prophetess, upon whom the Holy Ghost came, and whom the power of the Highest overshadowed.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: As JESUS spake unto the multitude, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (20*th on John* ii.)

Thou hearest that "a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it." Think not that by these words He meant to set lightly by His mother, but rather to show that to be His mother would in itself have been of no use to her if she had not been eminent in goodness and in faith. But if a mother's love would have been of no avail to Mary without virtue, much less can the goodness of a father, a brother, a mother, or a child be of any good unless we bring thereto somewhat of our own.

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[1] Consubstantialis matri.

Eighth Lesson.

FOR a man's only hope, after the grace of God, is in his own good deeds. If kinship according to the flesh had by itself profited Mary, the same thing would have profited the Jews, who were Christ's fellow-countrymen; it would have profited his fellow-townsmen, as the city wherein He was born; it would have profited His brethren. But while His brethren concern themselves with their own affairs, their kinship to Him profiteth them nothing; but they were condemned with the rest of the world. (John vii. 1-8.)

Ninth Lesson.

THEY admired themselves in the glory of their own excellency, but His fatherland derived no profit, and fell, and was burnt up; His fellow-citizens were slain, and perished miserably; His kinsfolk according to the flesh got no salvation, because they had taken no shelter under His power. The Apostles took the chief place, because they betook themselves by true obedience to seek His knowledge and friendship. Hence we understand that we are always in need of faith, and a life enlightened by grace, and that these are the only things which can save us.

JUNE 5.

St Boniface, Bishop and Martyr.

In the Diocese of Plymouth the Feast of St Boniface is a Double of the First Class with an Octave. The Lessons of the First Nocturn are from Acts xx. 17, (*p.* 549), *and at both Vespers and at Lauds the following are the Verse and Answer after the Hymn and the Antiphon at the Songs of the Blessed Virgin and of Zacharias.*

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Antiphon. Many nations, many thousands of men, did Blessed Boniface gain for Christ; and whereas he made himself like unto an Apostle, he hath purchased unto himself a great reward in heaven along with the Apostles.

JUNE 7.

Third Day within the Octave of St Boniface.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons from St Ambrose, (*p.* 517.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain: and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.]

These beatitudes are eight in number, and after uttering them He seemeth to gather them together, as He saith to them that were present: "Blessed are ye, when men shall revile you, and persecute you." What He had said before He had said generally. He had not said blessed are ye poor in spirit, for yours is the kingdom of heaven, but theirs is the kingdom of heaven. Neither had He said blessed are ye meek, for ye shall inherit the earth, but they shall inherit the earth; and so with the rest, even until the eighth beatitude, where He saith: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Eighth Lesson.

AND now He beginneth to speak, as though gathering in one all who were present, since those things which He had spoken above touched them that had been present to hear them, and those things which He spake now, and which seemed particularly addressed to them that were present, touch them also that are absent or that are yet to come. We must therefore consider carefully the number of these beatitudes. His blessings begin upon lowliness —blessed are the poor in spirit; blessed are they that are not puffed up; blessed are they whose souls are brought into subjection under the authority of God; blessed are they who even, if perchance they seem to themselves to be blessed in this life, are afeard lest they go into punishment when this life is over.

Ninth Lesson.

THEN he cometh to the meek, who through godliness so show themselves in the knowledge of the Holy Scriptures, who dare not to speak against things which to the unskilled appear to be absurd, and to make themselves rebellious through stubborn reasonings, but who gather hence with what fetters of the world such men are bound through carnal custom and through sin.

JUNE 9.

Fifth Day within the Octave of St Boniface.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan.]

WHEN the tabernacle of this body is dissolved the shadow of death encompasseth us, and yet we still walk in life, and by the power of Christ we go forward without stumbling in the very midst of the conditions of the nether world itself. It was of this that the prophet spoke when he said (Ps. xxii. 4): "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me"; and this is what the Lord Himself hath said even more plainly concerning His faithful ones (John xi. 25)—namely, "He that believeth in Me, though he were dead, yet shall he live: and whosoever believeth in Me shall never die."

Fifth Lesson.

WHEREFORE, O brethren, let us talk with the holy martyrs touching the glory of the Lord's passover. They have a much wider knowledge of all things than we have; but still, let us tell them how He rose upward from the womb of the grave, and let them tell us how He rose upward into the grave from the womb of the nether world. Let them tell us how the cold and breathless body became warm again, how the breath again entered into it, how the blood began to flow, and how the stiff veins began to throb again.

Sixth Lesson.

LET them tell to us how the dead system of nerves and muscles set again into motion the dead tabernacle of the body, and how the breath of life set the organs again into play in their old harmony after they had ceased to work any more. Let Priests proclaim to them that are above us what wonders the Lord wrought after that He was risen again, and let the martyrs tell us what help He brought to the departed even in death itself.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (v. 1.)

AT that time: JESUS seeing the multitudes, went up into a mountain: and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.]

["Blessed are the meek: for they shall inherit the earth."] In this third step wherein there is knowledge, there is grief for the loss of the highest good, for there is still cleaving unto the things which are lowest. ["Blessed are they which do hunger and thirst after righteousness: for they shall be filled."] In this fourth step there is toil. The soul maketh mighty efforts to wrench itself away from those things which have fixed it to them by their poisonous sweetness; hence there is hungering and thirsting after righteousness, and there is much need of a strong mind, for what is loved is not left without sorrow. ["Blessed are the merciful: for they shall obtain mercy."] At this fifth step there is given unto them that toil on a counsel of deliverance, for unless any be holpen of a stronger than he, he is unfit to free himself from the snares of misery wherein he is entangled; and it is but just that whosoever would be holpen of him that is stronger than he, should himself help him that is weaker than he, in that wherein he is himself stronger, and thus "blessed are the merciful: for they shall obtain mercy" from God.

Eighth Lesson.

[" BLESSED are the pure in heart: for they shall see God."] In this sixth step we have that which is the end of the commandment, even charity out of a pure heart and of a good conscience (1 Tim. i. 5,) of good works, a pure heart which is able to gaze upon that highest good that can be seen only by a pure and calm understanding. [" Blessed are the peacemakers: for they shall be called the children of God."] Lastly, we find in the seventh step wisdom — that is to say, the contemplation of the truth which proclaimeth peace throughout the whole man, and taketh upon itself the very image and likeness of God, for the which reason it is said that "blessed are the peacemakers: for they shall be called the children of God." And the eighth beatitude returneth back again unto the head, for it showeth and proveth that which is finished and perfect; for the which reason also it is the kingdom of heaven which is named in the eighth beatitude, even as also it was named in the first — "Blessed are the poor in spirit: for theirs is the kingdom of heaven" — "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Ninth Lesson is of SS. Primus and Felician, the two Lessons being read together as one, and the same Saints are commemorated at Lauds.

JUNE 9.

In the Diocese of Portsmouth.

Translation of St Edmund, Archbishop of Canterbury, Confessor.[1]

Greater Double.

The whole is from the Common Office for a Bishop and Confessor, (p. 581,) except the Prayer, which is as follows.

O GOD, by Whose grace we honour the translation of Thy blessed Confessor Bishop Edmund, grant unto us for his sake and at his prayers, to be so freed from the bondage of sin as to be able to pass hence unto the joy of Thy kingdom in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SS. Primus and Felician are commemorated at Vespers and at Lauds.

At Mattins the Ninth Lesson is omitted or read along with the Eighth to make room for their two Lessons, which are read together as one.

JUNE 11.

In the Diocese of Nottingham, the Feast of St Barnabas, Apostle, Titular of the Cathedral Church, is kept as a Double of the First Class with an Octave.

JUNE 12.

Octave of St Boniface.

Prayer as on his Feast-day.

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[1] The occasion commemorated is that when, according to Alban Butler, "in 1247, his body was taken up and found entire, and the joints flexible. It was translated with great solemnity, in presence of St Lewis, Queen Blanche, and a number of Prelates and Noblemen."

Votive Office of the Passion of our Lord Jesus Christ.

(*For Fridays.*)

(*See ante*, p. 1045, footnote.)

Translation by the Rev. E. Caswall of the hymn *Mærentes oculi*, &c., (Hymns and Poems, p. 35):—

NOW let us sit and weep,
And fill our hearts with woe;
Pondering the shame, and torments deep,
Which God from wicked men did undergo.

See! how the multitude,
With swords and staves, draw nigh;
See! how they smite with buffets rude
That Head divine of awful majesty:

How, bound with cruel cord,
Christ to the scourge is given;
And ruffians lift their hands, unaw'd
Against the King of kings and Lord of Heaven.

Hear it! ye people, hear!
Our good and gracious God,
Silent beneath the lash severe,
Stands with His sacred Shoulders drench'd in Blood.

O scene for tears! but now
The sinful race contrive
A torment new; deep in His Brow,
With all their force the jagged thorns they drive.

Then roughly dragged to death,
Christ on the Cross is slain;
And, as He dies, with parting Breath,
Into His Father's Hands gives back His Soul again.

To Him who so much bore,
To gain for sinners grace,
Be praise and glory evermore
From the whole universal race.

Translation by the Rev. E. Caswall of the hymn *Aspice, infami*, &c., (Hymns and Poems, p. 36):—

SEE! where in shame the God of glory hangs,
All bathed in His own Blood:
See! how the nails pierce with a thousand pangs
Those Hands so good.

Th' All Holy, as a minister of ill,
Betwixt two thieves they place;
Oh, deed unjust! yet such the cruel will
Of Israel's race.

Pale grows His Face, and fixed His languid Eye;
His wearied Head He bends;
And rich in merits, forth with one loud cry
His Spirit sends.

Oh heart more hard than iron! not to weep
At this; thy sin it was
That wrought His death; of all these torments deep
Thou art the cause.

Praise, honour, glory be through endless time
To th' everlasting God;
Who washed away our deadly sins of crime
In His own Blood.

Offices peculiar to Ireland.

The Translator did not live to revise his translation of the following Offices. It differs in some places from the fuller Irish Supplement which is now in use; but in the circumstances it has seemed advisable to insert it as its Author left it, altering only the rubrics indicating the rite of the Office, where the rite has been changed, and making one or perhaps two other adjustments.

FEBRUARY 17.

St Fintan, Abbat.[1]

Double.

All from the Common Office, (p. 598.)

Prayer throughout, "O Lord, we beseech Thee," (*p.* 613.)

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 610.)

SECOND NOCTURN.

Lessons from St Gregory on Job, (p. 611.)

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome, (p.* 537.)

MARCH 5.

St Ciaran, (Piran,) Bishop [of Ossory,] Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the Third Nocturn, (p. 588.)

MARCH 8.

St Catald, Bishop [of Tarento,] Confessor.[3]

Double.

All from the Common Office, (p. 581,) *just as it stands—(Prayer throughout,* "Grant, we beseech Thee, &c.")

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[1] Abbat of Cluain-Ednech, in the diocese of Lethglean, in Leinster, in the sixth century. (Alban Butler.) "He is of the race of Eochaidh Finnfuathairt, of whom was Brigid. He is described as Fintan the generous, chief head of the monks of Ireland, and resembling St Benedict in his manners and life." Bp. Forbes' *Kalendars of the Scottish Saints,* p. 349.

[2] Called the first-born of the Saints of Ireland; said to have been born in Ossory about the year 352; receiving some imperfect knowledge of Christianity, he went to Rome, and, on his way back, joined company with St Patrick, who was then starting (A.D. 402); founded the See of Ossory at Saigir; he withdrew to Cornwall, and there died at the place called from him St Piran's.

[3] A learned Irish monk, for some time regent of the school of Lismore; made a pilgrimage to Jerusalem, and afterwards settled at Tarento, where he was elected Bishop towards the end of the seventh century. (Alban Butler.)

MARCH 13.

St Senan, Bishop [of Scattery Island,] Confessor.[1]

Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the Third Nocturn, (*p.* 588.)

MARCH 20.

St Cuthbert, Bishop [of Lindisfarne,] Confessor.[2]

Double.

All from the Common Office, (*p.* 581,) *just as it stands*—(*Prayer throughout*, "Grant, we beseech Thee, &c.")

MARCH 22.

St Finnan,[3] Bishop [of Lucca,] Confessor.

Greater Double.

All from the Common Office, (*p.* 581,) *except the following.*

Prayer throughout.

WE beseech Thee, O Lord, that we may be aided by the prayers of Thy holy Confessor and Bishop Finnan, that, as we do tell of his worthy deeds, we may ever feel his helpful succour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, (*p.* 582.)

SECOND NOCTURN.

(*From the Breviary of the Canons of the Lateran Basilica.*)

Fourth Lesson.

FINNAN was the son of Ultach, King of Ulster, and was taught the Christian faith from a child. He was born again in the laver of salvation without the knowledge of his parents, and was filled with such zeal that he was not afraid even as a lad to make a pilgrimage from that far-away land to Rome. At Rome he was honourably welcomed by Pelagius the First. He was there ordained a clergyman, and given a place among the Canons of the Cathedral of Our Saviour, among whom he dwelt for a while, setting an admirable example of the keeping of their rule. From Rome he came home again, and his heathen parents strove to recall him to the worship of idols, and to persuade him to marry, but by the power of God's grace it fell the other way, for he brought them to leave their wicked idolatry and to believe in Christ, in which faith he marvellously strengthened them by raising his sister from the dead in their presence.

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[1] Born about the year 448, of kingly race; travelled a good deal, visiting Rome, Tours, and Menevia (St David's); founded several monasteries in Ireland, and died at Kileochaille. Along with St Ita he is the Patron Saint of the Hy-Conaill. By some he is identified with St Mashenoc, and with the Scotch St Kessog.

[2] Said to have been the illegitimate son of an Irish Princess, and baptized Nulluhoc; disciple of the school of St Columba in Britain; became monk, and in the year 664 Abbat, of Melrose; afterwards made Prior of Lindisfarne; then was an hermit in Farne Island; made Bishop of Lindisfarne in 685, and died, 687.

[3] Latinised, Frigidianus.

Fifth Lesson.

HE went a little way thence, and built a monastery, wherein he put Canons, to live after the rule which he had received at Rome, and therein he dwelt with them for a while in great holiness. However, the fame of his holiness and miracles became spread far and wide, and that he might escape the praise of men he betook himself again to Italy, and went to Lucca. There the sweet odour of his holy conversation gained him the worship of all the citizens, and at their request he was ordained Bishop of their city. In this office he so spread about the worship of God, that within the space of the twenty-eight years during the which he held the See he built twenty-eight Churches[1] with Baptisteries. The chiefest of these is that which he hallowed in honour of the three holy Deacons, but which is now called St Finnan's. During the building of this Church, a very large boulder, which many men were not able to move, was moved by him without labour; which stone is kept in the said Church, even to this day, for a memorial.

Sixth Lesson.

HOW God looked upon this holy man is further proved by that famous miracle whereof blessed Gregory maketh mention in his "Dialogues." The river Serchio often flooded the plain of Lucca, and did great damage to the dwellers there, but Finnan prayed, and then drew a hoe over the earth, and the river followed the mark which he made, and so he saved the plain from the flood. After much toil, rich in good works and full of days, he rested happily in the Lord; and his body was buried in the afore-mentioned Church of the three Deacons. In the time of Karl the Great, the body of a certain noble damsel was buried upon the top of him, and as soon as it touched him, she lived again and cried out, "Take me away, for you have put me on the top of blessed Finnan's body." When she had said that, she fell asleep again. In this way it came to pass that the body which had been hidden for nearly two hundred years was miraculously discovered, and held in the utmost honour. The day of the finding thereof is kept by the people of Lucca upon the 18th of November.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch therefore, for ye know not what hour your Lord will come. And so on.

Homily by St Fulgentius, Bishop [of Ruspa.] (*On the Confessors.*)

The Apostle Paul saith unto us, touching himself and his fellows:—"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." (1 Cor. iv. 1.) And when we consider that it is of himself and of his fellows that he speaketh, we can realise what it is that "is required in stewards, that a man be found faithful." Neither may ye think that the Apostles alone were appointed stewards, and so neglect the duty of your spiritual warfare, and go to sleep, like idle, unfaithful, and thoughtless servants, for the same blessed Apostle hath shown us that Bishops as well as Apostles are stewards, when he saith: "A Bishop must be blameless, as the steward of God." (Tit. i. 7.)

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[1] Ecclesias baptismales.

Eighth Lesson.

BUT we are the servants of the householder, and the stewards of the Lord. That measure of wheat, which we give unto you, we have ourselves received; and if we ask what that measure of wheat be, the same blessed Apostle Paul showeth us, where he saith: "God hath dealt to every man the measure of faith." (Rom. xii. 3.) That which Christ calleth the measure of wheat, is the same measure which Paul calleth the measure of faith, that we may know that the wheat of the spirit is nothing else but the worshipful mystery of the Christian faith.

Ninth Lesson is the Homily for the Week-day, but if another of the Saint be required, it is as follows:

THIS measure of wheat we give unto you, in the name of the Lord, as often as, enlightened by the gift of spiritual grace, we teach you according to the ordinance of the true faith; and ye do receive this same measure of wheat by the hands of the Lord's stewards, when day by day ye hear the word of truth from the servants of God. And now let us speak of this measure of wheat. All are fed thereon, as God divideth the measure unto all; thence we take the bread of life, that we may be able to attain unto eternal life, believing in Him, hoping in Him, loving Him before all, and in all, Who giveth Himself unto us to be our meat, lest we should faint by the way, and Who keepeth a reward for us, that we may have joy when we reach home.

MARCH 24.

St Macartin, Bishop [of Clogher,] and Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the Third Nocturn, (*p.* 588.)

MARCH 27.

St Rupert, Bishop [of Salzburg,] Confessor.

Double.

All from the Common, (*p.* 581,) *except the following.*

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common.*

SECOND NOCTURN.

(*From the Benedictine Breviary.*)

Fourth Lesson.

RUPERT, who was Bishop of Worms, in the reign of Childebert II., King of the Franks, was so gifted with lowliness, meekness, chastity, prudence, and other graces, that he shed a brilliant light of faith and love towards God upon his family, which was a branch of that of the Frank Kings. He was full of the Holy Ghost, and stood before his people as a model of the highest life. Whatever he taught, he showed an ensample of, in himself, whether it were of unwearied constancy in prayer, of wisdom in advising, of righteousness in judging, or of self-restraint by chastening the body with much fasting. So bountiful and kindly was he toward the needy, that he deemed nothing his own but what he had given to the poor.

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[1] One of the earliest disciples of St Patrick; died in the year 506.

Fifth Lesson.

HOW great was the fruit which his life bore for his neighbours, many people, both near and far, do witness, who were led by his toil into the path of salvation. Theudo, Duke of Bavaria, who had heard the fame of his holiness and miracles, sent unto him an embassage of some of his chief men, beseeching him that he would come and visit his country, and shed upon it, and upon him, the light of the Holy Faith. Rupert was worn out with many persecutions, but he shrank not from the godly and holy burden; and, a little while after, he baptised Theudo, and with him many of his highest lords and a great multitude of the people.

Sixth Lesson.

RUPERT established his episcopal See on the shores of the Waller See, and built a Church in honour of the blessed Peter, Prince of the Apostles, at the place which is now called Salzburg, upon the river Salzach, and furnished it with clergy and all else that was needful. There he turned his mind to teach the sacred religion of Christ to the rest of the Bavarian people. He associated with himself twelve fellow-labourers, and, by the help of God, brought over that nation to the Catholic Faith. And so he won the title of Apostle of the Bavarians. He had founded many Churches in divers places, and gloriously exercised the office of a Bishop for many years, when, having offered up the Sacrifice of the most holy Mass, upon the morning of the Lord's Resurrection, and strengthened the minds of his disciples by a fatherly exhortation, he passed away to live for ever with the Lord in heaven.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 12.)

AT that time: JESUS spake unto His disciples this parable: A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Gospel Questions*, *Book* 2.)

By this nobleman we are to understand our Lord JESUS Christ Himself; and by the far country, that Gentile Church which is spread even unto the ends of the earth. It is said also, that He is to return. For He went away that the fulness of the Gentiles might come in; and He will come again, that all Israel may be saved. The ten pounds signify the Law, being the number of the Commandments, and the ten servants are they unto whom grace was preached under it. And we are to understand that these ten pounds will gain money by trading, when the veil shall be taken away from the hearts of them that hold them, and they shall understand that the Law itself pertaineth unto the Gospel. The citizens who "sent a message after him, saying, We will not have this man to reign over us," are the Jews, who, even after His Resurrection, set persecutors upon the

Apostles, and rejected the preaching of the Gospel.

Eighth Lesson.

AND He receiveth the kingdom, and returneth, for He Who appeared before them, meek and lowly, when He said, "My kingdom is not of this world," (John xviii. 36,) will come again with blinding and overwhelming glory. By those servants who gave a good account of that which had been committed unto them, and were praised for having gained by trading, we are to understand those who have well used what hath been given unto them to increase their Lord's riches withal, through them who believe in Him. And they who will not so do, are signified by the man who kept his lord's pound laid up in a napkin.

Ninth Lesson.

THERE are some men who perversely flatter themselves by saying — "Every one is answerable for himself, what is the use of preaching and ministering to others, so as to have to give an account for them also?" With the Lord, not even are they to be pardoned unto whom the Law was not given, and who have fallen asleep without ever hearing of the Gospel. "For by the greatness and beauty of the creatures the Maker of them might have been seen." (Wisd. xiii. 5.) "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." (Rom. i. 20.) And this is what is meant where it is said that the Lord reapeth where He hath not sown, namely, that He holdeth guilty of ungodliness them unto whom hath never been ministered the word either of Law or Gospel. And they who keep their pound wrapped up in a napkin are they who from sloth leave the ministry of the Word unattempted, under the delusion that they are thereby keeping clear of the danger of judgment.

APRIL 6.

St Celestine, Pope and Confessor.

Greater Double.

All from the Common, (*p.* 581,) *except the following.*

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

THIS Celestine was a Roman, the son of one Priscus, and the immediate predecessor of Holy Boniface in the Bishopric of Rome, being chosen to that place without any division among the people. This venerable Pope, unto whom the Lord was pleased to give very largely of His grace for the defence of the Catholic Church, knowing that they that are once condemned can claim no new trial, but only place for repentance, commanded Celestius, the chief disciple of Pelagius, who asked an audience of him, to be banished from any part of Italy, without entering upon the discussion of his business,—neither was he more remiss in purging Britain of this disease, but banished even from those distant isles of Ocean certain enemies of grace who had taken up their abode in that their native land. For this end he sent thither holy Germanus, Bishop of Auxerre, as his own Legate, and ordained first Palladius, deacon of the Church of Rome, and then holy Patrick, as Bishops for the Irish, and thus, while he strove to keep Catholic the island which belonged to the Romans, he made Christian the one which was still savage.

Fifth Lesson.

WHEN Nestorius, Patriarch of Constantinople, strove to seduce the Church into a new falsehood, by preaching that Christ was born of Mary, man only, and not God also, and that divinity was joined with Him for His merit's sake, Celestine sharply used his authority to combat that blasphemy. He appointed Cyril, the holy Patriarch of Alexandria, to be his Legate, with authority to pronounce sentence upon Nestorius, unless he recanted within the space of ten days. But when Nestorius continued in obstinate refusal, and the disputes and turmoils grew greater, the Third Œcumenical Council was gathered together at Ephesus. In this Council Celestine presided by his Legates, to whom he prescribed that they were to judge of the utterances of the Bishops, without entering into conflict. In this Council Nestorius and the heresy which beareth his name, and a number of Pelagians, who held a kindred falsehood, were condemned.

Sixth Lesson.

CELESTINE rebuked by his letters the superstition of those priests who laid aside the ancient garments, and ministered in the Church dressed in a cloak, with their loins girded. He took order also, that the Sacrament of penance should not be refused to the dying, and that lay persons and criminous clerks should not be appointed Bishops. He also ordained that metropolitans were not to take anything upon themselves out of their provinces, and that in the election of Bishops, strangers were not to be preferred before the Clergy who had already served in the Church then vacant. He ordained that some of the 150 Psalms should be sung before the Most Holy Sacrifice of the Mass. He hallowed the Julian Basilica, decorated his own cemetery with paintings, and offered divers gifts for the adornment of the Church. He held three ordinations in the month of December, wherein he made thirty-two priests, twelve deacons, and forty-six Bishops for divers places. He fell asleep in the Lord in the year of Christ 432, in the reign of the Emperors Theodosius and Valentinian, and was buried in the cemetery of Priscilla, upon the Salarian Way.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 588.)

APRIL 7.

St Kelly, Archbishop [of Armagh,][1] Confessor.

Double.

All from the Common, (*p.* 581.)

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the First Nocturn from Scripture according to the Season, or if

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[1] Died at Ard-Patrick, April 1, 1129.

in Lent, from 1 Tim. iii. 1. *And of the Third from* Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 588.)

APRIL 18.

St Laserian, (Molio), Bishop [of Leighlin,] Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the Third Nocturn, (*p.* 588.)

APRIL 27.

St Asicus, Bishop [of Elphin,] and Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the Third Nocturn, (*p.* 588.)

MAY 10.

St Congal, Abbat.[3]

Double.

All from the Common, (*p.* 598.)

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 613.)

Lessons of the First Nocturn from Scripture according to the Season. And of the Third, from Matth. xix. 27, *with Homily of St Jerome*, (*p.* 537.) *The last Lesson is omitted, or read as one with the Eighth, to make room for the Ninth Lesson, which is of the Holy Martyrs Gordian and Epimachus.*

MAY 13.

St Conlath, Bishop [of Kildare,] Confessor.[4]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the Third Nocturn, (*p.* 588.)

MAY 14.

St Carthag, (Mochudu,) Bishop [of Lismore,] Confessor.[5]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the Third Nocturn, (*p.* 588.)

MAY 15.

St Devnet,[6] Virgin and Martyr.

Greater Double.

All from the Common Office, (*p.* 636,) *except the following.*

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[1] Born of Royal race, in the year 566; lived a good deal in Scotland, especially as a hermit in the Holy Island of the Bay of Lamlash in Arran; went twice to Rome, where he was consecrated Bishop by the Pope; died in the year 639.

[2] Placed in this See by St Patrick, by whom it was founded. He was a monk eminent for penance and austerity.

[3] Born in Ulster, in the year 516 or 517; founded the Abbey of Bangor in Down, 558; went to Scotland in 598; was a friend of St Columba; founded a church in Tyree; died about the years 600-1-2.

[4] Said to have been originally Bishop of Sodor; chosen by St Brigid to be her chief artist, and with her to govern her churches, and to be Bishop in her city; he was devoured by dogs on his way to Rome.

[5] Founder of Raithin as well as Lismore, at which latter he died, in the year 637-638.

[6] Latin, Dympna. It survives in County Louth as "Demmy."

Prayer throughout.

O GOD, the lover of chastity, grant unto our humble supplications that Thy blessed handmaiden and witness, Devnet, whose Feast-day we are keeping, may obtain help for us from Thee, for the sake of her life, and by her prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. li. 1, (*p.* 645.)

SECOND NOCTURN.

Fourth Lesson.

THE Virgin Devnet sprang forth in Ireland like a rose in the midst of thorns; her father was a king, abandoned to idolatry; as she grew up in his house she took no pleasure in dancing, and music, and the pastimes of her age, but was secretly baptised, and vowed herself to Christ. The devil, incensed at her doings, kindled in the king her father an incestuous passion toward her, and this man, forasmuch as she was exceedingly comely, and very like to her mother, formed the desire to take her to wife to himself, in violation of the laws of nature.

Fifth Lesson.

SHE fled from the lust of her father, and in company with Gerebern and some others, left her country, took ship, and came with a favourable wind to a certain place which is called Antwerp, and there landed. Thence she went to the village of Gheele, where she built herself a neat habitation, and in meditating on the things of God, led for three months the life of an Angel.

Sixth Lesson.

THE father followed in pursuit of his daughter, filled with fury, and when he had found her, caused Gerebern to be first beheaded, and then bade behead her likewise; but as the executioner would not do it, the cruel father himself with his own sword wherewith he was girded cut off the sacred head of this illustrious virgin, who was crying for the mercy of God. Thus did that glorious bride of Christ, who is the terror and scourge of devils, wing her flight for heaven, adorned with the crown of maidenhood and martyrdom.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 640.)

MAY 16.

St Brandan,[1] Abbat.

Greater Double.

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 613.)

Lessons of the Third Nocturn, (*p.* 537.)

JUNE 1.

St Eleutherius, Pope and Martyr.

Double.

All from the Common Office, (*p.* 514,) *except the following.*

Prayer throughout, "Mercifully consider, &c.," (*p.* 522.)

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[1] The subject of an immense quantity of legendary matter, especially as to his voyages; founded Clonfert in the year 539, and died, May 16, 577, aged ninety-five.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ELEUTHERIUS, who was a Greek, and the son of one Abundius, was born at the city of Nicopolis, in Epirus, and became a priest of the Holy Roman Church. In the reign of the Emperor Marcus Aurelius, in the year of our Lord 179, after the death of Pope Soter, he was chosen Bishop of Rome by the voice of all the clergy. He discharged the duties of the Popedom excellently and praiseworthily for fifteen years and twenty-three days. He held three ordinations in the month of December, wherein he ordained twelve priests, eight deacons, and fifteen bishops for divers sees.

Fifth Lesson.

THE Church of Lyons consulted him by letter upon certain questions, and he courteously welcomed the learned Irenæus, the bearer of the letter, and opened to him those traditions of the Apostles which the Church of Rome had preserved inviolate. He condemned the superstition of the Montanists about dry meats. He laid down excellent laws for the regulation of procedure in church suits. After Marcion and Valentinus had again and again relapsed, he cast them out of the Church.

Sixth Lesson.

HIS was a time when the Church of God enjoyed the utmost peace and quietness, and many at Rome were turned to Christ, even of the chiefest. At the beginning of his reign letters of request were brought to Eleutherius from Lleurwg, a British King, praying him to send him ministers of the Word of God. Wherefore Eleutherius sent to him Dyfan and Ffagan, priests of the Church of Rome, by whom the King himself, and all his household, and nearly all his subjects, were given the new birth in the holy laver. When Eleutherius had done all these things, and more, for the worship of God, he came to a blessed end under the Emperor Commodus, and was laid to rest in his grave on the Vatican Hill upon the 28th of May [in the year of our Lord 192.]

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory*, (*p.* 555.)

JUNE 3.

St Kevin, Abbat.[1]

Greater Double.

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 613.)

Lessons of the Third Nocturn, (*p.* 537.)

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[1] Coëmgenus—"like Paul the Hermit in his habits and life,"—studied under St Petroc, and then under St Eugenius of Derry; to avoid being chosen Abbat of Derry, he fled to Gleann-da-locha, where he founded a monastery in the year 549; afterwards retired to a deeper seclusion, and is said to have lived to the age of 120.

JUNE 6.

St Jarlath, Bishop [of Tuam,] and Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the Third Nocturn, (*p.* 588.)

JUNE 7.

St Colman, Bishop [of Dromore,] Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 590.)

Lessons of the Third Nocturn, (*p.* 588.)

JUNE 9.

St Columba, (Columkill,) Abbat.[3]

Greater Double.

All from the Common Office, (*p.* 598.)

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 613.)

Lessons of the First Nocturn from Ecclus. xxxi. 8, *as in the Common*, (*p.* 610.) *And of the Third Nocturn from* Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 537.)

JUNE 16.

St John Francis Regis, Confessor.

Prayer.

O GOD, Who didst gift Thy blessed Confessor John Francis with marvellous love and unconquerable patience to toil very greatly for the saving of souls, mercifully grant that his ensample may teach us, and his prayers help us to gain the prize of life everlasting. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] A Connaught-man of the family of Cormac; studied under, and was ordained by Benen, Archbishop of Armagh; retired to Cluainfois near Tuam, where he founded a monastery and school; thence taken and consecrated first Bishop of Tuam; died about the year 540.

[2] First Bishop of Dromore; said to have been born in the year 516; was Abbat of Mackmore in Antrim; the date of his death is uncertain.

[3] The illustrious Columba, one of the Three Holy Patrons of Ireland, and the chief apostle of the Picts, was born at Gartan in Tyrconnel in the year 521; ordained Priest, 546; founded Durrough in 550; arrived in Scotland and founded Iona, 565 (?); died 597.

END OF VOLUME II.

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